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THE PRESBYTERIAN.

APRIL, 1868.



OUR readers are no doubt aware that the usual grants to Queen's College and other institutions in Ontario have been passed by the Provincial Assembly. The government introduced them in their supplementary estimates, and they cover a period of eighteen months, extending from 1st

July last to 31st December next. Considering the fact that at one time there seemed to be little prospect of an arrangement so favourable as this, the friends of the Institutions concerned certainly owe their best thanks to those members of the Legislature, whether in or out of the government, who by their exertions secured it for them.

The circumstances which were made to attend the introduction of the grants are unprecedented in the history of legislative proceedings, and seem to have been studiously and even dexterously arranged with the design of destroying all hope of their continuance. We may state these circumstances.

The grants were held back as long as possible. Almost until the last the premier was said to be unyielding. He is supposed to have a mind of his own, and with reference to his intentions in this particular case he seems to have kept them to himself, until further silence became impossible. The treasurer, it was reported, would resign rather than agree to propose the obnoxious subsidies. Denied a place among the ordinary supplies, where they would have been in good company with the grants to "Sectarian" charities, they were at length

introduced in the supplementary estimates. in fellowship with an item of marine expenditure, the proposal of which was denounced by the *Globe* as a "flagrant job." Their announcement to the Assembly was preceded by the reading of a message purporting to come from Government House and declared by the secretary, with an emphasis becomingly solemn, to be signed by the Lieutenant Governor's own hand. It was evidently intended that this state document should be accepted *nem. con.*, as the death warrant of all collegiate institutions in the province. All collegiate institutions? Without exception, so far as assistance from the treasury is concerned. For the message begins by affirming that the Governor regards "the payment of any sums of money out of the treasury to collegiate institutions in this Province as inexpedient," and then immediately proceeds to say that he "is yet impressed with the conviction that embarrassment would ensue were the colleges named in the annexed schedule suddenly deprived of the annual grants heretofore voted by the Legislature of the late Province of Canada; and on this ground alone His Excellency submits to the Legislative Assembly the propriety of granting to the said Colleges the several amounts mentioned."

It is very noteworthy that the message does not describe the institutions which it is declared to be inexpedient to assist, any more particularly than by calling them *Collegiate* institutions. They are not put under ban, because of their denominational connections. It is, in the opinion of the Governor, inexpedient to assist any Colleges in Ontario, no matter what their character be—sectarian or non-sectarian. We shall be very much astonished indeed, if what this expression of opinion seems to imply shall meet with anything like general sympathy from the people of the Province—if, in the event of the present grants being discontinued our good neigh-

hours in Ontario will tolerate an entire deprivation of existing facilities, under public provision, for superior education—if they will suffer the incompleteness which will then be manifest in their educational system. But perhaps we should allow this opinion of the Governor to be gratified by the mention which is made of the mode of assistance in immediate connection with it, and infer that it is not the inexpediency of the state providing colleges that is affirmed, but only the inexpediency of supporting or assisting them by “the payment of any sums of money out of the treasury.” Does this condemnation of a particular mode of assistance imply a reservation in behalf of some other mode, to be hereafter defined and acted upon by the government? Does it indicate a rectification of the wrong done by the mal-administration of the University Act of 1853, whereby the colleges were deprived of the ample provision intended for them by the framers of that act? We might indulge in a supposition of this kind but for the report now before us, of the explanations made by the Treasurer, when he introduced the supplementary estimates to the House. He must be understood, we presume, as speaking on behalf of the government, as defining the policy agreed upon in the councils of the ministry. To quote from the *Leader's* report of his speech, “he contended that the Toronto University should be the central point for obtaining a superior education and that pupils should be compelled—if they desired a superior education—to attend it.” If this be the view of the government, they must be regarded as being perfectly satisfied with a single College situated at Toronto. That institution has been erected at the public expense, and it costs the country annually not less than \$400,000, probably a good deal more. Well, the Province being committed to the support of a system of education, and the people in all sections being heavily taxed for it, the result is, as respects a collegiate training and the highest departments of learning, they are expected to be contented with the numerous inconveniences attending the obtaining of these advantages at a single point. They are to have no choice either as to institution or locality. An attempt to introduce this state of things must certainly be regarded as a retrograde movement, when compared with the ideas and plans embodied in the University Act of 1853, and, should it succeed, will place Ontario, in respect of its system of education, at a dis-

creditable distance behind the advancing nations.

In the Lieutenant Governor's message an extraordinary transition is made from the opinion expressed at the beginning to that enunciated at the close of it. *The comparative mildness of inexpediency is transformed into the stern rigour of illegality.* The concluding portion reads thus—“His Excellency submits to the Legislative Assembly the propriety of granting to the said colleges the several amounts mentioned in the said schedule, declaring at the same time that it shall not be lawful to continue such grants hereafter.” Over these words, we understand, a keen battle has been fought between bad government and bad grammar. We fancy, we hear not a few Western Legislators jealous of their prerogatives and disposed to be indignant, interrogating each other after this fashion: Does the Governor presume to say what shall be unlawful? Are we, the lawmakers, to be dictated to in this style? I shall not vote for the grants, says one, but I will not be told by His Excellency or any other person that in future it will be illegal to do so. I shall vote for them, says another, this year and every year I am in this House, the Governor's declaration to the contrary, notwithstanding. In my opinion, observes a canny bystander who must have obtained his rudiments in a parish school North of the Tweed, you are both wrong, His Excellency makes no such declaration as you attribute to him. Instead of believing this, I prefer to think that the Governor's scribe or the printer's devil is at fault, or else that the message has been penned by the dexterous hand of one I need not name. I read the document this way. His Excellency “submits to the assembly the propriety of making the grants proposed, *and of* declaring that it shall not be lawful to continue them.” It is suggested to the House to declare the continuance of the grants to be unlawful. This observation has the effect of calming the rising wrath of the interlocutors, and they simultaneously and somewhat carelessly drop the remark. In that case the House is not likely to commit itself this session to a course which there may be the best of reasons, after consulting our constituencies, for reversing the next session.

Accordingly the House did not commit itself. The Governor's message was read, but the legislature did not, either by resolution or by a clause in the supply bill, so far as we have learned, give the declaration

suggested the force of law, or even entertain the propriety of so doing, and, as Mr. Blake observed, the discussion of the question is simply adjourned for eight or ten months.

There was, however, a very interesting and animated debate on the subject, in the course of which we notice that several members, supporters of the government, distinctly declared that they did not hold themselves committed to the discontinuance of the grants, and from the tone of which we judge the prospect of permanent assistance to the colleges to be more hopeful than was the obtaining of the present grants four months ago. Our own estimate of the character and tendency of the debate is very fully expressed in the following paragraphs from a contemporary, evidently well informed on the subject:—

In respect of the continuance of the grants a very strong case was made out. The present system of allotment was very generally and justly found fault with, but the claims of the Colleges to some recognition by the State were urgently pressed. As usual in deliberative assemblies, there were those who kept to the point and there were those who wandered away from it to indulge in vague generalities. Of the former class we cannot but think that the friends of the Colleges had the best of it. The reports in our opinion unmistakably show that they had the weight of statistics, facts, and arguments on their side. In respect of both the amount of work done and the economical rate at which it is done, the institution of Toronto University to which the government proposes to confine its patronage, and to patronize so fully that it shall continue to be entirely independent of private liberality—not the most healthy condition—was shown to be a long distance behind. Speakers on both sides of the question confined their attention too much to numbers. By long lists of graduates and students one may prove much or little, a good case or a bad one, according to circumstances. Perhaps the mistake is pardonable for once, but when the question comes up again, we hope members will give some consideration to the regulations, and practices at different institutions with respect to attendance, work and examinations.

Again, it is exceedingly important to notice that the discussion was not circumscribed or dwarfed by an exclusive attention to the pecuniary aspect of the questions but that it extended also to the educational features of it. The desire for a common curriculum and a single standard of examination for degrees was very generally expressed. The existence of so many degree-granting institutions as we have in this Province was loudly complained of. Some speakers hoped that the Colleges would come to an agreement, whereby the present nominal affiliation to Toronto University would become a reality: others advocated the institution of a University of Ontario to be entirely independent of every teaching corporation and to be the

only fountain of literary honour and professional distinction, while Mr. Clarke of South Grenville sketched, almost to perfection, the desideratum necessary to complete, in all its grades, the existing system of public instruction.

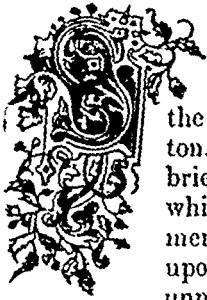
With regard to the first of these suggestions, it is a consummation most devoutly to be wished. With regard to second and third, it is useless to invite the other Universities to surrender their privileges to the Toronto University, so long as it has a close and local connection with University College, and so long as its members, against their own interests we believe, show no disposition to accommodate the sister institutions on fair and reasonable terms. With regard to the fourth, it is fundamentally essential to a settlement of the question. With a University of Ontario, knowing no single College more than another, but having all the Colleges as teaching Corporations affiliated to it, and conferring degrees upon the students, educated at these Colleges, after an impartial examination of their attainments, most of the existing anomalies and difficulties would disappear.

Our idea is this—let us have the University of Ontario; let its membership consist of men who shall have, or at least the majority of whom shall have, no connection with any of the teaching Colleges; let them have the power of issuing examination papers and appointing examiners for the various Colleges affiliated to it, on the same principle as the University of London does its work, for its thirty or forty Colleges throughout England, and let this body alone determine, according to the value of the papers received, what students may be entitled to obtain degrees. Let the terms of affiliation binding the Colleges to the Provincial University be arranged on principles so liberal as that none of them shall have any good reason for keeping aloof; and whatever the terms be, let conformity to them be a condition of State aid. We see no insuperable obstacles to a scheme like this, and, once in operation, the good Province of Ontario will take its place, in respect to its facilities for education, with any country in the world.

We support the continuance of the present system only in the hope that it is a temporary expedient. Better this than nothing. It is manifestly unjust to longstanding institutions which are doing the bulk of the work connected with an important public service, that they should be utterly proscribed so far as regards government assistance. But we hope that a better system will soon be inaugurated, and we have yet to learn that the subsidized colleges are opposed to the introduction of such a system. Those which, during the discussion at Toronto, were most frequently and applaudingly referred to, years ago committed themselves to an affiliation scheme."

The conviction appears to be gaining ground in the Canada Presbyterian Church, that the right of using musical instruments in public worship, must be conceded to congregations desirous of employing their aid. So far as we have seen the debates reported lately, the ground now taken appears to be

that their use is inexpedient. The next Synod will probably see the matter definitely settled by a "permissive bill" being passed.



SEVERAL very important questions of general interest will come before the Synod to meet in Kingston, in June next. We will briefly notice a few of these, which it would be well for the members of Synod to reflect upon, that they may not come unprepared for the discussion, which must necessarily arise from them.

By referring to page twenty-five of the minutes of last Synod, it will be seen that Book I. of the Form of Church Polity submitted by the committee appointed to draft a code of rules for the practice of the Church, was remitted to the committee for revision, and for transmission to Presbyteries, which were requested to report their opinions thereon to the committee, before the first of March. All members should carefully study and well consider the report, as it is of the utmost consequence that the form of polity should be made as perfect as possible. The Interim Act anent the examination of students and candidates for the holy ministry should also be well and carefully considered. It will be found in page thirty-five of the Synod minutes.

It is probable that the propriety of supporting a Foreign Mission, may be brought up at this meeting of Synod. Last year it was recommended that the contributions of congregations throughout the bounds should go to the Missions of the Church of Scotland, and that the funds for the year now nearly closed should be applied to the support of the Rev. Charles I. Cameron, Missionary of the Church of Scotland to Madras, who was formerly a student at Queen's College. It will be a matter for serious consideration whether this course should be continued, or the Synod take steps to open a field of Foreign Missionary labour, which could be more particularly regarded as its own, and looked upon by the members of our Church as belonging especially to them to support. In the present state of our finances the greatest care must be taken to enter upon no new undertakings which we do not see our way clearly to carry out properly. Nothing should be done from a mere hasty impulse

and simply from the desire to be able to boast of a Canadian Mission field, if we can better and more effectually obtain our end by assisting the parent Church. We would say nothing to discourage those who believe in the practicability of our Church occupying the Foreign Mission field, and maintaining labourers in it advantageously but would simply advise them to consult the Town Clerk of Ephesus, and "do nothing rashly."

At the missionary meeting which will probably be held as usual during the sitting of the Synod, some who have thought deeply on the subject may have an opportunity of laying their views before a larger audience than that which is usually present at the ordinary proceedings of Synod, and if nothing be resolved upon this year, suggestions and ideas may be thrown out which will fructify and yield abundantly in a future season.

The presence of several corresponding members from the Synods of the Lower Provinces will bring up the consideration of the question of a General Assembly of the Church for the whole Dominion. To this important matter the thoughts of members should be directed.

The financial position of the Church at large, in view of the loss sustained by the suspension of the Commercial Bank, will demand the most serious consideration. A complete revision of the laws relating to the distribution of the funds of the Church, under the management of the 'Temporalities' Board, would appear to be demanded. For the same reason, and from the withdrawal of the legislative grant to Queen's College, announced as part of the policy of the Government of Ontario, a very grave responsibility will rest upon the Synod, and the wisest and most earnest deliberation will be necessary in order to devise such measures as shall preserve to us the benefits of an institution to which we owe so much. It will be a lasting disgrace to us if we allow the nursery of our Church to sink without the most strenuous efforts to rescue it from the difficulties which now appear to threaten its existence.

We have merely indicated some of the questions which will probably arise. We shall be glad to receive suggestions for publication in our next number on the subjects we have referred to, or on others which may occur to any of the members of our Church, which may afford matter for consideration before the meeting of Synod.



OCASIONALLY complaints are received of errors in printing, by which the sense of a communication is sadly marred. There is no doubt that errors do and will creep in, however carefully they are guarded against. But a word to our correspondents may not be amiss on the subject of writing plainly. No man has a right to send an ill written, almost illegible communication to be printed. It is neither more nor less than robbery in many cases, as the printers who are paid by piece work cannot make half the wages they are entitled to, when they are compelled to spend their time trying to pick out the meaning from a manuscript looking

like one of the cylinders found in the tomb of Rameses. This very month came a communication which was handed round the office as a curiosity, no one being able to decipher it. It closely resembled what might be expected as the result of an attempt made by a madman to write in the cuneiform character, with a dash of short hand, interspersed here and there with masonic emblems. In a young man of education a bad hand is disgraceful, and if the practice persevered in from affectation, is deserving of the severest reprehension.

We have to acknowledge receipt from the Leonard Scott Publishing Company, of the American reprints of the *Reviews and Blackwood*.

News of our Church.

PRESBYTERY OF MONTREAL.

MISSIONARY MEETINGS, GROUP No. 1.



MONDAY, 3rd February, 1868. Left Durham per open sleigh—cold intense, roads heavy—arrived on time at Caughnawaga, there to await the pleasure of the "Iroquois," and the whim of the fog, which in Arctic grandeur rose to the skies, threatening to detain us as captives among the Indians all night; but after a weary delay of two hours and a half the fog partially cleared away, so that the expectant *voyageurs* crossed over to Lachine. Arrived at the Rev. Mr. Simpson's in time to share his kind hospitality, and begin the work assigned me, when I expected to meet my *primus*, the Rev. Mr. Sym, of Beauharnois; but from circumstances unknown and unexplained to me, I found myself at once *primus* and *solus*, so that I am compelled to use the egotistical pronoun "I," instead of the expected and more congenial one "we." We read of certain missionaries of old who were sent out two and two, and we have every reason to believe that they went in twos, and assisted one another in their arduous work. But perhaps it is considered that *one* now is as good as *two* then; or, probably, then they were more obedient to authority. I don't know. This, however, I do know, that I found myself alone, and the work had to be done. At Lachine, the meeting was not large, but very fair. Here I found myself alone in

two senses: I was the only speaker, and the people were far away from me. Owing, I suppose, to the cold weather, they sat away back towards the door, and in the neighbourhood of the stoves, and up in the gallery. I hope they have heard me, and that my words were not frozen in traversing the vacant cold space that was between us. Notwithstanding these slight unavoidable drawbacks, we had an excellent meeting. This congregation is in good hands, and in proportion to their number, are doing as well as any, and far better than many, in the Synod. They are about building a vestry, which is much needed for Sabbath-school purposes, prayer meetings, and weekly evening lectures.

Tuesday, 2 P. M.—At Laprairie, found the church warm and comfortable, and a good meeting. This congregation, till lately, for some years had been a mission station, and as yet receives aid from Presbytery. Matters here promise well. Great improvements have taken place both in and about the church and manse since my last visit. All things are just as they should be. The Presbytery may congratulate themselves that the Rev. Mr. Barr is placed over the interests of the Church here. The Rev. Mr. Fraser, St. Matthew's, Montreal, ably assisted me, and delivered an excellent address very much to the point. The people seemed much interested in the great work committed to their care. Immediately after the meeting, the congregation elected a board of managers, to attend to and manage the financial affairs of

the church, of which board our old and excellent friend, John Dunn, Esq., is a member, which of itself augurs well for this congregation. Returned to the city in the evening, and attended my third appointment in old St. Gabriel—the mother of all the Presbyterian churches in Montreal. The meeting was not so large as might have been expected, but much larger than last year. From the report read by the pastor, Rev. Mr. Campbell, it was evident that this congregation is in the right way, and doing their work in the best manner. The singing was good: portions of the prose version of the Psalms and New Testament Scriptures were chanted with good effect. It would be well if this practice became more general. The Rev. Mr. Paton, of St. Andrew's Church, assisted, and delivered an admirable address. The meeting was a success.

On *Wednesday evening the 5th*—met the congregations of St. Andrew's and St. Paul's, in St. Andrew's Church. Addresses were delivered by Dr. Jenkins, the Presbytery's Deputy, and Rev. Mr. Campbell, to an excellent congregation, but altogether too small for two such large congregations as were there represented. But we are not to take the smallness of the audience as the measure of the interest which these congregations take in the mission work of the Church, for their proverbial liberality has been too lately re-affirmed for that; but still it would be much more pleasant for those who did attend as well as for those appointed to address them, had the number been larger.

Thursday, 6th.—At St. Matthew's, Point St. Charles; and here, as usual, we had a good meeting. Able and interesting addresses were delivered by the Rev. Messrs Patterson, Hemmingford, the Deputy, Dr. Jenkins, and Mr. Campbell. Here, as at St. Gabriel's, the singing was good, indeed one anthem was executed in a highly finished style, deserving of all praise, at once reflecting the greatest credit on the choir and its able leader.

Upon the whole the meetings were highly interesting and satisfactory, and will result in good, and when we consider the coldness of the season, and the large number of meetings held in the city about the same time, may be pronounced a success.

I endeavoured to point out to these meetings that God in his Providence, and for wise purposes, had given us Presbyterians an important and responsible position in our New Dominion. That in the whole Dominion we stood (all Presbyterians) first in point of numbers, that in wealth, learning, and piety, we compar-

ed favourably with any other Protestant body, and were therefore called upon to put forth all efforts so as to influence the character of our New Nationality for good. We have a great work to do. Let us be strong and do it. After the work to which I was appointed was thus completed I expected to be allowed to return home to attend to my ordinary duties; but at the end as well as the beginning these "unavoidable circumstances" again interfered, so that only *one* out of the three appointed for the next week's work could attend to the duties imposed upon them. So I was once more forced into the harness, and thus had to tramp it for another week, of which, however, I have no doubt you will hear from other sources.

Durham 16th March, 1868.

W. C. C

HUNTINGDON, DUNDEE, ELGIN, ATHELSTANE, AND ORMSTOWN.

Deputation—Revs. J. Fraser and Patterson, and Messrs. Black and J. L. Morris, and Ministers of those charges.

These meetings were most interesting and impressive, and have been, we believe, productive of much good among our people. The first meeting was held in

Huntingdon—The chair was occupied by Mr. Wallace, the minister of this charge, and the deputation was strengthened by the addition of Rev. Mr. Ross of Dundee. The audience was large, and respectable, the Church being comfortably filled.

The Rev. Mr. Paterson spoke first on the difficulty which exists in exciting in a meeting a sympathy between the speaker and hearer in the missionary cause. He was followed by Mr. J. L. Morris who spoke on the Home Mission work. It was truly refreshing to hear a layman speak as he did—In plain, pathetic, but forcible terms he urged upon the people the duty of giving of their means to support the cause of Christ. He enforced this duty both on Scriptural and Church grounds, asking the people to test their liberality by comparisons with the contributions of the Jews under the Mosaic dispensation, and showing that the man who professed to love his Church, and yet would not give to her support and extension, was no better than a hypocrite and impostor. He spoke as an earnest conscientious layman, who loves and works for his Church, should speak. If we had more of his stamp in the Church we would be in a better position to day.

Rev. J. Fraser spoke next on the Foreign Mission Field, and was followed by Mr. Black. He is a son of the late Dr. Black of St. Paul's Church, Montreal, and was licensed to preach the Gospel by the Presbytery of Montreal, about two weeks ago. He was a volunteer in the deputation, and a most welcome one too, and not the less so for this reason, that his father was well known and had many personal friends among the congregations, which the deputation visited. He made a short and happy speech on

that most important of all subjects, the circulation of the *Presbyterian*, and also advocated the claims of the *Juvenile Presbyterian*.

The meeting was concluded by a long and eloquent speech from the Rev. Mr. Ross, who supplemented all that the previous speakers had left unsaid, and gave in addition much interesting and original matter on both the Home and Foreign Mission Field. The meeting was altogether a great success, the collection amounted to \$12.80c. After its close, a lay association was formed for the purpose of managing the schemes of the Church.

Dundee.—The meeting here was most ably presided over by the minister of the charge (Mr. Ross), and the deputation, assisted by the Rev. Mes-srs. Wallace and Cochrane, the church was filled to the door by an attentive and earnest audience. This was one of the best missionary meetings that we ever had the pleasure of attending. One exceedingly interesting feature in this meeting, and which we think ought to be followed in all our congregations on these occasions, was the reading by the chairman of an elaborate report of the present condition and working of the congregation. From this report it appears that, the Dundee charge is in a most prosperous condition, that during the last year their contributions for every purpose have largely increased, and that there is the immediate prospect of the erection of a large and beautiful church; for this object the sum of \$5000 has been subscribed, and the committee see their way to the raising of the other three, which will be necessary for the completion of the work. The meeting was first addressed by the Rev. J. Fraser, on the Home Mission work. He urged this work specially on the ground of the present position of national affairs. If ever in the history of our country, the Presbyterian Church was called upon to examine herself as to what she was doing, and what she was able to do, for the cause of Christ, it was surely now. Presbyterianism taken as a whole commences her history in the New Dominion superior to all other Protestant denominations in wealth and numbers. Consequently its responsibility in the evangelization of this vast and growing country, was proportionably great. Mr. Fraser enlarged upon four great wants in our Church which retarded her progress in the Home Mission work. 1st. A stronger feeling of denominationalism. 2nd. A better representation of the lay element in our Church courts. 3rd. A larger number of candidates for the ministry. 4th. Greater liberality in giving, on the part of our people.

Mr. Morris spoke next on the Foreign Mission Field. He gave statistics of the agencies at work and the results they have produced in heathendom. He showed that though these results were great and encouraging, that yet more than three-fourths of the world were in darkness and idolatry, and that the church must bestir herself and do more and better things, else the work would never be overtaken. He referred especially to our *Juvenile Orphanage*, which, to our shame be it spoken is the only work that we are doing in the Foreign Field. Mr. Morris was followed by Mr. Patterson in a most eloquent speech on the subject that every denomination has its own peculiar

sphere and work, and for these by Providence it was specially adapted. He showed that this fact was the true basis of a sound catholicity. Mr. Wallace next gave a short and pithy speech upon the Home and Foreign work of the Church of Scotland in which he made special reference to the deputation of Drs. McLeod and Watson to India, as an evidence of the interest which the Church takes in the Foreign Mission Field, and from which he predicted great results in this Christ-like work. Mr. Black spoke next on the schemes of the Church, and advocated their management on the principle of the "power of little," which he was glad to see was being partially adopted in this congregation, and in this their connection made special reference to Mr. Croil's report, strongly urging every family to secure a copy. The meeting was concluded by Mr. Cochrane in a long and able discourse on prayer, as the great power in Church extension and efficiency. It was moved by Mr. Cameron and seconded by Mr. Cruikshanks that a vote of thanks be given to the deputation; this was most cordially responded to by the congregation. Collection \$12.50. The great charm about this meeting was the vigorous heartiness which characterized it—it was sustained for more than four hours with unflagging interest—the speeches were eloquent, earnest, and practical. We like these four-hour meetings—they have a substantiality which carries weight with them, and their effect for good is not soon lost upon the people. One thing we know, the sweet interest, the kindly christian sympathy, which animated this meeting will not soon be forgotten by either the deputation or the people.

Elgin.—The meeting here was a complete failure. Notwithstanding a cloudless sky, a warm sun, and excellent roads the audience did not number twenty souls. After all that the Presbytery has done for this congregation we expected better things of them than that its deputation should be treated in such a shabby manner. Collection \$5.80. We do not blame those who were present, but truly those that were absent ought to be beaten with many stripes. The deputation gave ten minute speeches upon the various missionary topics, Home and Foreign, and then went sorrowing on their way to

Athelstane.—Here there was a capital meeting. The neat little church was comfortably filled, and one exceedingly pleasing feature was the large number of young people present. The meeting was ably presided over by Mr. Wallace, and the deputation, stimulated by an earnest and attentive audience, gave excellent speeches on very much the same subjects as at Dundee. There was one point in their speeches, however, to which we wish to make special reference as possessing not only a local, but also a general interest at least for Montreal, and that is the union of Athelstane and Elgin into one congregation. This most desirable object has occupied the attention of Presbytery for some years, and several deputations have been sent to the congregations, in order to bring it about, but in some unaccountable way their endeavours have always been frustrated. Locally and naturally these charges should be united. They are both rural charges

—they have excellent churches, and in Elgin there is one of the best manses in the church, and they are only five miles apart. The recent experience of Mr. Cochrane has proved that Elgin cannot exist alone as a self-sustaining congregation. With only thirty-five families, it cannot reasonably be expected to raise the minimum stipend required by the Church. Athelstane on the other hand, containing upwards of sixty families, is united with Huntingdon which is a large and wealthy congregation, abundantly able, and willing too, we believe, if the right influences were used with them, to support a minister most comfortably. If this union, therefore, were to take place, it would make one of the best charges in the Church. Both Elgin and Athelstane are willing, and the latter anxiously desires it; where then lies the difficulty? It is this, Mr. Wallace is not willing to resign Athelstane, except on this condition, that the proportion of his income paid by it, viz, \$140, be supplemented by the Huntingdon congregation. We cannot, of course, find fault with Mr. Wallace for this condition: it is not in human nature for any man to resign such a large portion of his income, especially when that income is already sufficiently small. We hope, therefore, that the Huntingdon congregation will see its duty in this matter, not merely to Mr. Wallace, to whom they now pay but a comparatively small stipend, but to the Church at large. Let them in a spirit of generous and Christian liberality supplement their minister's income to the required amount, then the Presbytery will see its way clearly to separate Athelstane and unite it with Elgin, and thus a great and general Church good will be secured. From what we know of the Huntingdon people, we are sure, if this matter is rightly presented to them, they will be willing and glad to agree to it. Collection \$7 18.

Ormsdown.—The meeting here was a very large one, upwards of four hundred people being present. This is one of the best country charges in the Church, and under the judicious management of its energetic minister, is apparently in a most prosperous condition. Like Dundee, they intend to build a large and handsome church, and for this purpose have already subscribed over \$6,000. Mr. Clarke presided over the meeting in a very bappy manner. The deputation spoke on the same subjects, and in very much the same strain as at the former meetings. Though considerably fagged with their previous heavy work and for the most part in stormy weather and over bad roads, still their speeches told well, and appeared to be greatly enjoyed by the audience. If there was anything lacking, however, in them, it was more than made up by Mr. Ross, who in a speech of an hour and a quarter in length delighted the people with his eloquent bursts of mingled wit, humour and practical common sense. The collection amounted to \$11.40.

The deputation returned to their homes well pleased with their week's work, and carrying with them most pleasant remembrances of the Chateaugay district. J. F.

BEECHRIDGE. The Presbytery's missionary meeting in this congregation, postponed from the 13th to the 20th Feb. owing to the great

storm, came off on the latter evening, and was a great success. The Rev. Mr. McDonald occupied the chair, and addresses were delivered by the Rev. A. Paton, St. Andrew's, Montreal, and Rev. R. Campbell, St. Gabriel's. The former dwelt on the importance of a hearty co-operation with the ministers on the part of elders, managers, and people, and on other general topics by way of stimulus and encouragement. The latter confined himself to advocating an earnest support of the four schemes the Synod is sustaining. A number of subscribers were obtained for the Agent's Report and five new-subscribers for the Presbyterian. The people of this old and thoroughly Presbyterian Congregation seem to be at present more than usually on the alert. Collection \$7.67.

PRESBYTERY OF PERTH.—The Presbytery of Perth met in the Town Hall of Lombardy, in the township of South Elmsley, on the 27th of last month, for the purpose of inducting the Rev. William Miller, formerly of West Zorra, in the Presbytery of London, to the recently organized congregation of Lombardy and Oliver's Perry. There was a large attendance from both sections of the congregation. The Rev. Mr. Mylne, of Smith's Falls, preached an excellent and appropriate sermon from Is. xxxii, 2. Mr. Bain, of Perth, gave a short narrative of the steps previously taken, put to Mr. Miller the prescribed questions, to which he returned satisfactory answers, and also read the act ancient the spiritual independence of the church, to which he assented. Mr. Miller was there after duly inducted, and suitably addressed by Mr. Mylne. Mr. Ross of Beckwith, addressed the people, setting before them in a clear and forcible manner, their privileges and their duties. At the close of the services, the ladies of each section of the congregation presented to Mr. Miller, through Mr. J. McLagen, a Pulpit Bible and Psalm Book, handsomely bound, for which Mr. Miller returned thanks in befitting terms. This congregation is made up of some sixty or seventy families, belonging to our Church, the Canada Presbyterian Church, and other denominations, resident in outlying corners of the congregations of Perth, Smith's Falls and Kitley. It is our cordial desire, that the settlement which has now taken place, may prove a happy one for all parties interested in it, and that the congregation, under the ministry of Mr. Miller, may prosper and promote the glory of God.

The congregation of Ramsay, vacant since the lamented death of the late Rev. John McMorine, D.D., have, some time ago, given an unanimous call to the Rev. John Gordon, of Georgina, in the Presbytery of Toronto, to be their minister. The induction at Almonte, it is expected, will take place towards the end of this month, or early next month.

The Presbytery of Perth recently held a very successful series of Missionary meetings in the several congregations of the bounds. The attendance at each of the meetings was good, the spirit manifested excellent, and the pecuniary results very encouraging. The Presbytery have had for several summers, a catechist employed in the township of Darling, where a number of families belonging to our Church reside, who hitherto have been, to a great extent, destitute

of public religious ordinances. The Presbytery guaranteed to the catechist a stipulated sum for his summer's labours, and the collections taken up at their Missionary meetings have been sufficient to enable them to pay to him whatever deficiency there might be between the sum promised and that contributed by the people. Much good, we believe, has resulted from the labours of our catechists in this Missionary field. The people contributed very liberally last year towards the support of Mr. Bennett, student of Divinity, Morrin College, who has now laboured among them for several summers, with much acceptance, and we believe also with great usefulness. During the last summer they also completed a commodious church, commenced by them a year or two previously. To their credit be it said, the church is without debt, all the charges of erection and completion having been defrayed by themselves, with the exception of a small grant made to them by the Presbytery. The Presbytery feel very much encouraged by notice just received of a grant of fifty pounds sterling, made to them by the Colonial Committee, to aid in the employment of a Missionary in this quarter. The Presbytery expect to be able among themselves, to supplement this liberal grant of the Colonial Committee, to such an extent as shall enable them to employ the services both of a Missionary and of a Catechist, during the present year. There are several bordering townships, recently opened up in the rear of this county and the adjacent counties, in which a number of Presbyterian families have settled, and are living in almost entire destitution of the public ordinances of religion, not only as dispensed by the ministers of our Church, but also, by those of other evangelical denominations. These townships, though at present, to a great extent barren and rugged, and with inhabitants, poor and scattered, are yet known to possess, in addition to considerable agricultural capabilities, rich undeveloped stores of valuable minerals, and are likely, ere long, to rise into importance. Whether therefore, we regard the present or the future of these townships, our duty, in the Providence of God, to supply them with the ordinances of religion, so needful for the life that now is, so essential for that which is to come, is most plain and most urgent.

ST. GABRIEL CHURCH, MONTREAL.—A Young Men's association in connection with this congregation was organized on the 25th Feb., having, for its objects, the mutual improvement of its members, the promotion of the interests of the congregation, and the support of the general enterprises of the Church, and for its office-bearers, the Rev. R. Campbell, M. A., Honorary President; John McPhail, President; W. Darling, jun., Vice-President; James Thorn Secretary; George Esplin, Treasurer; John Farquhar, Wm Peddie, and Alex. Stewart, Committee.

The annual Festival of the St. Andrews Church Sabbath School, Montreal, was held in the school-room on Wednesday the 11th March. The room was beautifully and artistically decorated with painted tablets and illuminated mottoes many of them being the work of the teachers, it was also ornamented with ever-

greens. After the children had partaken of refreshments the chair was taken by the superintendent Mr. J. L. Morris. A short report was given shewing the school to be in a highly flourishing condition the average attendance for the last month having been two hundred. Interesting addresses were given by the chairman, the Rev. Dr. Jenkins and Mr. John Paton of Kingston, Captain Malan, A. D. C. and the Rev. Andrew Paton. An interesting feature in the proceedings was the presentation to each scholar of a little book from General Russell who regretted his inability to be present. The children of Miss Verner's French Mission school were also present, as guests, and sang a French hymn very sweetly. Before parting the children gave hearty cheers for their minister, superintendent and teachers, General Russell and the Queen. The meeting was largely attended by parents and friends who all seemed highly delighted with the prosperous state of the school and the evening's entertainment.

ANNUAL SOIREE OF ST. PAUL'S CHURCH SABBATH SCHOOL.—This entertainment was given on the 18th ult., in the basement of St. Andrew's Church, and was one of the most successful meetings of the kind held this winter. After a hearty tea kindly prepared, and presided over by the ladies, the chair was taken at 7½ by the Superintendent, Mr. W. R. Oswald. After the singing of the first hymn, and prayer by the Rev. Dr. Jenkins, eloquent addresses were delivered by the Rev. Mr. Paton, and Mr. T. James Claxton. The report being then read, the chairman in a few appropriate and touching remarks, presented a handsome silver water pitcher to the Rev. William M. Black on the occasion of his retiring from the charge of the school. Dr. Bell then showed a series of beautiful dissolving views by means of an oxycalcium lantern belonging to Mr. Donald Ross. Among the views were photographs of the Queen, Rev. Drs. Mathieson and Jenkins, the last being that of the Rev. Mr. Black. Instructive and pleasing addresses were then given by Mr. J. L. Morris and Dr. Jenkins, and after singing the National Anthem and a parting gift to each, the children dispersed highly delighted with their evening's enjoyment. The room was crowded, a large number of the congregation and friends being present.

INDUCTION AT GLENCOE.—The Presbytery of London met at Glencoe on the 12th ult., for the induction of the Rev. J. M. McLeo. There was a large attendance. Mr. Rannie of Chatham presided and conducted the service, in which he was assisted by Mr. Nicol of London. Glencoe, through a variety of mishaps, has been nearly seven years without a minister, and now enters for the first time upon the experience of a settled ministry. The good wishes of many beyond their own neighbourhood are with this congregation; and it is to be hoped that nothing will occur to mar the prosperity which may reasonably be expected to flow from this settlement.

GEORGIANA.—At a meeting of the members of this congregation, held in Knox's Church, Sutton, on Saturday the 22nd February, much regret was manifested at the approaching separation of the tie binding them to their esteemed

Minister, the Rev. John Gordon, and the warmest wishes expressed that, in whatever portion of the Lord's vineyard his future lot may be cast, he may be blessed in his "basket and his store," and that his labours may not only redound to his own welfare, but also to those to whom in the providence of God he may be called upon to take the spiritual oversight.

The following is the copy of a resolution passed by the meeting, and forwarded to Mr. Gordon by the Secretary:

Mr. Boyd, seconded by Mr. Ego, moved. That we, the members and adherents of the Church of Scotland, in the Township of Georgina, in annual meeting assembled, having learned with regret that the tie which has hitherto bound us to our esteemed pastor, the Rev. John Gordon, is about to be severed, by his translation to another charge, cannot permit this opportunity to pass without recording our sense of his worth, as a man and a minister, and expressing our hope that in the charge about to be committed to him, the same unity of purpose and harmony of sentiment between him and his flock, may prevail, that has characterized his residence amongst us during the past three years, and that when his labours among them may have ended, he may be entitled to receive the commendation and reward accorded to all faithful servants.

THE NEW CHURCH AT NELSON.—On Sunday the 23rd February 1868, the new Church at Nelson was opened for public worship. Though the day was rather cold yet the Church was crowded at the three services. The Rev. Mr. Murr, A. B. of Galt preached in the forenoon, the Rev. Mr. Burnet of Hamilton in the afternoon, and the Rev. Mr. Grant of Waterdown in the evening. The sermons preached were eloquent, evangelical and appropriate, and the collections taken up were upon the whole good. The Church is built of brick, and looks well without, and the inner furnishings are surpassed by no country Church we have seen. The design of the pulpit is a *chef d'œuvre* and reflects great credit upon the artistic skill of Mr. McCulloch the architect. There is a very commodious vestry adjoining. The church cost \$1500, the most of which is paid, so that the Nelson people have done well in counting the cost and raising the money before the church was built. May every country and city congregation imitate their scriptural example. Nelson is one of the stations of the Rev. H. Edmison A. M of Waterdown, who is highly esteemed, and deservedly so, by his attached congregation.

NEW CHURCH AT UXBRIDGE.—This new and commodious Church having been completed and the cost all but discharged by the liberality of the people of Scott and Uxbridge, was opened on the 23rd ult. After devotional services by the Pastor, the Rev. W. Cleland, the Rev. Dr. Barclay of Toronto delivered a discourse on "spiritual husbandry." The afternoon services were conducted by the Rev. J. Bain of Scarboro, the subject of discourse being "True fame, founded on Psalm xxiv. 3, 'A man was famous according as he had lifted up axes upon the thick trees.'" Mr. B. also preached in the evening in the Ontario Hall, Uxbridge Village, all the services were very largely attended, many

being unable to find accommodation, and of a high order of excellence, and it is to be hoped the results will be satisfactory. The liberality of the people and of some friends in the neighbourhood deserves the highest praise, and will go far to strengthen the hands of the zealous pastor. The cause in Scott and Uxbridge was initiated by the late Rev. James Lambie. Mr. Cleland is the second pastor, having been preceded by the Rev. W. Brown.

KINCARDINE.—This Congregation has unanimously resolved to call to the pastorate over them Mr. John Ferguson, preacher of the gospel, one of the students of Queen's College licensed since last meeting of Synod. Mr. Ferguson is son of the late excellent minister of Esquesing, and there is no doubt he will maintain the character for industry and earnestness he sustained at College, and will give a good account of himself in this growing and important field of labour.

LINDSAY.—The induction of Mr. Dobie, which was expected to take place on the 19th ult. has been necessarily deferred, owing to the Presbytery of Toronto's having lost itself in the great storm of last month.

PORT HOPE.—The same cause has delayed the translation of Mr. Cochrane from Elgin to this charge.

CLIFTON.—The yearly report of St. Andrew's Church, Clifton, printed in neat form, shows that the Congregation is well organised, and that all its affairs are systematically conducted. The number of communicants has during last year increased by 9, and the Sabbath School shows a roll of 160 scholars with 11 teachers, besides superintendent and secretary. The finances are in a satisfactory position, and the accounts show that the Congregation has not been remiss in contributions to the schemes of the Church.

GILCHRIST EDUCATIONAL TRUST.—At Quebec, Montreal, Kingston, Toronto, Ottawa, Halifax and a Town to be afterwards named in New Brunswick, on the last Monday in June, it is proposed to hold annually the Midsummer Matriculation Examination of the University of London. The best candidate will obtain a scholarship of £100 stg. per annum, tenable for three years, and the option of studying at the University of Edinburgh or University College, London, with the view of graduating in arts, science, law, or medicine in connection with the University of London. The competition will be open to all candidates under the following conditions—(1) That they be natives of the Dominion or residents for three years immediately preceding the examination, (2) That they be 16 and not over 22 years of age, and (3) that they be of good character. Satisfactory proof of eligibility in these respects must be furnished. The Governor-General is to appoint sub-examiners. The examination will be by writing, and candidate's answers will be forwarded through the Colonial Office to the Registrar of the University of London, who will submit them to the University Examiners. The award will be transmitted by the Secretary of the Gilchrist Trust, through the Colonial Office for announcement to the candidates at the Colonial

capital. The successful candidate will be expected to arrive in London no later than the first week in October following his appointment. We subjoin a general statement of the subjects of examination:—

MATHEMATICS.—Arithmetic—ordinary rules, fractions, extraction of square root, algebra—simple rules, proportion, arithmetical and geometrical progression, simple equations, geometry—Euclid, books i-iv., principal properties of triangles, squares and other parallelograms, and of the circle, treated geometrically.

NATURAL PHILOSOPHY.—Mechanics—composition and resolution of statical forces, mechanical powers, ratio of power to weight, centre of gravity, general laws of motion with chief experiments for illustration, law of motion of falling bodies; hydrostatics, hydraulics, and pneumatics—pressure of liquids and gases, its equal diffusion and variation with depth, specific gravity, modes of determining it, the barometer, siphon, common, forcing and air pumps; acoustics—nature of sound, optics—laws of reflection and refraction, formation of images by simple lenses.

CHEMISTRY.—Heat—sources, expansion thermometer, difference between temperature and quantity of heat, specific and latent heat, calorimeters, liquefaction, ebullition, evaporation, conduction, convection, radiation, non-metallic elements—their compounds, chief physical and chemical characters, preparation, characteristic tests—oxygen, hydrogen, carbon, nitrogen—chlorine, bromine, iodine, fluorine—sulphur, phosphorus, silicon; combining proportions by weight and volume, general nature of acids, bases, and salts symbols, and nomenclature; the atmosphere—constitution and effects on it of animal and vegetable life, combustion—structure and properties of flame, nature and composition of ordinary fuel; water—chemical peculiarities of natural waters, carbonic acid—oxides and acids of nitrogen, ammonia, olefiant gas, marsh gas, sulphurous and sulphuric acid, sulphuretted hydrogen, hydrochloric acid—phosphoric acid and phosphuretted hydrogen, silica.

CLASSICS.—Greek—Xenophon, Anabasis book 1, passages to be translated into English; questions in grammar, history, and geography. Latin—Horace, Odes, books iii, iv; passages to be translated into English, questions in history and geography, separate paper with questions in grammar, and easy English sentences to be translated into Latin. English Language—Orthography, writing from dictation, grammatical structure. English history to end of 17th century, and modern geography, French—*Emile Auger*, Diane, *Alex. Dumas*, La Tulippe Noire; German, *Schiller*, Wilhelm Tell—with questions in grammar and easy passages for translation into English.

We hope many candidates will come forward to the competition in June next. As the arrangement is permanent the number is sure to increase year by year. Besides the great honour of obtaining the scholarship, the successful competitor will have a first-rate opportunity of pursuing his studies in Britain.

Principal Snodgrass, from whom we have obtained the above information, has received documents on the subject from the Provincial Secre-

tary's Office, and will be happy to supply additional particulars. We believe, however, that everything essential to guide intending competitors throughout the Dominion will be found in the foregoing paragraphs.

QUEEN'S COLLEGE.—*Donations to the Library*;—McGill University, 4 vols.; John Lovell, Esq., Publisher, Montreal, 1 vol.; Botanical Society, Edinburgh, 1 vol.; Principal Snodgrass, 11 vols.; U. S. Patent office, 9 vols.; A friend, Kingston, 7 vols.; Smithsonian Institution, Washington, 14 vols.; Education office, Fredericton, 5 pamphlets. Dominion Government, 1 vol.; S. S. Laurie, Esq., Edinburgh, 2 vols.; Prof. Airy, Greenwich, 50 vols. worth over \$500. Rev. G. Romanes, LL D., London, England, 81 vols. worth over \$100; Oliver & Boyd, Edinburgh, 1 vol.; University of Toronto, 1 vol.

Donation to the Prize Fund:—Rev. J. W. McLeod, Glencoe, \$5.

Scholarship Fund:—A minister of the Church, in a back Township, is about to found a scholarship by means of savings from his stipend, extending over a number of years. After this the College authorities ought not to despair, even if the government grant be withdrawn.

IN MEMORIAM.

It is seldom that two deaths occur within one week and in one congregation of which each is so noteworthy in its intrinsic interest, as well as the points of contrast which it presents to the other, as two which have just cast a sadness over the congregation of St. Andrew's Church, Kingston, one, that of an aged pilgrim who had long been calmly waiting for a summons across the river,—the other, that of one just entering upon the battle of life, who was suddenly and without warning called away as we firmly believe to work in a higher sphere.

The first of these was one well known to many readers of the Presbyterian, who by her long, steady and affectionate adherence to our Church, and by her active furtherance of its interests, well deserves a place among its honoured names;—Mrs. Logie of Kingston, who died on the 10th of March in the 84th year of her age. She was born in the parish of Gamrie, Aberdeenshire, and had led a changeful life in various parts of the world, before finally settling down with her husband, Major Logie, on their property of Glenlogie near Kingston. Since that time,—thirty-six years ago, she has been a member of St. Andrew's Church, and throughout the many changes which have since taken place, has continued one of its staunchest and most zealous adherents. Being a resident in the township of Pittsburgh at the time when the Mission which has since resulted in the formation of a Church there, was organised, Mrs. Logie was one of its most active originators, being indefatigable in collecting funds, and in stirring up the interest and co-operation of the people. After coming to reside in Kingston where she has lived since her husband's death—though gradually growing less and less able, to engage in active work, she never lost her warm interest in all that concerned the good of

the Church at large, and of the congregation with which she was connected in particular.

She was indeed no common character, and one which now that she is gone could not be easily replaced. She was one of the best specimens of the sterling old Scottish nature, in its most attractive form. To great strength and originality of mind and character, and clearness of perception and judgment, she united great warmth of heart, genuine and judicious practical benevolence, and a geniality and liveliness of manner which made her a general favourite, though candid and outspoken to a remarkable degree. As a friend she was most steadfast and faithful, and to the end of her life her sympathies seemed to retain all their strength and freshness, enabling her to enter even into the pleasures of the young, with whom she was a great favourite, and whom she liked to have around her. Advancing years and trials seemed rather to mellow and ripen than to weaken the fine points of her character, and to make more distinctly visible her Christian faith and trust, and the guiding principle which regulated her naturally kindly impulses. She has left a vacant place which will not easily be filled up, and the affectionate remembrance of her in many hearts will long perpetuate her memory. She was mercifully spared the protracted season of weakness and suffering which sometimes falls to the lot of the aged, and but a few days of illness intervened between her enjoyment of perfect health and her peaceful entrance into "the rest that remaineth for the people of God." She was laid in her last earthly resting place on the 13th of March, and on the 14th, one whose youthful vigour and tall, stalwart, strongly built frame seemed to promise a long tenure of life was struck down in the flush of early manhood, without, so far as can be known, the slightest consoling warning of the approach of death. Although hitherto only engaging in preparation for the important work of life, and from his peculiarly retiring, unobtrusive nature scarcely known beyond the circle of his immediate acquaintances, there are not a few who will long cherish with the affectionate reverence which sometimes hallows the memory of the early lost, the name of Gilbert Dinwoodie. He was a student of medicine in the Royal College of Physicians in Kingston during the last year and a half, previous to which time he had resided with his family near Campbellsford, his parents having been for many years members of the congregation of the Rev. Mr. Neill of Seymour. During his residence in Kingston he was a most enthusiastic and devoted student, conscientious and thorough in everything he undertook, and bidding fair, by his perseverance and unremitting application, as well as by the mental qualities with which he was endowed to win for himself an honourable place in the ranks of the profession he had chosen. Over his fellow-students he gained an influence which was quite remarkable, considering his quiet and retiring nature, and the serious tone of his character, so different from the reckless spirit which often prevails among medical students. His popularity among them probably arose in no small degree from the quick sympathy with which he made his friends' interests his own, and from his uniformly kind, obliging

and amiable disposition which made him always ready to do a kindness when it was required. As a striking instance of this, it may be mentioned that only a week or two before his death he acted as watcher and nurse by the death bed of a fellow student, prostrated by virulent small-pox, at a time when the fear of infection made it almost impossible to procure any other attendance.

Naturally shy and reserved in speaking of things that interested him most deeply, he did not often converse freely on religious subjects, but when he did, it was with a grave thoughtfulness which showed that the subject was to him one of no superficial feeling. It is worthy of remark that the close of his first session as a medical student, a period the temptations of which are no light test to a young man's principles, should have been the time when he made his first decided profession of Christianity by coming forward to the Lord's table. That it was no mere outside profession no one who watched his consistent and exemplary life, his gentle, kind and blameless demeanour, the serious earnestness of his manner in his regular attendance on the services of the sanctuary,—could doubt.

About two months before his death the illness and death of a beloved elder brother, also at a distance from his home,—had a deep and depressing effect on his sensitive nature. The sadness which it left continued to weigh upon his spirits, and his mind seemed constantly occupied with thoughts about mysteries of the unseen world and the existence of the soul in the "undiscovered lands" which lie beyond the grave. It was probably in consequence of the depressed state of his system that a dose of morphia taken to alleviate toothache produced an unusually powerful effect. Its soporific influence continued to affect him more or less for two days, but on the evening of the second he was going about the house, and conversing intelligently with one of his fellow-students. Early the following morning he was found in a state of insensibility, with heavily oppressed breathing, and symptoms of serious brain disease. Notwithstanding the prompt and energetic use of remedies, nothing produced the slightest effect, and he remained in a state of unconsciousness until he expired, early in the afternoon, his death being afterwards found to have resulted from sudden and violent congestion of the brain. A death in such circumstances precludes the possibility of the farewell words which are so tenderly prized by those left behind, or of any dying assurance of the Christian faith and hope which alone can illumine the shadowy valley, yet such assurances were rendered almost unnecessary by the silent testimony of the tenor of such a life.

His remains were conveyed to the home in which so lately the corpse of another son had been carried, to be laid by the side of the brother he had so deeply mourned. The sympathies of many will be with the aged parents under the crushing weight of so heavy a sorrow. A large number of his fellow-students attended the remains of their departed friend to the station, evincing by their demeanour the sincerity of their grief for his loss, and at a meeting held by them the same day a number of resolutions

were drafted more fully expressing their sense of their loss and of the high estimation in which the character of the deceased was held by them. We wonder vainly at the mysterious dispensation which thus cut short a life so full of the promise of usefulness to his fellows,—we speculate wherefore

He, the young and strong, who cherished
Noble longings for the strife—
By the wayside fell and perished—
Weary with the march of life.—

But yet we know he has not *perished* but only developed into a higher and more perfect life. To his fellow-students,—and to all,—the silent eloquence of his example still speaks. May we not translate its language into the words, so comforting under a sense of the instability of earthly things—“Whose faith follow, considering the end of his conversation—Jesus Christ, the same yesterday, to-day and forever.”

HOME MISSION FUND.

Vaughan, per Rev. William Aitken,	\$25.00
Whitby, additional \$15, per Mr. James Hamilton, making in all	65.00
Wolfe Island, additional, per Rev. George Porteous,	5.00
Buckingham, per Rev. James C. Smith,	\$123.17
Cumberland, do. do.	\$52.00
Gwillimbury and Innisfil, additional, per Mr. Mathew Faris, \$70, making in all	\$9.20
Ottawa, per Mr. William Hamilton,	343.45

There are still 16 congregations, having ministers, who have not as yet contributed to the special appeal which has been so nobly responded to by the Church at large. Five of these enjoy the services of communiting and privileged ministers. Of the 15 vacant congregations 2 only have contributed. The meeting of the Temporalities' Board takes place in the beginning of May, previous to which, the accounts require to be made up: it is therefore desirable that those who still have it in view to aid the Board, should forward their contributions as early as possible. It is earnestly hoped that every congregation in the Church will avail themselves of the privilege—still theirs—of taking part in a movement, not only of great importance, but one which has been also eminently

successful. As none should be deterred from casting in their mite, because they cannot send a large sum, so none should withhold, under the impression, that it is now *too late*.

JAMES CROIL,

Secretary *pro tempore*.

Morrisburgh, 16th March, 1868.

THE SYNOD'S SCHOLARSHIP AND BURSARY SCHEME.

St. Andrew's Sabbath School, Clifton, for 1867,	
per Rev. George Bell,	\$6.00
St. Andrew's Church, Perth, per Rev. W. Bain,	24.90
Beckwith Congregation, per Rev. W. Ross,	12.00
Orangeville, per Rev. W. E. McKay,	3.00
Fergus, per A. Dingwall Fordyce, Esq.,	13.67
JOHN PATON, Treasurer.	

Kingston, Ontario, 18th March, 1868.

FRENCH MISSION FUND

Dundas, per the Rev. Donald Ross,	\$5.00
Orangeville, do. W. E. McKay,	5.00
Dorchester do. Jas. Gordon,	10.00
Stirling do. Alex. Buchan,	5.00

\$20.00

ARCH. FERGUSON, Treasurer

Montreal, 21st March, 1868.

MINISTERS' WIDOWS AND ORPHANS FUND

Brockville, per Mr. George Hutchison,	\$22.00
Buckingham and Cumberland, per the Rev. J. C. Smith,	12.00
Richmond, per the Rev. E. Mullan,	17.00
Dundas, do. D. Ross,	12.00
Elgin do. W. Cochrane,	1.00
Williamsburg do. John Davidson,	12.00
Seymour do. Robert Neil,	18.00
Stirling do. Alex. Buchan,	10.00
Middleville and Dalhousie, per the Rev. D. J. McLean,	21.00
Owen Sound, per the Rev. D. Morrison,	24.00
Huntly do. James Sinclair,	6.00
Osnabruck do. Rob. Dobie,	12.00
Nottawasaga do. Alex. McDonald,	12.25
Dorchester do. Jas. Gordon,	12.00
St. Gabriel, Montreal, per Rev. R. Campbell,	25.25

\$226.50

ARCH. FERGUSON Treasurer

Montreal, 21st March, 1868.

Correspondence.

PATRONAGE vs. POPULAR ELECTION.

To the Editor of the Presbyterian.

Sir:—One of your correspondents in the last number of the Presbyterian treats us to a very strong dose of “Patronage versus Popular Election.” I must say that I was somewhat astonished to see such extreme views as those he propounds set forth in this age and country. I may as well confess in the outset that though sincerely attached to the church of my fathers, I have always regarded Patronage as a foul blot upon her purity.

Aveneg tells us what every son of the church is prepared to believe when he says that “Patronage is after all, not the monstrous evil represented by many.” But the concession of this point does not compel us to believe that it is so very much superior to Popular Election as he would have us imagine. I do not think that the

few cases to which he refers, in which unpopular settlements have turned out to the advantage of the church, form a very strong support to his position, when there are so many instances on record which have had an opposite effect.

In the first of his eight objections your correspondent tries to ridicule the idea of a preacher delivering trial discourses. But though he puts the question in this light it would be well for him to remember that ridicule though a powerful weapon against a cowardly opponent is no argument against the truth. For my part I cannot see how the ministerial office is degraded as he says it is, by a candidate preaching to a congregation able to judge of the man that will suit their wants, any more than by the forcible induction of an incapable unedifying favourite of the patron or—as we can easily conceive to be the case—some protégé or friend

of one of his bottle companions. This is not a very flattering view of the case: but still it is one that is not impossible. Even Aveneg will admit that those who are regular attendants upon the preaching of the Word and who each week listen to the man of God with an eager desire to profit by the truths which he enunciates, are far better judges of a clergyman's fitness for his office than one who perhaps never saw him—who may be a Romanist or an Infidel and consequently never enters the church, or who may care far less about her welfare and prosperity—though patronage makes him one of her most important rulers—than he does about the success of his favourite racer, or the result of the next contest for the championship of the prize-ring. I am willing to admit for the sake of consistency that this is a case, of rare occurrence. Nevertheless it is a possible case, and one which even Aveneg dare not deny has more than once existed.

I shall not take up your valuable space in noticing your correspondent's statements in detail. Several of them seem to have argued an ignorance of the fact that the majority of the members of nearly every congregation are just as good judges of the acceptability of a preacher as any patron can be; while it is a well known fact that the middle classes and peasantry of Scotland—to which country he seems to transfer his argument—are as a body much more familiar with Theological questions, and far better judges of an edifying gospel sermon than the majority of those who move in the higher ranks. It is possible that the latter may be better judges of scientific essays and metaphysical disquisitions: but these, though excellent things in their own place, sink into comparative insignificance by the side of piety, zeal, and Biblical erudition. It is also a pleasing fact that a number of the Scottish nobility and gentry do not think religious questions beneath their notice, and are also warmly attached to their national church. If all were men of this stamp Patronage would soon be objectionable only in name. But as matters stand, such is very far from being the case.

To Aveneg's sixth objection I have only to say that it cannot be so bad for a congregation, if they of their own free will happen to make an unfortunate selection, as if an unfortunate selection were made by another and then forced upon them. In the former case the people would in all probability stand by the man of their choice, while in the latter many would go off and join the dissenting bodies.

I can readily assent to the objection that "Patronage is not what our Free Church

brethren have represented it to be." But I must go still further and say that *it is not what Aveneg represents it to be*. I cannot however admit that he is correct in saying that "Popular Election is wrong." It is no argument to say that the apostles sent forth men to preach the gospel—because they were extraordinary officers and exercised functions that are not now within the power of the clergy. Among their other gifts they possessed that of infallibly discerning the fitness of men for the sacred office and consequently could not make mistakes in the matter. The practice of the Methodists forms no rule; for their conferences reserve the power of removing the ministers at the end of every year, and they are compelled by their laws to allow no man to remain longer than three years as pastor of the same congregation. So that when an inferior man falls to their lot they are consoled by the hope of better luck next time. The despotic power of the episcopal Bishops is often loudly complained of by the people, and the arbitrary exercise thereof is only tolerated when the circumstances of the congregations are such that they cannot well help themselves. Besides Aveneg must remember, that if the practice of those two bodies is a binding rule in the matter under discussion, we should by a parity of reasoning conform to them in all other respects.

Your correspondent quotes the words of the procurator of the church of Scotland as an argument in favour of his position. Now, I know that said gentleman is a man of high standing and great influence in the church. But I am not therefore prepared to give up my views upon this point simply because he says they are wrong, when I am supported by the wisdom of the general assembly of the Scottish church. That august body declared in 1715 that "It appears equitable in itself and agreeable to the liberty of christians and a free people to have the interest in the choice of those to whom they entrust the care of their souls." It is also a well known fact that prior to 1784 Patronage was declared by the assembly to be a grievance time after time. And the only time when the church held her peace upon this important question was the dark period that intervened between 1784 and 1800. Are those the days which Aveneg would have us live over again? Now that our dear auld kirk has been aroused from her former indifference and cleansed from much that once marred her ancient beauty, by the stormy troublous waters through which she passed but a few years ago, is it a fitting time to plunge her back into the chill and muddy sea which paralysed her energies and

marred her beauty during the cold bleak days of moderatism. Has patronage been a blessing or a curse to the Scottish Church? For an answer we have only to look at the dissensions which have from time to time raged within her bosom and rent her in twain. Erskine was driven out of her fold by patronage, and so were Gillespie and Boston. And their followers have now become the most bitter opponents of all Churches established by law. Need we go back to the ten years conflict, and reciting all its accompanying evils show that they sprung directly from patronage? I am willing to admit that the great and good men who led forth the Free Church procession on the dismal 18th of May 1843, acted hastily in the matter. But this does not alter the fact that a great crying evil existed in the Church and was the means of driving them out of her fold; and that evil was patronage. In view of these facts can it be said that patronage has been anything else than a curse to the Scottish Church? Moreover it is contrary to the spirit of Presbyterianism which requires that a call shall be signed by the members of the Church before the Presbytery can induct the Presentee. This is always done even in cases where the signatures to the call number perhaps only half a dozen, while the Church members amount to nearly as many thousands.

But the most objectionable part of *Arcenez's* letter is the conclusion, which contains the remedy with which he proposes to abolish all the evils which attend Popular Election. It is nothing less than to hand over the patronage of congregations to the Presbyteries. This is indeed a remedy with a vengeance—a cure far worse than the disease. Is it not a notorious fact that clerical has ever been the very worst kind of tyranny. I would rather submit to lay patronage a dozen times intensified than put this matter into the hands of the clergy. For a proof that this preference is not groundless, we have only to look at the clerical despotism of the Romish Church. But let *Arcenez's* high handed plan be tried upon a few of our vacant congregations and if the presentee is not acceptable they will soon furnish a practical solution to this question.

So different are my views from those of *Arcenez* that I should like to have our vacant congregations advertise for ministers stating amount of stipend subscribed—how much of this is likely to be paid—advantages of the charge, &c. I would even go so far as to permit licentiates and ministers without charges to advertise for congregations. In this manner all would be open, above-board and fair, and there would be no more of that underhand wire-

pulling, which too often takes place even among our Canadian clergy. If such a custom were inaugurated it would be far more satisfactory than the present system to both ministers and people. Men of superior mental powers would occupy their proper positions: and congregations could always command talent according to their means. The people have this matter in their own hands, and I am much mistaken if they do not guard well the high privilege of using their own judgment in the selection of their pastor. They are the individuals who furnish his support; and taking even the lowest view of the matter it is no more than fair that they should select the minister whom their own contributions have been partly at least the means of procuring. Moreover the people of our Dominion are not so ignorant as *Arcenez* would have us all believe. Thanks to our educational system, knowledge is spreading throughout the land, so that a good sermon well delivered will always be appreciated according to its merits. The great majority of our people are shrewd and practical and can't be so easily guided by *m. n of brass* as *Arcenez* seems to imagine.

I trust the time will never arrive when our Church shall have so far retrograded as to tolerate the system of petty tyranny recommended by *Arcenez*. We live in an age of progress when even conservatives of the purest water are becoming alive to the necessity of moving in the onward march of reform. Our Church will surely not lie idle or move backwards while all others are stirring with activity and life. Common sense should teach all who love our Zion not to alienate from her the affections of our people by questionable or unpopular measures now that she has become dependent upon them for her main support.

Trusting that you will pardon me for occupying so much of your valuable space.

I remain, yours, &c.,

GENEVA.

Kingston, Ontario, 12th March, 1868.

To the Editor of the Presbyterian.



DEAR SIR,—As I believe there is, among the Ministers and Members of our Church, a sincere desire for spiritual and ecclesiastical improvement, perhaps you will allow me, through your periodical, to express a few convictions, tending, I trust, to the promotion of that great object.

A few months ago, you published a report of

a Meeting of the Presbytery of Guelph, from which it appears that that Presbytery were earnestly endeavouring to better the state of things in the Congregations entrusted to their oversight. Many of your readers, I apprehend, sympathise with the Presbytery in their spirit and efforts.

In order, however, that the Church at large may be benefitted, there is need of the exercise, by the Synod, of its legislative functions. Even at the meeting of the Presbytery of Guelph referred to, the want of *statute-law* was felt and expressed, in connection with the resolution bearing upon the administration of "the communion," which was agreed to. A suitable "Act" of the Supreme Court of our Church would supply the lack.

What I particularly desire at present to bring under the notice of the Church is, the position that should be held by the Ministers of the Church, as respects its temporal affairs. I start by asserting the principle, as one of scripture and of our Church, that the Pastors should have "the oversight" of all the interests pertaining to the Church, both temporal and spiritual.

You will sometimes hear it said that Ministers have nothing to do with *the temporal affairs* of the Church, and probably this assertion is often received by Ministers and people, as if it were right. This however is a serious mistake, though our Ministers, I fear, sometimes allow themselves to be educated into such a disastrous faith. They may rely upon it—this dogma is opposed to the will of the Lord and the good of the Church. The error which I am seeking to combat proceeds either from weakness or badness, and they are often very closely allied. The devout reader of the New Testament who will study the 13th Chapter of the Epistle to the Hebrews, verses 7, 17, 24 and parallel passages of the Word of God, will be satisfied of the unscripturalness of this sentiment. The unreasonableness of it, a very little consideration will make evident. Just think of it! The Minister, has nothing to do with the temporalities of his Congregation. And yet the Synod has "the oversight" of them throughout all the Congregations of the Church. If this assumption be warrantable and salutary as applied to the Congregation, it would only be consistent for the Synod to delegate all charge and supervision of the temporal affairs of the Church—or all the Congregations—to a body of managers—of laymen,—elected by the Congregations, who should have the exclusive power of directing and disposing of temporalities. Then let the Ministers of the Word and the Pastors of the people be controlled and directed by them.

Whatever may be thought of the desirableness of such a system, it is nothing like that of the Church of Scotland or of any of the Churches of Christ that stand out before the world as guided by the light of the New Testament. Only imagine—even in single Congregations, such Ministers as Dr. Macleod of Glasgow or Mr. Charteris, or any of a host of others who are working their Congregations with fidelity, wisdom, and affection, that they must be controlled, instead of being seconded and supported by a body of managers.

I am very far indeed from wishing to disparage the importance and necessity of the work of managers. They are essential to the vitality and welfare of the Church. For any Minister to attempt to do without them, or to do their work is most unwise and suicidal. What is wanted is—that each party should know their proper duties and responsibilities, and that each should respect and honour the other. Then both will co-operate in harmony.

I was lately conversing with one of the younger brethren about Church managers. He said—"I always take the chair at every meeting when I am present. I do so, as a matter of course. That is the law of the Church." To this I replied that he would find it difficult to prove it to be the *law* of the Church,—at least of our Canadian Church, that the honour would probably be always conceded to him, when dealing with intelligent and honourable persons, but that if unhappily, he were to fall in with those of a different character, he might find his rights questioned or denied. He could not, I believe, point to any *statute law* on the subject.

Now Mr. Editor, I submit the *statute law* of our Church ought to be such as this brother supposes it is; and I am confident that no Church can prosper permanently without acting upon this law. It is practised by all the prominent branches of the Church of Christ. I need not say that in the Church of Rome, the power and government of the clergy are undisputed. And I have no doubt that their pastoral and paternal influence, forms a feature of the Church—which to many thoughtful and christian minds, is very attractive. In the Church of England, the most progressive and influential of the Protestant Churches, no vestry in England can be lawfully held without the presence of the Minister of the Parish. In each Congregation in Canada, and I suppose every where else, there are two Church Wardens annually elected,—one by the Clergyman and the other by the Congregation. They together with him take charge of the temporal affairs of the Congregation. Of course, here, as elsewhere, if

there is Church building, repairs, or any extra business, a special Committee will be appointed to carry it out. Passing on to the Wesleyans and other Methodists, who does not know that their success in Ministerial and Missionary operations, must be associated with, or traced to the fact, that the Church is governed by the Preachers? Perhaps no Christian body has done financially better than the Wesleyan, and yet the administration is clerical. This in no wise cuts off the activity and sympathy of the lay element, for every man and every woman are expected to do their duty. Nor do they fail largely and continually to respond to what is asked of them. The wonderful energy and advancement of the Free Church of Scotland are well known. Yet here again the Ministers of the Church are the leaders. Does any well-informed observer believe that the "Sustentation Fund" and other Funds of that Church, could have been so successfully carried on, if the Minister of each Congregation had not been Chairman of the Deacons' Court? Certainly not.

Assuredly the idea which is seen to be embodied and acted on in these various ecclesiastical

organisations, is that of the Church of Scotland also. What would Dr. Chalmers have done, in the Parish of St. John's, Glasgow, when with his hundred Deacons, he effected such a princely work among the thousands of his Parishioners, had he not been Chairman of these Deacons? He built schools, supported the poor of the Parish, reigned as King over 10,000 parishioners, was recognized and deferred to by the Town Council of Glasgow; but where would he have been? What could he have done, had he been obliged to wait upon the pleasure of some board of Managers or its chairman, instead of their looking to and being controlled by him?

Have I not said enough, Mr. Editor, to show that we ought to have *Statute Law* or *Synodical Act* constituting the Pastor of each congregation chairman *Ex Officio* of every Committee connected with the Congregation, and of all meetings held to carry on its affairs! Having said so much I will intermit any farther observations, and meanwhile subscribe myself,

Respectfully yours,

A MEMBER OF SYNOD.

Articles Communicated.

JOTTINGS IN THE EAST.



EXT to Perth, it was arranged that I should visit the congregations within the bounds of the Presbyteries of Renfrew and Ottawa. Having bid a last long adieu to my kind host at Almonte, I took passage in the evening train for Pakenham, 12 miles distant. The night

was very dark, and on reaching the station I discovered by the dim light of a lantern, that there was but one sleigh awaiting the arrival of passengers, and that, evidently, was not an "omnibus." Enquiry as to the residence of the minister of the Scotch Kirk, elicited the facts that Mr. Mann dwelt at the farther end of the "toon," and that the village of Pakenham resembled, longitudinally, "the lang toon o' Kircaldy." The prospect of a longish walk in the dark, and of shouldering my inseparable travelling companion, the identical brown leathern trunk that had shared my adventures in the woods of Mulmur, emboldened me to address the individual who had taken quiet and peaceable possession

of that "one horse shay." Any one might see at a glance that he was no ordinary man. Of somewhat rough exterior, he was broad shouldered and powerfully built; his coarse white hair indicated that he had seen the snows of many winters; the features of his face, which were characteristically prominent, unaccountably brought to my mind the story told of an eccentric old Scotch minister's introduction to Rowland Hill, who having earnestly scanned that reverend gentleman's countenance for a length of time, at last exclaimed, "Weel, sir, I ha'e been lookin awhile at the lines o' yer face." "And what do you think of it," said Mr. Hill. "Why, I'm thinking that gin the Grace o' God had na' changed your heart, ye would ha'e been a most tremendous rogue!" And to which as the reader may remember, Mr. Hill good naturedly replied, "You have just hit the nail on the head." I don't mean to insinuate that there was any thing roguish in the appearance of our friend: on the contrary, I judged him then, and afterwards found him to be a warm hearted man of rare intelligence. Replying to my enquiries in unadulterated Lowland Scotch, he invited me to be seated in his already overloaded conveyance, and,

though it was a bit out of his way, he kindly offered to set me *down* at the minister's "yette." The only clue as to the individuality of my unknown benefactor was that the driver respectfully accosted him as "Sheriff." Next morning in furtherance of my historical researches, I was advised to call upon Andrew Dickson, "the geologist," the reputed Hugh Miller of Canada, in whom I gladly recognized my good genius of the previous evening, and from whom I received much interesting information. He was one of the earliest settlers in this part of the country, and had lived here 40 years. In his younger days, he was a staunch supporter of the Kirk, and through his instrumentality, the first Presbyterian Church in Pakenham was erected in 1838. In his cabinet were some very beautiful, and I should say very valuable, geological specimens, and about 70 samples of Canadian woods, scientifically named and classified, and for which he was awarded medals and diplomas at the great international Exhibitions held in London and Paris. He showed me also bales of deer skins, and numerous heads of horns, the trophies of the chase and the produce of his own gun.

At the manse of Pakenham, as at every other, I was very soon made to feel as much "at home" as was possible. Those who know our ministers only by their appearance in church courts, may at times be disposed to judge them harshly; for it must be admitted that in the heat of debate even the Christian minister at times loses control of the unruly member. Their sterling worth can only be appreciated by meeting them in their own houses and congregations. Could we with propriety raise the curtain, many a beautiful picture of domestic piety might be unveiled, and many a record made of patient endurance under trials and discouragements that the great outer busied world little dreams of. I remember to have pocketed a "silver sixpence," long ago, as a reward for having committed to heart the whole of the 119th Psalm; but I inferred that in the manse of Pakenham the whole family have the entire Psalter by heart, for the singing was conducted without book and joined in so readily as to leave no doubt in my mind that each Psalm and Paraphrase was as familiar to all the family circle as household words. At our meeting in the Church there were about 100 persons present who manifested a pleasing interest in the proceedings, and the regret was very generally

expressed that the entire congregation had not been there. The Rev. Peter Lindsay who came for me on the following morning, reported the roads to be very badly drifted to this cause I would fain have ascribed the limited attendance had it not been that at Arnprior the numbers were less by one half than at Pakenham. Some other cause or causes, to me unknown, there must have been, that in a place like Arnprior, where fifty families, claiming to be adherents, live within five minutes walk of the church, not more than fifty persons could be induced to spend the evening with us. As McDuff says—"in every thing there is a *needs be*;" and this disappointment, with many others of a like kind, was received at the time as a lesson of humility sent to me by unerring wisdom. Mr Garrick, an active and useful member of the congregation, gave us an excellent and appropriate address. So did a Methodist minister whose name I forget. On Sabbath following there was a large attendance and there is reason to believe that congregational matters are looking up under the guidance of the present indefatigable minister. The Union question has been settled at Arnprior in a very sensible manner. Finding that they could not support in a creditable manner two ministers, all the Presbyterians of the place have been in the habit of worshipping under one roof. This illustration, and I could point to many others of a like kind, is valuable, as tending to establish the fact that Presbyterians of different moulds may be commingled without fear of their devouring one another. In the afternoon Mr Lindsay as usual drove out some seven or eight miles into the country to preach for those who would otherwise be deprived of ordinances, the place of meeting on this occasion being at Flat Rapids, where the little town-hall was filled to overflowing, and the road to which lay through a dreary dry pine forest. Mr. McLaughlan, who had the honour of entertaining the Prince of Wales at a *déjeuner* in his fine mansion at Arnprior, is one of the most extensive and successful "lumber men" on the Ottawa. His new saw mill cost some \$80,000, employs 75 men, and turns out annually about eight millions of feet of sawn lumber. For many years a princely supporter of our church I have heard it whispered that he has recently connected himself with the Plymouth Brethren. On Monday morning, Mr. Lindsay escorted me to the church in McNab township, 15 miles distant, where the Reverend George Thomson was waiting to receive me, and in the church about thirty persons

were assembled. The village of Renfrew is very prettily situated on the river Bonnochère, and covers a large area. The worthy minister kindly shewed me all "the lions," and, had our walks extended but a little way beyond the limits of incorporation, we should doubtless have seen the *bears* too; for it is a rough country, though, as I have said, a picturesque one, and the waters of the river are turned to good account in supplying motive power to machinery of various kinds. The great felt want at the present time is that of railway communication. The congregation is numerous and the people in comfortable circumstances. The church, a very good stone building, has recently been thoroughly overhauled, the expense of painting the interior having been defrayed by Mr. McIntyre, a member of the congregation, and the people's representative in Parliament. If some good friend would now present them with lamps to light the church up o' nights, not only would its plenishings be complete, but facilities for conducting evening meetings supplied, the absence of which, in a place like Renfrew, must be a great disadvantage. Our meeting, though not large, was respectable, and its results, on the whole, satisfactory. Intimation had been given of a meeting to be held at Admaston, formerly a branch of the congregation of Douglas, and which at the time of my visit was vacant by the resignation of Mr. John McMorine. Mr. Thomson accompanied me to the church at the appointed time, but we found the door locked: after surveying a vast extent of *brulé** by the space of about an hour, we retraced our steps to the hospitable manse of Renfrew: a model manse in its way; for, a former one having been destroyed by fire, this well finished and comfortable one was built and paid for within a year from the date of the accident. Several days passed away pleasantly at Renfrew, and, when parting time came—as come it must—the minister said he would be glad if I could stay with him for a week, "but," he added, "you know its daacent like to be doing duty."

Douglas was my next destination. Mr. Thomson sent me to Paterson's Post Office, about half-way, where J. M. Campbell, an elder of the kirk, was waiting to take me on. We had time for a crack with Postmaster Paterson, a venerable white haired sire, who came from Renton, Dumbartonshire, forty-seven years ago.

* The name here given to tracts of country which have been wasted by fire.

Three thousand emigrants coming at the same time settled in the townships of Lanark, Dalhousie, Ramsay, and Sherbrooke. Into the wilderness came these three thousand weavers and calico printers to contend with hardships and disappointments innumerable, a very graphic resumé of which formed the topic of Archie's discourse during our brief interview. "Afore we cam oot here" said he, "we were ilka ane promised a hunner acres o' guid lan and mony a time I tell'd Captain what-do-ye-ca-him that instead o' *that* we had gotten a hunner acres o' rock." He described the difficulty they had for years in raising bread enough to keep the wolf from the door. How they carried a bushel of wheat at a time on their shoulders to the mill, and how much they suffered for want of roads and schools and Christian ordinances. "But how came you to settle there,* and so much fine land in the west unoccupied?" "Weel, there was ane Dr. Strachan—that's the Bishop noo—he wrat an account o' Canada that circulate greatly aboot Glasgew an a' roon aboot. It did a heap o' harm, for it was just as fu' o' lees as it could haud. I warned a' ma freens to bide at hane, tellin them, there's plenty o' Patersons in America when I'm here."

"But Providence aye tempers the blast to the shorn lamb, and noo we can see it was a' for the best. But mony a time the good wife and I have thoct ower a' we've come through, and wonner'd hoo we did it. She was aye used to the houses o' the nobelity at hane, and was a servant in the Dennistouns o' Colgrain—ye'll ken them brawley? Noo as ye see I'm post-master here, but there maun be a hantel o' corruption in high places, for a' that I get frae my commission is aboot a copper a day."

At Douglas I was hospitably entertained by the family of Mr. Donald Cameron, who was himself absent from home, but our proposed meeting in the town-hall was an utter failure. Here I was met by the Reverend Hugh Cameron, and with him went to the church in the township of Ross, distant 20 miles. Our route was by the village of Cobden and across the Muskrat Lake on the ice. The meeting at Ross was not large; and, having been refreshed with the hospitality of a Mr. Thomson and his wife, both very kind "Paisley bodies," we proceeded the same night to Mr. Cameron's head-quarters at Beachburgh, about 9 miles to the west. The

* The reference here made was to the Township of Ramsay.

following evening, being Saturday, we held a meeting in the Church. Next afternoon we had an opportunity of addressing the Sabbath School, and in the evening accompanied Mr. Cameron to Pembroke, where he officiated in the Free Church to a large and respectable audience. At noon on Monday, the Rev. Duncan McDonald met me by appointment at Beachburgh, he had driven 30 miles that morning over fearfully bad roads, and signified his intention of returning immediately to Coulonge, on the Northern shore of the Ottawa, where we were to have a meeting in the afternoon. The heavy roads however prevented our coming up to time, and the consequent disappointment to the congregation—if any there was—rested this time with us. We remained for the night in the splendid mansion of Mr. George Bryson, one of the lumber-merchant princes of Canada, to whose liberality the congregation is mainly indebted for the pretty little frame church that stands on the bank of the Ottawa, and the approach to which, from Mr. Bryson's, struck me as being about the most noticeable, if not the grandest, bit of natural scenery on the Ottawa. For a mile I think, if not more, the spacious highway was completely arched over by forest trees, reminding one, on looking through the vista from either end, in a very striking manner of the grotto of Parsilippo.

The church at Upper Litchfield, which is also on the northern bank of the Ottawa, and 15 miles from Coulonge, was at that time unfinished. Our meeting there too was small, but comprised some good men and true, who I felt sure were disposed to do all in their power to advance the interests of this wide spread congregation, and to strengthen the hands and encourage the heart of their noble hearted young minister. A third preaching station in connection with this charge is at Lower Litchfield, nine miles from the last named, where a handful of people met us in the old dilapidated church. The explanations received as to the impossibility of getting the people together, were reasonable, and apply to the whole of the Upper Ottawa section of country, namely, that at this season of the year nearly the whole of the male population are employed in the lumber business, hundreds of miles from their homes. We were hospitably entertained by Mr. Rattray, at the Inn of Portage du Fort, a village of five or six hundred inhabitants, romantically situated at the foot of the Rapids du Sable. Captain Finlay was also very kind. Here I think it was that we were shown two pairs

of deer's horns wonderfully interwoven. Their little history was touching and suggestive. Imagination pictures it thus:—

A brace of noble stags had met one day in the leafy forest. In size, in colour, in every outward particular so much alike that of the same parents they may have been born twins. Perhaps they had often met before and roamed through the woods in company, often perhaps, at the same spring: "these stags at eve had drunk their fill." One ill starred morn, however, they met in angry mood. Their quarrel may not have been about creeds and confessions, nor about patronage, and the power of the civil magistrate, but it was something in their estimation of equal importance. Whatever it was, they challenged each other to mortal combat. Armed with the fell weapons that nature gave them they retire a measured distance, and resolved to do or die, again and again each charges the other. The fight grows warmer and fiercer, till, with a last desperate lunge, Greek meets Greek in a shock from which there is no recoil. Their antlers are locked together. In deadly hate they push and strive for supremacy but strive in vain: they reel and stagger, until both fall down together,—and die. We have endeavoured to "adorn a tale;" the Presbyterian reader may "point the moral" for himself. We have done with the Presbytery of Renfrew. If our meetings were small, in regard to the interest manifested by the ministers, and all the other office-bearers whom I met with, in the matter with which I was charged, I can say that no where was I received more cordially; and as nowhere else was the task of conveying my dust from place to place attended with so much difficulty, so nowhere else was it done with greater cheerfulness.

The congregations of Huntley and Richmond were called upon, en route to Ottawa. The former was, uncharitably perhaps, adjudged to be somewhat "demoralized" from the fact that in neither of its two churches had any attempt been made to secure a meeting. The latter had been vacant for some time and a meeting was not expected, yet there were present a few to testify their trust in Him who said, "where two or three are gathered together in my name, there am I in the midst of them." I lodged for the night with Mr. McElroy who though engaged in an extensive business appeared to be both able and willing to devote much time and attention to the interests of the Church. The distance thence to Ottawa is twenty miles, and the road pass-

es through a good agricultural country. This is by far the finest approach to the Metropolis. At a distance of five or six miles the magnificent new Parliament Buildings loom into sight, while on nearer approach the lofty promontory on which they are perched, capped with towers and peaks and pinnacles, seems to rise higher and higher, resembling so much some castellated headland of the Rhine, as to cause grave doubt in the traveller's mind that he is not in the backwoods of Canada. Though every means had been used by Dr. Spence to secure a full muster of his large and important congregation, I should blush to name the actual numbers in attendance at our meeting. Perhaps it may be here, as in some other of our cities and towns, that while people will cheerfully give their money, they grudge to give their time. The reason is obvious. It must be accounted for on the supposition that such meetings are neither interesting nor attractive, the fault being less with the people than with the speakers, and this I venture to say not in a spirit of unkindly criticism, but to draw attention to the remedy. My impression is that our platform speakers often fail to hold their auditory by the ears from one of two opposite causes,—the tendency to too much sermonizing on the one hand, and on the other, that of trusting too much to the inspiration of the moment, an undue confidence in their powers of speaking extempore, causing them to dispense with previous careful preparation, resulting not unfrequently in an apology for a speech. This will not draw crowds, but in every community of educated, intelligent and thinking people, good speaking will. But enough of this, for I am reminded that those who live in glass houses should not throw stones. To the particulars given in the Church Agent's Report, p. 95, I have nothing to add, save to express regret for what I hereby admit to be an unpardonable omission, and which is now supplied in the words of a kind friend who directed my attention to it.—“In the account of St. Andrew's Church, Ottawa, it is to be regretted that the name of the late Hon. Thomas McKay does not occur. The workmen mentioned were his masons, &c., employed in building the locks. The inspecting engineer had stopped the work on one occasion, and “oor Tam,” as his good old mother used to call him, took his men to the Church. He was always a pillar of the Kirk in Ottawa, and as an Elder, member of Synod, Trustee of Queen's College, Legislative Councillor &

he did good service for the Kirk o' Scotland in Canada.” I left Ottawa reluctantly with a grateful sense of the very marked kindness received from Dr. and Mrs. Spence, as well as from every member of the congregation whom I had the pleasure of meeting, and under the wing of the Reverend James Sieveright, proceeded to Chelsea where we had an interesting meeting. With him I visited the new iron works near Hull and witnessed the process of converting our native ore into “pig iron.” The smelting was accomplished by means of charcoal, which, added to the original purity of the mineral gives the product a marketable value greatly exceeding that of imported “Scotch pig.” The deposit is known as magnetic iron, and the ore occurs in syenitic gneiss, interstratified with white crystalline lime-stone, and forms a bed about 90 feet in thickness. It is coarsely granular and is shown by Sir William Logan's analysis to contain in one hundred parts 3.18 of quartz and graphite, and 96.09 of magnetic oxyd of iron. This equals 69.66 per cent of metallic iron* The average quantity manufactured at the present time is about six tons per day. Mr. Sieveright placed me under still further obligations by escorting me to Cumberland, 25 miles from Chelsea and 17 from Ottawa, as also by volunteering to be my substitute at the congregational meeting in Buckingham, which from indisposition I was unable to attend. To Mrs. Petrie also are due grateful acknowledgments for her warm hospitality, her tender solicitude, and her motherly kindness. Though unable to take much part in the proceedings at Cumberland I was impressed with the belief that a good work is progressing there in a manner satisfactory and creditable to the congregation and to its minister, the Reverend James C. Smith. The roads having become quite bare of snow we returned to Ottawa on the ice, which proved to be in a very dangerous condition. “I'm just after pulling my horse out of a hole 18 feet long,” said an Irishman whom we overtook by the way. Another was yet more unfortunate, for his horse was drowned and he himself barely escaped a similar fate.

The remainder of my journey in the Presbytery of Ottawa was accomplished by rail, with the exception of a detour to Heckston, a branch of the South Gower and Mountain congregation, to which the Rev. Mr. Canning of Oxford Mills kindly

*Logan's Geology of Canada, 1863. pp. 674.

conveyed me in his gig. I remained over Sabbath with the Rev. J. B. Mullan, of Spencerville. There was a large attendance at his Sunday School, and the congregation who met for worship in the upper room of the Town Hall was numerous and respectable.

In the afternoon Mr. Mullan having been prevented by a painful occurrence that had taken place in the village, from conducting his usual services at Mainsville—eight miles distant—I became the bearer of his apology to a crowded congregation assembled in a capacious and shapely stone church, which, unfinished at that time, has since been completed, and I think freed from debt, in a very spirited and creditable manner.

“Gloomy winters’ noo awa’!” The season of the year had come when a yearning takes possession of us to see once more the green fields.

“When soon reviving plants and flowers
Anew shall deck the plain :
The woods shall hear the voice of spring,
And flourish green again.”

Under any circumstances there comes upon us—more so in Canada than elsewhere—an enervating, depressing influence with the approach of Spring. Under that I could have borne up, but the intelligence received at Ottawa of the death of a dear friend—one who was interested in every step that I took more than all others—unmanned me. With a heavy heart I endeavoured to fulfil my subsequent appointments, and though a year has passed away since then it may not be too late to ask the indulgence and the sympathy of the ministers and congregations who were thus visited under circumstances that totally unfitted me from realizing their reasonable expectations and my own desire to be serviceable to them.

The Churches and their Missions.

THE CAUSES OF THE PRESENT INFLUENCE OF THE CHRISTIAN RELIGION.

A LECTURE DELIVERED BY THE REV. CHARLES I. CAMERON B. A. AT THE FREE CHURCH INSTITUTION, BOMBAY, 25TH OCTOBER, 1867.

[At first we intended merely to notice the following excellent lecture. By inserting it in full we have no doubt we shall gratify those who have the pleasure of a personal acquaintance with the lecturer, and minister to the profit of all our readers. Mr. Cameron's argument is not a new one, but it is put with great ability, lucidness, and freshness of illustration, while the Indian stand point from which he speaks gives peculiar attraction to the form and special interest to the matter of his address. The bearing of his well-chosen words upon modern speculations is not the least valuable feature of the lecture. Mr. Cameron having gone from our University and Church may for that reason be regarded as our Missionary. We wish from our heart we could add that he is our missionary because we support him. Will not our Foreign Mission Committee take up and carry out the suggestion implied in this remark. To do so would only be making a proper and reasonable extension of our missionary operations in behalf of Indian youth, for Mr. Cameron's work consists chiefly in his being an educator of these.—Ed.]

One of the most striking and hopeful features of the present age is its independence of thought and action. It is true that this tendency is in many cases carried too far. If our forefathers of a few generations back erred by a slavish devotion to antiquity, and regarded age as the highest evidence of worth, the present race of philosophers are prone to err on

the other side, and look upon everything which can claim a few centuries of antiquity as on that account unworthy of credit or attention. Still this is but the natural reaction from the bondage in which the human race was for ages held. Men who have long felt the galling links of slavery are apt to revel in their newborn freedom, if they do not abuse it. Such revelling or even abuse in the case of which we are speaking, however, is no reason for condemning or deprecating the exercise of that independence which characterizes modern thought.

For what is the past to us save as it influences or moulds the present? Of what avail would it be to a modern student of Chemistry, to wade through the musty lore of alchemy—to examine into the truth or falsehood of each curious conceit, wild speculation or absurd conclusion of the simple minded sages of the retort and crucible? What to us is the Chaldean astrology, or even the Ptolemaic system of astronomy, immeasurably in advance of the former, and with a higher pretension to philosophic truthfulness? What to us is the Polytheism of Greece and Rome, once honoured and powerful as the religion of civilization and empire? Nothing, except as materials to fill up the gaps of human history, or data to illustrate the progress and development of that metaphysical unit called mind.

Men no longer creep timidly round the bays and headlands which formed the landmarks of former generations, and in their opinion saved them from destruction. They strike out boldly into the ocean of truth and bring home priceless argosies of knowledge. It is present things—living things that, it may be, send their roots far back into the past—powers and energies

that now influence and mould the race—the phenomena of Vitality and Life, and not the shrunken and shrivelled forms of Decay and Death, that at the present day attract and engage the minds of thoughtful men. The living generation of civilized men assume, for the most part, that they can think as well as their ancestors, and that therefore they are no more bound by anything that their ancestors said or thought than it commends itself to their understanding or consciences. They assume also that they are in far better circumstances to discern truth and detect error, in these latter days than any race or generation before them. Especially is the grand truth beginning to be realized that created intelligences are responsible up to the amount of their own capacity, and no farther. The result of this is that men are no longer satisfied to be led like children. They want to know where they are, whither they are going, and whether they cannot discover some better ways and ends. This method is certainly less peaceable than the other. It is easier far to let oneself be led than to walk alone, especially in such cross lights as we now walk in. It is easier to go somewhere because our fathers went than to start out upon an independent enterprise. There is an interminable clashing of opinion, much misunderstandings much quarrelling, blundering, confusion and noise. But this excess of activity, this blundering and noise is infinitely better than the utter stagnation or fungous apology for life, feeding upon dead or decaying matter, which spreads over so many sections and periods of human history.

This excess of activity is no where more manifested than on the subject of religion. It was the habit for many ages with individuals and races (and is still with many) to receive their religion upon credit. This most important of all matters, where responsibility rises to the highest, and ignorance or error is followed by the more terrible consequences, was that in which men showed the greatest indifference, and most frequently shifted the responsibility to other shoulders. Men adopted their fathers' religion as they inherited his property, as a matter of course, or practiced it as they did the etiquette of the society in which they lived, because it was the fashion. A better spirit is beginning to influence our age. This apathy or blind, unreasoning acquiescence, as unworthy of men as it is ruinous to the interest of truth and religion, does indeed still exist, and to a wide extent. But its empire is passing away. Its victims are the blind, the indolent, or the cowardly, who sacrifice everything to peace and ease. The educated, the thoughtful, the honest and earnest, are everywhere inquiring into the truth of the systems which they have been taught and seeking for a reason for the hopes which they have been led to entertain.

Under the impression that you, young men of India, will receive in a manly, ingenuous and philosophic spirit any honest and well-meant endeavour to enable you to disentangle the difficulties of your way and help you to the truth, I have taken up this evening one aspect of this interesting, important and extensive subject, namely: "What are the causes which have conduced, or are conducing, to the pre-

sent powerful and extending influence of the religion of Christ?"

Need I say that christianity is now the dominant and dominating religion of the world? It is a position which admits of no doubt. A mere knowledge of contemporary history is all that is necessary to make this the conviction of every unbiassed mind. Its centres are coincident with the centres of civilization. Its progress is contemporary with, or anticipative of the progress of arts, science and literature, all over the world. In mere numbers (although this in itself is never a true test of the influence of a religion) it is now superior to any other, including as it does a third of the population of the earth within the pale of those who acknowledge it in one form or another. But in no respect is its predominancy manifested so strikingly as in that which always constitutes the most hopeful feature of either religious or political system,—its indomitable, irrepressible vitality. While other religions are dead or dying, Christianity is in the morning freshness, strength and enthusiasm of youth. Hindooism is by its very nature fossilized—cut off for ever by its exclusiveness from partaking in the progress of the Race. Buddhism, with a more liberal and generous creed, and with a wondrous share of prosperity in its day, has long ago folded its wings and ended its flight. Its life was human. It is gone; and the disintegrating process is now going forward. Mohammedanism is dying. Its life was purely political. The empire is passing away and the flickering light of its religion is dying out with its power.

These forms of religion are doomed beyond the possibility of resuscitation. What life they had was entirely the result of certain conditions political or social. These conditions are changed, and as far as we can judge can never again be even temporarily reproduced. The religion resulting from them, therefore, must change or be dis-integrated, and perish, as the Flora or Fauna of our Geologic Period vanished or was transformed upon a change of climate. There can therefore be no well founded expectation that these forms of religion can ever again be restored in their ancient or indeed in any form. They are anachronisms which the spirit of the age will not permit to live.

It is otherwise with Christianity. There has been no time in its history when activities so numerous and strong were put forth,—no time when tribes, so many and so widely separated owned the sway of Jesus of Nazareth.

It is true, and it is admitted without hesitation, that Christianity never had to encounter the resistance which it now encounters, nor to deal with the enemies with whom it now has to deal. Irreligion under the name of Pantheism, Theism, Rationalism, irreligion under the name of science and truth, irreligion under the very name of Christianity meets real Christianity with an array of forces so overwhelming that in the language of its Divine Founder: "If it were possible the very elect would be drawn away." Yet this very opposition, gigantic in its proportions and alarming in its intensity, but proves the present power and influence of this religion. It is not dead things which men fight with, but livings things; and the living things according to the measure of their power

and vitality. It is a law of dynamics that action and reaction are always equal and opposite. The one is a measure of the other. Transferring this to the dynamics of mind, the issue is altogether in favour of Christianity. It is no weak power, no effete or dying energy that in one part of its work can cope successfully with the concentrated opposition of some of the most powerful minds of the present age, and yet do this—carrying on the mighty battle, which well might occupy all its energies, as a mere bye-play—while working out its great mission and hastening on to its great destiny, the empire of the world.

There never was a time in the history of Great Britain, never, perhaps, a time in the history of any country, in which such gigantic and organised opposition was brought to bear against a single power as against the British Empire in the wars of Napoleon. Once it stood alone, with all Europe and the most powerful tribes of Asia and America arrayed against it. But that period placed Great Britain on an eminence moral and political, from which it looks proudly down to this day. Christianity in the present contest not only holds its own but makes progress. To us Christians the issue is not doubtful, and even to you, the vast resources and irrepressible vitality of this religion must appear stupendous.

Our inquiry then is: What has given to Christianity this preeminence? What is there in it, or in connection with it, which has enabled it to strike its roots deep and spread its branches wide over the earth?

To many minds an answer is readily enough suggested. It is the religion of the dominant race and naturally enough shares in its prosperity.

This is a very short and very easy way of solving one of the most interesting and important problems, considered scientifically or morally, which can engage the attention of the philosophic student. And I have no doubt but many persons without farther thought rest satisfied with the solution. Is it not just as natural that Christianity should follow Western civilization as that Mohammedanism should be spread by the sword of the Saracen or the Turk?

But let us see what foundation this view has in fact. In the first place Christianity is not in any sense or to any extent a product of Western civilization. It had not its birth place in the West but in the East, whence it spread westward, without sword or spear, by a process as noiseless but as resistless as the sea-breeze comes over the adjacent shore, and impalpable, invisible influence, which armies could not fight and power could not crush. It was anterior to and had a different origin from all the political organizations of the West. It came into them from without, and made itself a home among them.

More, Christianity is not identified with any political system. I suppose there is no mistake which the natives of India are more apt to make than this. Hindooism is so intertwined with the political and social life of the people that the one cannot exist without the other. Hindoos are therefore apt to think that Christianity has the same relation to Europeans.

Now, it is important once for all to understand, that the religion of Christ is not, and never yet has been either a political system or in connection with any political system. The outward form in which certain societies clothe their Christianity has been, and is, in some cases allied to political power. But the religion of Christ is spirit and not form, and has never been clothed in any thing but the aggregate of human being-forming the church of Christ throughout the world. These state religions are as many as the governments to which they are allied, and necessarily rise and fall, or change, with these governments. Christianity is one and unchangeable, and proves its independence of all earthly powers, by having often existed, and still in many cases existing and prospering apart from all political alliances.

In Great Britain and other countries where a pure form of Christianity is acknowledged, measures have been passed through the exertions of Christian individuals, favourable to the interests of religion. But on other occasions Christianity has met with more opposition than countenance. You are aware how here in India for many years, while heathen temples were subsidized and heathen rites protected by the Government, Christianity received neither help nor sanction. The first English Missionaries who came to Bengal came in Danish and American vessels. British Captains dared not bring them. On their arrival they were not permitted to labour in British territory, but found protection in an insignificant Danish settlement. I do not mention these things as a reproach to my country, though they are a reproach to it. I mention them as conclusive proofs that between the kingdom of Christ and the kingdom of Britain, or any other kingdom, there is a wide and radical difference; and that the prosperity of Christianity is not in any degree dependent upon the prestige of a dominant political organization.

A more careful investigation of the relation between Christianity and the secular power will show, I think, that the latter has been dependent for its establishment and prosperity upon the former. Modern civilization, as developed in western countries, has had many contributing causes, but a definition of it as the secularization of Christianity would not be far wrong. The influence of this power, directly and indirectly, upon the individual and national conscience, restraining from wrong and urging to the diligent employment of all abilities cannot be overestimated.

It is idle then as well as illogical to ascribe the present influence of Christianity to the prestige of a power, which if it has not sprung from Christianity, has at least been both modified and immeasurably enlarged by it.

There are only two things, we believe, which can be shown satisfactorily to account for the power exerted by the religion of the Bible—First, its own intrinsic adaptability to the wants of man, and secondly, its invisible but all powerful divine life.

We might suppose that a religion which claims to be from the God and Creator of the human race, and to be intended for the eternal well-being of man should contain in itself some evidence of its high origin and adaptedness to

the object at which it aims. There is no difficulty in discovering such evidence in the present case.

(To be concluded.)

PRESBYTERIAN CONVENTION IN AMERICA.

I see I am booked for a paper in the *Weekly Review*. When I gave my consent, my idea was to take up a topic in my own line of study; but a public event in which I am much interested has cast up, and I feel myself called on to press it on the attention of the members of the Presbyterian Churches in this country. I allude to the Convention of the Presbyterian Churches of the United States, held a few weeks ago in Philadelphia.

When I attended last year, in a sort of semi-official capacity, the General Assemblies of the two great Presbyterian bodies, the Old and New School, which met providentially in the same town of St. Louis, I found a very strong desire for union on the part of ministers, elders, and people. It was one of the greatest privileges I have ever enjoyed to take part in the meetings for prayer and sacramental fellowship which were held by the two bodies in order to prepare for reunion. I saw there for the first time that cool ferroug (to use an Irish bull) which characterises the Americans (as it does the Scotch), which at times brings them into trouble, but always brings them out of it. At the great meeting of three thousand people, presided over by the two Moderators, when the question was put, "Do you wish immediate union?" and those who wished for it were asked to stand up, not a person present kept his seat except myself, and I sat simply because I felt I had no right to take part in an American question. Difficulties, as might have been expected, have arisen in the adjustment of the complicated questions originating in years of separation: but I am confident, from the spirit manifested, that the proposal for reunion then inaugurated will, in due season, be brought to a successful issue.

Meanwhile, other bodies, not so large as these, but possessing equal moral weight in the country, were not included in the negotiations, such as the United Presbyterian, the Dutch Reformed, and the Reformed Presbyterian. Why, it was asked, should not the whole orthodox Presbyterian Churches in the States come to an understanding? The question was revolved in men's minds till they came to see that an attempt must be made to realise what so many were ardently wishing and praying for. The body initiating the movement was the old time-honoured Church, which carried with it the blue banner of the Covenant to America, which has stood unflinchingly to principle in seasons of prevailing temptation and declension, and has never been contaminated by slavery, by heterodoxy, or any public sin. It was regarded with favour, not only by the Old School and New School, but by the United Presbyterian and the Dutch Reformed, so well known for their adherence to soundness of faith. The agent who breathed life into the whole was my friend Mr. George M. Stuart, of Philadelphia, one of the noblest of those Scotch-Irish to whom the American Churches owe so much. The fact that the gentleman who had

been at the head of the Christian Commission—which had administered the lessons and consolations of religion to the Northern army, in a way which had never been done to any army before, which induced a rude soldiery to rush to the prayer meeting at the close of a heavy day's campaign, before going to their tents for refreshment and rest, which turned scenes of war into scenes of revival—was the head of this Convention, was a pledge that the cause would be wrought with energy, and in a truly catholic spirit. Mr. Stuart has done me the honour to inform me throughout of the proceedings. I should have written a letter, like my friend Dr. Guthrie, to the Convention, but I was oppressed with Irish work at the time, and I feel that the duty I have to discharge must be in Great Britain rather than America.

The significance of the Convention in America cannot be overestimated. Men of the highest standing, in their respective Churches, have taken part in the proceedings. Dr. Hodge, of the Old School, and Dr. H. B. Smith, of the New School, who having lately been engaged in controversy with one another met in this Convention to agree. Two of the best Bishops in the States came to the meeting with their congratulations. "These are times," said Bishop McIlvaine, "when, instead of there being a desire to magnify our differences we should aim to bring them about such measures as will unite us in the advancement of the Church of Christ. Our prayers ascended for you, and you reciprocated the same. These prayers have been answered, not directly but more conspicuously than most of us could have anticipated. God has answered them in the spirit of love. I greet you in the name of the House of Bishops, and I greet you in the name of the Lord Jesus Christ." The duty of replying devolved on Dr. Hodge, known in this country for his massive intellect, but known among his friends for his genuine feeling—in this respect, as in so many others, like our own lamented William Cunningham. "You, Bishop McIlvaine, with Bishop Johns, whom I had hoped to see on this occasion, and I, were boys together in Princeton College fifty odd years ago. Evening after evening we knelt together in prayer. We were baptised with the Spirit during the great revival of 1815, in that institution: we sat together year after year in the same classroom, and we were instructed by the same venerable theological teachers. You have gone your way, and I have gone mine. I will venture to say, in the presence of this audience, that I do not believe, in all that time, you have preached any one sermon which I would not have rejoiced to deliver. I feel the same confidence in saying, that I never preached a sermon which you would not have publicly and cordially endorsed. Here we stand, grey-headed, side by side, for the moment the representatives of these two great bodies, feeling for each other the same intimate and cordial love, looking nor backwards nor downward, at the grave at our very feet, but onward to the coming glory." We can understand that, during Dr. Hodge's address, tears were falling from almost every eye, and "it would be impossible with the pen to convey any adequate impression of the solemnity of the scene." A basis of union was adopted unan-

mously, and will be laid before the various branches of the Presbyterian Church represented in the Convention.

This Convention will have a mighty influence for good in the United States. It is a public manifestation, such as has never been given before, of the unity of the great Presbyterian family on the Western Continent. "I am for the moment the mouth-piece," said Dr. Hodge, "of the brethren of the Presbyterian Church—a denomination that is represented by about 5000 ministers, an equal number of Churches, and over a million of souls, who have been baptized in the name of Jesus Christ." The Convention exhibits a united front to the enemy in these times, when the Truth is threatened by a revived ritualism on the one hand, and a plausible infidelity on the other. Meanwhile, there will be a cessation of denominational jealousies, and sectarian opposition, and an hearty co-operation, if not combination, in that great work in which the American Churches have had to engage, in planting new congregations in the wastes of their country, and in that equally important work which they must now face among the lapsed population of their fast-increasing cities. The issue of the felt agreement in principle, and of the pleasant common action, will be, in fit time, an organic union among the various bodies.

But I would not have troubled the *Weekly Review* with any lucubrations of mine, had this been exclusively an American question. It has aspects, so, I have reason to believe Mr. Stuart thinks, towards the Scottish, Irish, and English Presbyterian Churches, and towards the scattered Reformed Churches on the Continent, standing so much in need of sympathy and support from more prosperous Churches, and towards the Missionary Presbyterian Churches in Mahometan and Heathen countries, towards, in fact, not the incorporation, but the pleasant communion and co-operation, of the orthodox Presbyterian Churches throughout the world. I may enter—I will do nothing more—on this wide field in a future communication.

JAMES McCOSH.

GEORGE MACDONALD IN THE PULPIT.

Last night, George MacDonald, the poet and novelist, preached for the Rev. John Pulsford in Albany Street Congregational Church. The church was crowded in every part, including the passages, and many persons were unable to obtain admission. Mr. MacDonald conducted the opening devotional exercises with much earnestness, and his sermon, which occupied about forty minutes in the delivery, was earnest and impressive, and was listened to throughout with the closest attention by the large audience. Mr. MacDonald chose for his text Isaiah xxxii. 2—"And a man shall be as a hiding-place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land." In this introduction he said—Let us look for a moment at the imagery of the text, not for the sake of its beauty, but of its truth. It brings back to my mind just the experience that I often had as a boy in fighting with the wintry winds of a still colder region than yours. Struggling home from school, perhaps beaten with the wind, and bitterly, I would come to a hollow into which

I gladly sank. The wind ceased, it was roaring all about me, but not a breath blew on me, and the gush of reviving warmth from the heart spread over all my frame. The "rivers of water in a dry place," and "the shadow of a great rock in a weary land," belong rather to other climes than ours, yet which of us has not known the place of getting out of the burning sun just into the cool shadow for a moment? Recall it to yourselves—the comfort that settles upon you, the kind of unconsciously grateful way in which your thoughts come out to meet it. And for the thirst, not many of us have ever endured such thirst as to be able to thank God so much as we might thank Him for a draught of cool water, but I have known this, that I have been more thankful for cold water than the delight just of drinking it than I have ever been for wine. The gladness, the rescuing peace, the repose. Well, that is what a man would be to his fellows. And here the Prophet looks forward to the time when people will be able to say, "Ah, there is a man who is to his fellow-men what the cold water is to the thirsty, what the shadow of the great rock is to the out-worn traveller, what the covert is to the man whose strength is falling from him in the buffeting with the winds of the world." Put out of your minds for a moment the thought that a higher is meant here—we shall come to that presently. Let us approach the temple of the Mightiest through the avenue of the human. Have any of you ever known what it was to receive this comfort and shelter from a fellow-man? Oh, how many there have been who have felt it, whether you may have happened to have felt it or not? Did I say happened to have felt it or not? I ought to have said, whether you have that next to the highest blessing that God can give to recognise the blessed shelter of humanity over you. Many a man might have turned from the downward road if just another man had spread his wings of human comfort and tenderness over his soul—had let him know in some form—in almost any form—what human care was. To many a man has not the love of a woman come just as the saving power of God? Weary and worn even to carelessness, not believing that there was any one upon earth that loved him or looked after him, many a man has just been revived and set agoing again by even the love of a little child. What the human nature needs—remember I am beginning at the beginning, I am not stopping there—what the human nature needs, is the humanity of its fellows. It has not room. You may have all the world your own, you may clear man from about you till you dwell alone in the earth, and your soul will have no room. The room, the peace, the sense of well-being, the comfort that a man needs, is when another unseen world, the world of another human soul, has opened up for him to walk abroad in and be at peace, and be at home there. And the Prophet here looks forward to the time when the men will be pointed out to their fellows as men—the men who will have the rank and the position will be not those necessarily who are gifted, who are men of intellect, men of wealth, men of genius, men of learning, men of influence, but when a man shall be pointed to as a man because he is "a hiding-place from the wind and a covert from

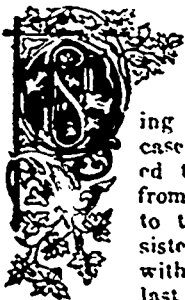
the tempest"—because a human heart knows there is shelter there—that that man won't cast him off, but will lift him up, spread out a shade for him, give him the living water of affection to drink. Ah! then is the Kingdom of Heaven. Mr. MacDonald went on to notice that this human recognition and help was not enough for man—something more was wanted to satisfy the cravings of the human soul; but help would be found in a man yet, though "in a man whose humanity is endless, who is perfect man in virtue of the Divinity that dwells in God." He dwelt on the impossibility of knowing the Divinity except through humanity, declaring that if there was a truth in the Word of God, it was through Christ that we know the Father. Do you think, he asked, that you can see the Divinity by insipidly saying "He is Divine." Is that the way to learn it? Will anything of the unknown grandeur of God come into your hearts in that way? No; you see the Humanity. He is set forth, and for that was this book written, and, I believe, this world made. You see the Humanity. Do you know it? Does it pass before you merely as a picture, and go away merely as a picture? Most of you see no more in this man than Moses saw in the back of that cloudy vision. Say not, I pray you, that I am false to your

creed, even in this. I believe in the Incarnation as the very centre of all life, not of your theology only, but of all life, and science and history; and I believe that none of these are explicable in and other way. But I say, have you learned what God is, through this man who is a hiding-place from the tempest? The human is just the door into the mighty palace of the Divine, and it is no matter what your theories be, so long as by that door you enter not into the palace of the Divine. How are you to enter? I will tell you, that all the troubles you ever met with in this world—all the annoyances, miseries, distresses, down to the lowest, to hunger and thirst—are but, as it were, the hounds of God to drive you to this place of refuge, that you may know where you are, and what God made you for. Don't talk about religion any more till you know something of it in yourselves. Come to refuge—to Him who knows every thought in you, and who can make all the excuse for you that can honestly be made for you. Mr. MacDonald made of earnest appeals to his hearers to come to Christ as the only refuge, and as "the door by which they might enter into the only place of peace, the secret place of the Most High, for there only is the soul of man at rest."

Articles Selected.

THE FISHERMAN'S DAUGHTERS.

CHAPTER I.



On a dark and stormy night, the loud dash of wind and rain against the window-panes awoke me, and I lay listening and trembling, as the old casements shook again. I dreaded to hear them, perhaps torn from their frames, and hurled into the room. I slept with my sister, and as my fears increased with the increasing storm, I at last put out my small hand, and patted her on the face to wake her. She was ten years older than myself, and I knew I should obtain that soothing and care I was at all times sure of from her heart and arm—as far at least as it lay in her power.

She, like myself, was however already awake. Poor Elsie! never now did the sound sleep of health close her weary eyes as in bygone days.

She told me she had been awake a long time. She had counted eleven, and twelve, and one, strokes of the large old clock on the stairs near our door. "Oh! she should have been so tired, and sorrowful," she said, "but for the soul-comforting thought, that our Father, our friend in heaven, never slumbered nor slept, his all-seeing eye was upon us, both in the darkness of night, and in the brightness of day, and his holy angels were now guarding around our beds."

I told her of my fears; and at that instant, the wind, as though bent on giving me just cause to be frightened, dashed with such a

shriek against the house, I shrank close to Elsie's side, pressing my little face to her shoulder, while my heart beat violently.

Oh, what a night it was! How shrilly the wild wind whistled through the keyholes of every door down the deserted passages, through the bare rooms, in on one side and out at another: then rushing round, and over the house, it strove to carry away the roof in its course and flew to the wood, whose great trees it shook and tumbled to and fro, like reeds.

Our house—in our, I include my father and mother, two brothers, a sister, and myself—lay in a valley, a tolerably high hill standing between it and the sea. This hill ought, it seemed, to have afforded good and secure shelter to the building thus cowering at its back, but so far from such being the case, I suspect we should have been considerably more peaceful without it: for the wind sweeping round the end point, gathered together its power within the deep valley, and so bore down with terrible strength upon our poor dwelling. On the side of the hill that rose between us and the land, grew a thick high wood, the swinging of whose branches, and rustling of the foliage, often made a sound as though the great sea lay at the back as well as at the front of our house.

Nevertheless, despite my fears, and its discomforts, each year, as it came and went, I loved more and more the wild old home that sheltered us. A great rambling, half ruinous building it was! with many long passages, and empty rooms, with ceilings, through some of which the light, the rain, and the wind made their way; while the flooring was in parts too insecure for heavier footing than my own.

Years gone by it had been a fine place—a

manor house they said—in the time of Cromwell, but now, with the exception of four rooms—three bedrooms on the second floor, and a huge kitchen on the first and which rooms father and my brothers—two strong lads, at the time my story begins, of sixteen and seventeen years of age—kept in good repair, the big old building did not contain a space sufficiently unimpaired by time and neglect, to have sheltered any one.

The kitchen, a wide-spreading stone-floored apartment, served for every domestic purpose, and here, too, father, assisted by one or both my brothers, mended his nets, when the weather did not allow of his sitting on the bench outside the door to do it. He was a fisherman, and three parts of his time was spent on the rough waters.

It was in this wise my father became possessed of the old house. A neighbouring farmer having bought most of the surrounding land upon which it stood, the owners included it in the bargain with the rest. It was useless to Mr. Busk, the farmer, who liking and respecting father—he was not then married—readily agreed to sell him the building for a small sum of money—I forget how much. He and mother made it up between them, for she had saved a good deal when in service as a servant, and at the end of a year, with the help of his friends and the kind farmer, who gave and lent him many things, he managed to get into excellent order the four rooms I told you of, and then he and mother were married, and came and lived in the old house, where we their four children were born.

But now I must return to my account of the night storm, and to Elsie, against whom I was clinging in childish terror (I was six years old at that time.)

"Pray with me, dear!" she said very, very earnestly. I was well used to doing so, and repeated the words after her as clearly as I could—words that seemed to rush out of her soul, so intense were they in their tone of entreaty for the destitute, the friendless, the homeless, for those exposed to the pitiless storm this night, but oh! how thrilling became her soft voice, as she petitioned the great and merciful God in behalf of the poor seamen, and all those who were even now, perchance, tossing helplessly on the desolate stormy waters.

Just then came another sound, mingling with the fierce roar of the winds, and of which, young though I was, I well understood the meaning, for those things were of frequent occurrence in this our wild sea coast home.

Elsie started when she heard it, and stopped praying, and listened. Then it came again—and again—the booming sound of a gun from some vessel hurrying to destruction,—perhaps already struck on the rocks, with which this coast abounded.

Once more came the dismal appeal, then it ceased. To my young mind it was as a voice imploring God and man to save them. "Oh Gatty, Gatty! they will be all lost! What can we do?—oh what can we do!" cried Elsie in an agony. "Oh that I were a man! that I could only walk even!"

Poor Elsie! for nearly a year she had lain on that bed. Her spine was badly hurt, the

doctor said, and her sole chance of recovery, perhaps of living, was by an almost motionless existence for years to come,—six or seven probably, but he could not say for certain. And now, with me for her constant companion, and generally her only attendant (I was a strong child of my age), and with her one book, the Bible, and her needle work, the once active girl uncomplainingly bore her heavy affliction,—all the heavier because of that poverty which she knew obliged the father and brothers she so dearly loved, to continually risk their lives to keep poverty from our door, and which effort she was now so powerless to aid them in.

When in health, it was Elsie's delight to carry the fish to sell at the little market town eight miles off. To reach this in time she would leave home by four and five o'clock in summer mornings, always returning to gladden our parent's hearts with the sight of her empty basket (empty at least of the fish), and her small calico bag for a purse, well filled with money,—principally pennies and halfpennies, to be sure, but nevertheless sufficient to meet our simple necessities, helped out as they were by the constant supply in our own house of fish, salted and fresh. But now there she lay,—day after dry, night after night,—still doing all that lay in her weak power to help, other; her one great and ceaseless comfort close at her right hand, and usually lying open at some particular texts she was committing to her own or my memory.

While yet she was wringing her hands and crying out, "They would be all lost!" a violent knocking and banging came to the outer door, and a strong voice, that made itself heard above the storm, called loudly upon Miller, and Sam and Tom (our father and brothers), to get up quickly and come out.

Thereupon a window was hastily thrown up, and father asked what was wanting, for he had not heard the signal guns.

"A big vessel had run upon the rocks," they told him, "and they wanted hands to try and save those on board her, but if they were not quick——"

The wind carried away the remaining words. In a shortness of time which only those could employ who, living with the sight of death constantly staring themselves and others in the face, are forced to be prompt of thought and ready in action to save or be saved, our brave father and brothers were dressed, and down, and out, standing, with many another poor fellow as daring as themselves, on the beach, with the sea before them,—as Sam told us in the morning,—looking like a boiling cauldron of ink and foam.

They were only able to distinguish the position of the doomed vessel by the light of a single lantern placed in her bows. She was wedged in between two rocks, but not with sufficient firmness to prevent her being knocked to and fro by the fierce wind and waves, the movements being shown by the light, and which knocking about would, they knew, speedily break her to pieces.

"Let us pray again, dear," sobbed Elsie, and for father and brothers. Oh dear, dear father! God help and preserve the!" And again I repeated the earnest prayer after her.

Then, having lit the lamp, Elsie took her Bible, and with a trembling hand found those texts which she and I learned by heart, and though years had passed since that night, they still dwell in my memory fresh and clear as on that hour, when I lay watching her pale, sorrowful resigned face in the lamp-light, as it bent over the little well-worn Bible, which father had given her five years before, when she was strong and healthy as I was now.

But I must tell you the beautiful texts we learned that night. These were they —

"I have called upon thee, for thou wilt hear me, O God: incline thine ear to me, and hear my prayer."

"God is our refuge and strength, a very present help in trouble, therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; and though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

Just as we had learned them I fell asleep, and did not wake again until father and brothers came, back three hours after the time they went away; and father opened the door to speak a word of comfort to Elsie. He always did so on like occasions. He knew she would be sleepless until his return,—praying, watching and waiting for him.

Sabbath Readings.

THE PHARISEE AND PUBLICAN.

BY THE REV. J. M. MACLEOD, GLEACOE, ONTARIO.



"WHAT is prayer?" This is one of the questions in the Shorter Catechism of our Church, and a most important question it is. The answer too, is worthy of the majesty of the subject. It is as follows: "Prayer is an offering up of our desires unto God, for things agreeable to His will, in the name of Christ, with confession of our sins and thankful acknowledgment of His mercies." These are points, however, whose urgent claims for serious consideration the Pharisee did not feel at the time; nor, indeed, had he ever felt them. He had no earnest desire or sincere longing after God. He was not yet wounded in his conscience, by any solemn sense of guilt; the sharp arrow of conviction had not yet made any impression on his hard and unbelieving heart, and he was still surrounded by the darkness of his carnal mind, therefore he did not seek to "the waterbrooks," or wish, as one who needed mercy, to "appear before God," to pay a child's homage and receive a Father's blessing. It was not to obtain "things agreeable to" God's "will" that he "went up to the temple," but to make a display of his own formal piety. To him "the name of Christ" was not the only "name given under heaven among men whereby we must be saved." As for confession of sins, that was a matter which had not yet engaged his attention, or cost him a single thought. "Thankful" he was, we are willing to admit. We have, indeed, no doubt of his sincerity on that point. But we have else-

where explained the nature of his gratitude and the reason of it and we have also seen that the basis of his magniloquent thanksgiving was of the most unsatisfactory kind. For example, he praised himself for the excellency of his own moral character, forgetting, or perhaps, not knowing, that "he who exalteth himself shall be abased." He even went further, for he took up the slippery position of the public detractor, and with remarkable complacency, he contrasted the supposed vices of others with his own negative virtues. Not only did he trust in himself that he was righteous, but he also despised others. He entertained the highest opinion of his own integrity, and of the perfection of his religious character, but of other men he had the most unfavourable impression, and evidently insinuated that they were living ungodly lives. He was therefore uncharitable; and an uncharitable spirit and disposition render a man unfit for the kingdom of heaven, because such a man shows no satisfactory evidence that he has really "been born again." Evidence of this kind is imperatively demanded where a public profession of religion is made. That is, there must be evidence of the holiness to which the worshipper lays claim. But where such a profession is not made, and were religion is not regarded as the one thing needful, people are not deceived by the false pretensions of sanctimonious hypocrisy, which are put forward and they are not disappointed at not finding in such an unpromising state of things the sweet fruits of righteousness ripening into the higher forms of the spiritual life, for they see plainly before their eyes what they may really expect. But no conscientious reader of his Bible, no earnest candidate for heaven—must ever forget that "if any man be in

Christ, he is a new creature," new in his whole nature—new in heart, conscience, will, affections, hopes, life and purpose, he is endowed with new principles of action, and with a life in which the fruits of the Spirit are visible. His religious profession is not a Shibbolath, assumed on certain occasions, and for particular purposes. His devotional spirit is genuine and intense; and the blessed inward change which he has experienced, finds expression, and bears its own evidence, in his daily walk and conversation in the world. The children of God have indeed in themselves the evidence of their adoption, for the Spirit by whom they "cry Abba, Father," is their sure witness. For them it is not necessary to proclaim their righteousness before the world because they shine as lights "in a dark place," and men see their "good works" which "are wrought in God." The true character of believers is its own witness, and carries with it the unmistakable testimony that its origin is from Heaven. But it was different with the Pharisee. His piety was a mere shadow, looking down from the heights of his own imagination, and settling with awful gloom far beneath, like a horrid mantle thrown over the dead. And the Pharisee's prayer was indeed the voice of the spiritually dead, that, like the cold, blighting blast of the east wind, came up with a struggling effort, saying: "I am not as other men are, or even as this publican." The worshipper was one who had not yet received "the tongue of the learned" to "utter the memory of" God's "great goodness" in a right spirit. It was the proud Pharisee who, blind to his own faults and failings, unconscious also of his remoteness from true righteousness, and not aware, as his language and deportment too clearly show, of his entire innocence of that charity which thinketh no evil, now asserted the purity of his life and the superiority of his devoutness. He was not an extortioner or adulterer. He was not even as the publican. He had used no force or violence against any one. He had not robbed "widows houses" as was customary for his sect to do. He was equitable in his dealings. He gave just weight and good measure. His character was, according to his own account, free from the grossest class of moral contaminations. He had never defiled himself by an open breach of those commandments which forbid licentiousness and impurity, and he therefore concluded that he had never dishonoured the divine law, either in thought, word, or deed. This was a very

strange conclusion to draw, but it was perfectly natural for the Pharisee. But what a delusion! what folly it is for men to endeavour in this way to commend themselves to God, on the mere strength of their own merits? And this was what the Pharisee actually did. He enumerated certain sins of which he said he had not been guilty and thus taking it for granted that everything was right, he had no doubt of his acceptance in the sight of God. But he left a large margin for his transgressions, for he might have been guilty of ten thousand other sins, though not chargeable with those which he declared he had not committed and it must be admitted that he rested his plea on a most treacherous foundation. How blind! and yet men persevere in this evil practice. A man who is neither an extortioner nor adulterer, nor a drunkard, nor a professional thief, may nevertheless be devoid of all honour—may be a secret enemy, and secretly, a practical enemy—of all morality. He may indeed be a wicked man after all—utterly destitute of all brotherly love—being filled with all bitterness, and living "without Christ—having no hope, and without God in the world." The Christian world is filled with these pious and polished heathens—these spurious and veiled converts, who lay on the altar of reason and mere outward morality "the maimed" offerings of insincere devotion and self-sufficiency, and expect God to accept these miserable scraps of an unwilling and feigned service. They feel assured of salvation, provided that they are not openly guilty of the more heinous crimes which disgrace the human family, ignoring the fact that he who is guilty in the least is guilty "of all." They tell us what vices they have renounced—what temptations they have overcome—what criminal propensities to evil they have suppressed—what sins they have not committed—and what guilt they have not incurred. But these plausible declarations, which are the vain utterances of a hollow profession and the distinct evidences of the most profound ignorance of true piety, are not really accompanied by such actions as go to prove that they are well founded. Negative piety, we may depend upon it, is not the medicine that will heal the soul which sin has "pierced through with many sorrows." Nor is it the golden lamp whose celestial light guides the believing followers of Christ, in "the narrow way that leadeth unto life." This negative righteousness whose creed is, I do not sin to the same extent to which other men sin, therefore I

am sure of God's favour both here and hereafter, is one of those wide-spreading trees which many a modern Zaccheus, acting from a far worse motive than curiosity, and being of short stature in the practical knowledge and true principles of Christianity has climbed, not indeed to obtain a clearer view of Jesus as the way to heaven, but to attempt to get to heaven without Him. What was thought and said by the Pharisee in the temple, is thought and said now by not a few within the pale of the visible church who, alas! have the "form of godliness" without its "power." We need not therefore travel back to the remote ages of ecclesiastical antiquity, to blame self-deluded men for that of which we ourselves are daily guilty; for who is there that does not believe himself sure of heaven, because he is not outwardly as bad as other men? There never was a more dangerous fallacy than this false belief. It is certainly not the "faith which worketh by love," nor is it "the victory that overcometh the world." No man, it must be remembered, can enter heaven on the plea that he is not a great and notorious sinner, or that in part he conforms to the law of God, but on the ground of his faith in Christ, through whom alone he can obtain forgiveness of sin, acceptance with God, and grace to prepare him for death, judgment, and eternity. And yet, like the haughty Pharisee, multitudes deceive themselves by holding the very same kind of belief as that on which he rested his hope of salvation. They look around them, and think uncharitably of their neighbours instead of being anxious about their own souls. They severely criticise the doings, suspect the motives, and diligently scrutinize the secrets of other people; but they never humbly examine themselves whether they "be in the faith;" and much less do they conceive it to be possible that they can "be reprobates." They are so keen-sighted as to be able to see a "mote" in a "brother's eye," but at the same time so utterly blind that they cannot "behold" the "beam" which is in their "own eye." And this is truly a most extraordinary paradox. But we find the key to this monstrous evil admirably explained in the sermon on the mount, and we constantly see the most appalling illustrations of it on every side. Can anything, however, be more absurd than to imagine that we are worthy of God's favour and love, and qualified for the enjoyment of his presence in glory, merely because we abstain from the commission of sins which one is

ashamed even to name, and because on this account we fancy ourselves much better than others? But it is assuredly a most dangerous experiment to suspend our salvation on the foolish supposition that we are more righteous, more pious, and more godly than other men. Even granting that, in some respects, we are not so bad as our neighbours, it is quite possible that in many other points we may be more wicked than they. Any superiority, therefore, which we may have over them, in the outward aspect of our moral character, never can be accepted, and ought never to be put forward, as the standard of fitness for the kingdom of heaven. "I am not as other men are," will never save. I am as good as you are—I am as holy as he is—has not a particle of Gospel in it, but is, on the contrary, opposed to all Divine truth and wisdom, and is a destructive snare and a gross delusion. There certainly can be no merit, in the sight of God, in doing more than is commanded, nor have we any reason to boast of our obedience to the divine law, seeing that we constantly fail and come short in far less than what is actually enjoined on us. How foolish and vain it is for any man to trust in his own works, is clearly enough expressed by Him who has said, "when ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do." But the Pharisee of yore did not contemplate the matter in this light; and this too is not the view which nominal christians of the present day take of their religious duty. They think that they can do more than their duty, and that consequently they excel other men and please God better. Hence, I am not "even as this publican," is constantly on the lips of thousands of formal worshippers: their meaning, is very plain. They mean to say, I am much holier than my neighbour; and under this false notion—that is, that their own holiness can save them—they challenge God by a bold—we might say, an impious appeal to their own goodness. But such systematic theology is worthless, and those who are content with its doctrines, shall one day discover to their loss and utter dismay, that "the hope of the hypocrite shall perish." The important question, therefore, which concerns all men is: Have I in me "this mind, which was also in Christ Jesus?" And if we have not this mind, it is vain to talk about our not being as other men are—that is, according to the Pharisaical opi-

nion, our not being as vicious and as wicked as we suppose them to be. But how greatly do those err from the very letter of scripture, who justify themselves before God by condemning others! Surely such self-deluded formalists cannot have benefited by St. Paul's warning against a course so much to be reprobated. And here is his reproof—"who art thou that judgest another man's servant? To his own master he standeth or falleth, yea, he shall be holden up; for God is able to make him stand." But still, in the face of this very plain statement, the language of contempt and scorn against others, is heard from many who are not certainly better prepared for heaven than those whom they so unblushingly condemn. Even when no bad opinion of others is openly expressed, there is the dark, undertone insinuation—there is the significant and sinister cast of the eye—there is the ominous shake of the head—there is the derisive laugh—there is the artificial cough—there is the hollow whisper, bearing on its pinions the marshalled legions of gloomy hints, with a thousand cautions against revealing the name of their author, but with the most sincere wish that they may be received as very truth—and there is the contemptuous power that imposes on itself sullen silence when other men's virtues are extolled. But there is often more than all this. There is the unsubdued sneer. "This publican." And let it be very carefully observed, that this sort of thing is not confined to what in a theological sense, is called the world, but is even the habitual doing of those who are regular and punctilious enough in the performance of religious services. One must have seen very little, indeed, of society, who does not know this. He cannot have travelled through the highways and hedges of human life, or seen any thing of the world as it speaks, acts, and lives, or if he have, he must be sadly deficient in the faculty of observation. His eyes must have been shut, and his ears closed, not to have seen and heard the many unworthy expedients which are constantly resorted to by unprincipled men, for the purpose of gaining favour for themselves, and of injuring the reputation and usefulness of others. Not unfrequently are good and honourable men grieved at what they see and hear in this way, under circumstances over which they have no control. It is an inhuman a most

wicked employment; and especially unworthy of the Christian name, to be always disparaging, underrating, and decrying our fellowmen, pointing to them with the finger of scorn, and crying with a malicious air, "This publican." And hateful as the practice is, and with this most unchristian spirit in the ascendant, men repair to the sanctuary with the feeling that they are all right and others all wrong. Nothing is surer than that such is indeed the feeling of those over whose dark and hardened hearts the beams of the Divine light have never fallen. The devotion of such men has no life, no principle—no subjective energy—no objective good to accomplish. It is no more real worship than the statue of a man is the man himself. They feel no weight on their conscience. They have no sense of having, times without number, insulted the majesty of heaven. They forget that they are fallen creatures, who have wandered far from God, and therefore they make no confession of sin. They feel no need of Divine grace to quicken their dead hearts to newness of life; and they have no fear of death and judgment, for they cannot see any danger. Is it any wonder therefore, that God should say to them as He said to Israel of old, "when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear?" God is holy, and is "of purer eyes than to behold evil." He cannot "look on iniquity;" therefore He will not accept of a hypocritical service, but demands that which comes from the heart. "God is a Spirit; and they that worship Him must worship Him in spirit and in truth." "It is very obvious then, that "the prayer that goeth out of feigned lips," is not an offering suitable for the altar of Jehovah. "The sacrifices of God are a broken spirit." But "the sacrifice of the wicked is an abomination to the Lord;" "how much more when he bringeth it with a wicked mind?" "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." It would be well for the cause of religion and for the prosperity of the church at large if christian worshippers would bear all this in mind, and approach God with greater humility and reverence, pleading, not their own good works, but the merits of Christ's death.

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