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THE PRESBYTERIAN.

FEBRUARY, 1870.

All communications intended for insertion are requested to be sent to "The Editor of Presbyterian, Drawer 50, P. O., Montreal." Remittances and letters on business should be addressed to MR. JAMES WARDLOW, "London and Liverpool and Globe Insurance Company, Montreal."

WE publish in this number the first of a series of articles on the very important subject of the education of woman. The first article is, properly speaking, introductory, but will be followed by others of a more practical character. Independent of the influences to which the writer alludes, there have been in this country other influences at work in the education of young women, which are by no means of a beneficial character. Convent schools have held out attractions and offered inducements to parents who have too often been thoughtlessly led by them to send their daughters to such institutions. The results have been by no means satisfactory. Many girls, entrusted at the most impressionable time of life to the care of teachers who have been taught to believe that they are bound by every means to make converts, have been seduced by the glare and glitter of a form of worship which appeals powerfully to the senses, to forsake the pure scriptural faith of their fathers. Efforts have occasionally been made to find a remedy for this state of things, hitherto unsuccessfully. The extent of the evil is not fully known, nor its importance appreciated. Occasionally an instance may occur which attracts more than usual attention, and the propriety of establishing institutions under Protestant supervision is talked of, but nothing more. Why this should be so with the wealth and intelligence, and when properly appealed to, the earnest devotion to truth of our own people, it is not easy to divine. An institution for the higher education of women is required and doubtless will in some future time be secured. In the meantime, and without entering more fully upon the consideration of the question, we would commend it to the attention of our readers.

MISSIONARY labour among the lumbermen in the Ottawa district, which last winter

was prosecuted to some extent, has not been neglected this season, as will be seen by a report of the committee, which will be found in the "News of our Church." It is essentially a Home Mission and one of a very important character. A very plausible objection is often made to Foreign Missions, that there is enough of religious destitution at home, let that be first attended to and when some good has been effected there, it will be time enough to look after those perishing for lack of knowledge in foreign parts. Well, here is undoubtedly a claim for those who entertain such a feeling, which they can scarcely repudiate. The outlay is not very great. Those whom it is to benefit are at our very door, and if there ever was a test of sincerity applied to those who decline to contribute to Foreign Missions, on the ground of the necessity of attending first to those of our own household, this is surely such a test. The Rev. Mr. Gordon, or Mr. Andrew Drummond, of Ottawa, will furnish any information required, and we trust to hear good results of the winter's labours.

BLANK forms for the Church Statistics of 1869 will be forwarded to the several congregations. Let us hope that the reproach which has so long attached to us in this regard, will at the next meeting of the Synod be removed, and that we shall be enabled to present a fair exhibit of the work and progress of the Church. The amount of thought and time involved in the filling up of their annual returns is so small that to omit the doing of it becomes unpardonable neglect, while the injustice done to those congregations and Presbyteries who faithfully comply with the Synod's injunction is cruel and unjustifiable. The captious and careless may turn away in contempt from these columns of figures,

to them *fusionless* and unmeaning, but the man of business, and the thoughtful man, and every man who is interested in the welfare of his Church will think differently, and regard them not only as useful and instructive, but as absolutely necessary to an intelligent understanding of what our Church as a whole is doing. From them, the wise and prudent will discover at a glance whether we are advancing or retrograding, and will learn to seek for and apply needed remedies.

Through inadvertence of some kind, we must charitably suppose, the Convener's very brief and imperfect report to the Synod was not printed along with the minutes. In order, therefore, that the memories of the brethren may be refreshed, the following summary of it is now offered :

The returns include statistics from only ten of the twelve Presbyteries ; London and Quebec, the extreme points, being the defaulters. In Presbyteries, otherwise very satisfactorily reported, the large and important congregations of Seymour, Uxbridge, Scarborough, Pickering and Markham, are returned blank, while information is also wanting in regard to nearly all the vacant congregations.

Estimating the members in non-reporting congregations to be the same as in 1866, there is an apparent increase of 298 families, 292 communicants, 538 sabbath school scholars, and 21 teachers. Had the returns been more complete, there is no doubt that a much more encouraging statement could have been made.

The arrears of stipend are less than they were in 1866 by \$3779, but they are yet sufficiently large to call for Presbyterian investigation and action.

The contributions to the schemes are increased, the ten reporting Presbyteries having given \$631 more in 1868, than the whole Church in 1866.

The Presbyteries report having contributed "for all purposes" in 1868, \$93572, against \$93092 from the whole Church in 1866.

The average rate per communicant for 1868 was \$7.60, against \$7.27 in 1866.

The advantages of the schedule system over the ordinary mode of collecting for the schemes have been made apparent in those congregations that have made fair trial of it ; but there is reason to fear that a very limited number have as yet adopted the plan.

The large number of non-reporting congregations has very much embarrassed the

labours of the Convener, and it is hoped that in future the ministers and office-bearers of the several congregations will supply the desired information in a business-like manner, *promptly* and *carefully*, and that Presbytery clerks will send in their returns to the Convener, not later than the 1st of April, so that ample time may be afforded for the preparation of a complete and well-digested report to the Synod.

THE Synod has appointed the collection for the Scholarship and Bursary Scheme, to be made on the *first Sabbath of March*. Some congregations contribute to this scheme with unfailing regularity. All honour to them. Others have never sent a single contribution to it, and this latter class includes, strange to say, congregations whose ministers derived aid from the Bursary fund when they were students. It is hoped that no minister will this year think himself justified in disregarding the express appointment of the Supreme Court, but that every minister will afford his people the opportunity of helping this scheme of the church, without assistance from which, some of our most valuable pastors would have been unable when they were at college to prosecute their studies without interruption.

THE excellent pastoral address of the Moderator of Synod, published in our last number, has been made use of by several ministers in a manner to give it a chance of exercising an influence for good, they reading it from their pulpits instead of a sermon of their own. If this plan were adopted by every minister in the Synod, there can be no question that the eloquent appeal contained in the address would help to awaken congregations to a proper sense of their duties with regard to the support of ordinances, at a time when something of the kind is specially needed.

ST. MARK'S CHURCH, MONTREAL.—We are glad to learn that the subscription list now amounts to \$6,178.50. The acknowledgment of the names has reached us too late for insertion.

ONE of our Western ministers makes a proposition to found two scholarships in Queen's College for the benefit of young men in Ontario desirous of studying for the Church, preference being given to those in London Presbytery. The communication, however, is so long that we cannot find room for it.

IN MEMORIAM.

Mr. JOHN THOMSON of Westfield, Quebec, died at his residence, Westfield, near Quebec on Saturday morning, New Year's Day.

Mr. Thomson was a native of the South of Scotland, and was born in the year 1793.

When quite a young man he left Scotland for the West Indies, but only remained there a short period, for he landed in Canada in the year 1816—or nearly 54 years ago; and during that long period he resided in the neighbourhood of Quebec, closely identifying himself with the Lumber business of the country.

For several years he was engaged with the late Sir John Caldwell, and also with his son the late Sir Henry Caldwell, in the management of the extensive Saw Mills at the Etchemin and River du Loup—and during the whole of his connection with these gentlemen, retained their warmest confidence and esteem, so much so that he was appointed Executor by the late Sir Henry Caldwell, and continued to manage the affairs of the family in Canada, until they were finally wound up after the death of Lady Caldwell.

Mr. Thomson afterwards leased the Etchemin Mills, and continued to work them successfully for many years. He was then connected in business with the Hamiltons of Hawkesbury; and after retiring from that firm, became proprietor of the Mills at Buckingham, which establishment he carried on for many years in partnership with his sons Andrew and John.

Mr. Thomson retired from active business several years ago, having accumulated, by untiring industry, energy, and attention, an ample fortune.

He was for many years a Director of the Bank of Montreal, Quebec; and when the Branch Board of the Bank was discontinued in 1847, he was appointed a Director of the Bank of British North America, Quebec, the duties of which office he continued to perform till within a few weeks of his death.

Mr. Thomson was an Elder of St. Andrew's Church, Quebec, for upwards of 30 years, and never ceased to take a warm interest in its welfare, and in that of the whole Church of the Province.

He was also a member of the Temporalities' Board of the Church, and Trustee of Queen's College.

Mr. Thomson was benevolent and just,

upright and liberal, an affectionate parent, a warm friend, an humble Christian.—His life was singularly free from trouble and vexation; he had known few of the vicissitudes of life, none of its miseries; year after year his prosperity continued, his worldly goods increased, his sons and daughters, and grandchildren were settled around him in affluence and comfort. But the longest and most prosperous career must have its trials, must have its sorrows, so was it with our friend. In October last, the wife of his youth, the affectionate and amiable companion of a long life, was carried to her grave. He never recovered the shock, life became a blank to him, he was anxious to go, he found it "a weary world," so he expressed himself to the writer, and it was evident to those around him that his days were numbered.

He died surrounded by his family, bidding all an affectionate farewell. He was calm, humble, and resigned to the last, and just before the last attack which ended in unconsciousness, he repeated a few lines of the Hymn,

"The hour of my departure's come"

"I know the voice that calls me home"

and said to his daughter "*Look to Jesus,*" "*Trust in Jesus.*"

His remains were interred in Mount Hermon Cemetery on Wednesday the 5th January.

The funeral cortège proceeded from his late residence to St. Andrew's Church, Quebec, where the funeral service was performed, under deep emotion, by his old and intimate friend and connection, the Rev. Dr. Cook.

The attendance was unusually large, old and young, rich and poor, being anxious to show this last mark of respect and regard, to one so worthy and so good.

Mr. Thomson has left three sons, and four daughters. Of the daughters, the eldest married Robert Hamilton Esq., of Hamwood, Quebec, and of the Hawkesbury Mills on the Ottawa, another married Richard S. Cassels, Esq., of Ottawa, and a third Dr. Walter Henry of Ottawa.

The Rev. William Hamilton, Minister of Mono and Caledon, Presbytery of Toronto, died at Mono, on the 27th December, 1869, in the fortieth year of his age. His career as a minister, though brief, was honourable. He was born in Williamstown, Glengary; but his father, who still lives an honoured elder in the Kirk, removed to

Georgetown, on the Chateauguay, while William was still a child. William's constitution was never robust enough for farming; and he spent several years in Beauharnois and Montreal in other employments, but cherishing all this while the purpose to qualify himself for the holy ministry. He was unable, definitely, however, to set about preparation, until he was four or five and twenty, and had then to undergo a course of somewhat severe training, which he received at the hands of Mr. Robert Campbell, then head master of the Queen's College Preparatory School. At his time of life the mind loses the capacity for mastering the minutiae of learning; but William made up by labour what he lacked. He was a perfect puritan in principle. Indeed, if he had had a little of the conserving spirit of frolic, he and other students of that period who have also passed away or may be in feeble health, might have been longer spared. He passed through College creditably; and after spending a year recruiting his shattered health in visiting Britain, he was settled in his late charge in July, 1866. It is not a little singular that he and Mr. Hunter, the late minister of Leith and Johnson, should both have made so excel-

lent an appearance at the last meeting of Synod, both taking the same view of the Temporalities' question and speaking in a manner to call forth the commendations of their brethren. He had been in feeble health for several months, and meditated giving up his charge in February. He preached on the 19th December, and would have preached on the 26th, the day preceding his death, but that some of his session prevailed upon him not to attempt it. On the following morning, as he was about to get up, a small blood-vessel in his lungs got ruptured. He seemed to wish to vomit, when the servant asked if she should bring him a basin: he said yes, and he spat out a mouthful of blood. gave one look at her, fell back, and instantly expired. His remains were conveyed to Georgetown and deposited in the kirk-yard there, on the 11th January, amid the tears and regrets of sorrowing kindred and acquaintances. He was unmarried. By his sudden death the congregation of Mono are called on to mourn a most laborious and faithful pastor, and the Presbytery of Toronto is deprived of an energetic member and reliable adviser.

Correspondence.

THE FRENCH MISSION.

To the Editor of the Presbyterian.

DEAR SIR,—The friends and supporters of our French Mission will be glad to hear that during the last six weeks the Gospel has been preached to some of the largest French Canadian audiences ever gathered here. About the beginning of December, all the French Ministers agreed to hold a series of union meetings in Craig street Church. The interest awakened by these special services increased steadily, until Father Chiniquy's advent, when the French Church was found far too small for the crowds who wished to hear this celebrated ex-priest. The Free Church kindly offered the use of their building in Coté street, and although the weather was remarkably unpropitious, it was filled night after night.

There I had the pleasure to address the immense audience on my favourite topic, "*The right and duty of every man to own, read and practice the Scriptures.*" I was listened to with marked attention, and Father Chiniquy, who followed me with an hour's discourse on the same subject, was

not interrupted as he had been on some previous occasions. We kept up the first week of the year as a special "prayer week," and rarely had fewer than a hundred people present. I may mention in conclusion, that my Sabbath school has considerably increased, the average attendance for the last month having been twenty-five.

I remain dear sir,

Yours sincerely,

CHAS. A. DOUDIET.

January, 19, 1870.

THE MONTREAL LAY ASSOCIATION.

The meeting of this association was held on the 19th ult., in St. Paul's Session Hall. Mr. John L. Morris presided. The minutes of the last meeting was read and sustained. The Secretary read the Report for the year 1869.

Since the last annual meeting of the Association only one special meeting has been called, which took place in the Vestry of St. Paul's Church on the 24th November, 1869. The meeting was called to take into consideration the tawlers received from the

different publishing houses of the city, for the publication of the *Presbyterian*, and resulted in favour of Mr. John Lovell.

The only business transacted since last report has been the management of the *Presbyterian*. This periodical has now completed its twenty-second year. The monthly issue is 1466 copies or 1034 copies less than the monthly issue in the year 1859.

The circulation is by no means commensurate with the number of families adhering to our Church, and if fresh efforts were made in the several congregations, its circulation might be widely extended.

The sum of \$860.00 is due on account of printing and publishing, and \$101.00 for other expenses, besides \$322.24 for debt due on account of *Juvenile Presbyterian*. To meet this, there is cash on hand \$221.85, and the sum of \$716.00 due by subscribers for arrears, shewing a deficiency of \$345.39. It is to be hoped that arrears due by subscribers will be promptly remitted. The invested capital of the Association remaining, is four shares of the City Bank Stock amounting to \$400.00 and which yields, as per last dividend, 6 per cent. per annum.

The number of subscribers is 1466; 1215 being country subscribers, of whom 135 are on the free list, and 251 Montreal subscribers of whom 22 are on the free list.

The question of reducing the annual subscription to half a dollar was discussed, but after the fullest consideration, and calculating the additional number of subscribers that would be necessary to meet the expenses at the reduced rate, it was considered impossible to publish it at less than the present price. Even now, as will be seen by the accounts, there is a slight deficiency. The Committee cannot but feel that a little more interest shewn by the ministers and Kirk Sessions, in promoting the circulation, would not only place the committee out of debt, but would enable them to give some support to the schemes of the Church. It should be borne in mind that any surplus that may arise is intended for the use of the Church, not for the benefit of the publishers, and the free list is made up of the copies forwarded to ministers, not on condition of their aiding the committee, but with certainly the hope that they would do so.

The average number of subscribers from each congregation is only eight, but this is easily accounted for, when it is mentioned that in some congregations only one copy

is taken, and that the *free* copy sent to the minister.

The whole respectfully submitted.

P. LARMONTH,
Secretary-Treasurer.

Thereafter the following Office-bearers were elected :

John L. Morris, President.

A. B. Stewart, and Alex. McPherson, Vice-Presidents.

P. Larmonth, Secy.-Treasurer.

MANAGERS:—J. S. Hunter, Robert Kerr, Geo. Templeton, James Riddell, C. P. Davidson, George Cruikshanks, and James Macfarlane.

SERVICE OF SONG.

The times in which we live together with our circumstances as a Church in this land, seem to call upon our ministers to do their utmost towards rendering our service as attractive and interesting as possible, consistently with the faithful and earnest proclamation by them of the Gospel message.

And seeing that we are still without a hymnal, and know not when we may have ecclesiastical sanction for the use of any, we would suggest, in addition to our paraphrases of the psalms and of other portions of Scripture, the occasional use in praise of the prose psalms and also of those in rhythm, of which there is a number in the Church of Scotland Tune Book, likewise of such portions of Scripture as the following, viz :

Isaiah xii.

“ xxv. 1, 9.

Micah vi. 6, 9.

“ vii. 8, 9, 18.

With the Songs of Mary, Zacharias and Simeon, in the first and second chapters of St. Luke's Gospel.

The writer feels assured that no one could or would object to this, seeing it is the pure Word of God, which he recommends to be so used.

As for hymns, while seeking apparently in vain for a proper selection, the authorities of the Church seem to overlook the fact that there are certain old hymns, hymns hoary with age, which have far more claim upon us than any modern ones, how good soever they be. Appended to the hymnal compiled by Mr. Nicoll, we observe three such hymns, respectively entitled “The Tersanctus, Gloria in Excelsis and Te Deum Laudamus,” with the following editorial note: “Though not well adapted for use in our Church, the three most ancient hymns of the Church

are here introduced, as entitled to a place in every collection of hymns, and as breathing the true Spirit of Scripture and of the Apostolic age, to which in respect of time, they nearly, if not actually reach." Now, if it be as here stated, that grand old doxologies, which every Christian ought to prize dearly and highly venerate, are not well adapted for use in our Church service, it is a certain proof that that service is different from that of the early Christian Church, and if so, the worse for it, and the sooner it be adapted for the use of such the better. As a portion of the Church Catholic, it is for us, in common with others, to assert our right to the use of these noble old hymns, with which no modern ones may compare. Why trample in the dust as worthless this precious legacy, bequeathed to the Christian world by the Early Fathers of the Church, Ambrose and other great men, and use or seek to use in the highest acts of the highest service on earth, it may be, the weak jingling rhymes of yesterday?

AN ELDER.

TEACHERS v. CLERGYMAN'S SALARIES.

I cut the following from the columns of the *Toronto Globe*.

"The sooner we get out of the idea of paying those who ought to be educated gentlemen, and who are to form to such a degree the character of the youth of our country, on a scale which wise and go-ahead merchants would not think of following with their clerks, who may be mere mercantile instruments with very humble acquirements, and corresponding limited abilities except for the one thing they are appointed to attend to—so much the better. The country can easily get those to whom not six hundred dollars but three hundred even are an object, but it is more than doubtful if it would be a profitable in-

vestment to secure such services even at the lower figure. There is not much danger of teachers being spoiled by being over paid. The danger is all in the opposite direction, and it is a wise economy to obviate this by being able to demand good and efficient work through paying liberally those who are both able and willing to render it."

I commend these lines (only substituting the word "Clergymen" for "Teachers") to the serious consideration of the Elders, and Christian people of the Church. Certainly they apply with even much more force to Christ's ambassadors than to school teachers.

I know not where is to be found more miserable economy, or rather parsimony, than that which I see is manifested by very many of the congregations of this Church, with whom the question seems to be, not how liberal a stipend can we give our minister or obtain the services of a good one for, but how little can we get one for, and keep him for, for a short time.

It is a sad, a disgraceful state of things, saying little for the Christianity of the members of the Church! And yet, not the ministers, whom they are treating so dishonourably and so meanly, but themselves and their families will be the greatest sufferers. Starving the servants of Christ, they are taking sure means to bring leanness to their own souls. Let congregations persist yet a little longer in this mode of treatment, (and while it lasts, they have no right to expect God's blessing), and it will be found that the future occupants of our pulpits, if occupied they be, will assuredly be an ignorant and an ignoble class of men yea we greatly fear, rude fawning sycophants (ah! so different from our old ministers) who will be despised of the people, and at whose hands Christianity cannot fail to suffer grievously.

A SCOTCHMAN,

AND MEMBER OF THE CHURCH.

Articles Communicated.

INFLUENCE OF WOMAN.

It is a well established fact that every atom of the material universe exercises an influence upon every other, that all bodies have a tendency to approach each other in obedience to the great law of gravitation. Not an atom can be set in motion without affecting the condition of every

world and sun that moves through the immensity of space. The paths along which the planets of our solar system sweep with such inconceivable velocity depend upon their mass, and consequently every particle of matter of which they are composed plays a part in shaping their course. Were the mass of any one of them to be increased or

diminished, it would describe a different curve in its revolutions around the sun, and would come into collision with its sister worlds, all of which would be thrown into confusion. A single atom might so disturb the nice balance of our solar system as to cause its destruction. For although the sun and planets are such large and ponderous masses, the mechanism of the system is even more delicately adjusted than the wheels and pinions of a watch of the most finished workmanship. But its stability is preserved in virtue of another great law, viz., that not a particle of matter is ever destroyed. The sum of matter remains the same, although it is constantly changing its form. And, further, our sun does not continue stationary, but is revolving in an orbit of inconceivable dimensions and with a velocity utterly bewildering around some unknown sun in the hidden depths of our galaxy. And the nice adjustments in virtue of which these countless bodies move on with such a perfect rhythm and harmony, depend upon the influence which every grain of dust exerts! When we take this wide view of the universe, how profoundly are we impressed with the thought that nothing which the Creator has made is insignificant, and are we not compelled to utter the exclamation of the Psalmist, "O Lord, how great are thy works, In wisdom hast Thou made them all." The universe consists of a vast number of systems or families of worlds; each has its central sun, from which, according to the opinion of the most eminent men of science, their attendant planets have been thrown off, and to which they owe their present form. The life and beauty with which they teem have their origin also in the light and heat which proceed from these suns. All their physical characteristics are due to the influence exerted upon them by the central orbs from which they have sprung.

Now a similar law reigns in the complex system of human society. Every individual, however obscure his position or feeble his capacities, exercises an influence upon every other member of the great family of mankind. No one can live entirely unto himself. No one can avoid affecting others for either good or ill, unless he withdraw himself completely from his kind. Influence for weal or woe is ever emanating from each one of us, just as light is from the sun or perfume from the flower. We cannot prevent it if we wish, we can only control its nature. It does not cease at our death, but is transmitted to the next generation

through others, whose character it has contributed to shape, and thus the power we wield extends through all time. It is a fundamental principle of physical science, that no force is ever destroyed or annihilated. When it appears to have spent itself it has only been converted into some other form, and in the different phases through which it passes, it will continue to affect the universe of matter forever. The pebble which you cast into the ocean produces waves which proceed in ever widening circles until they reach the furthest shores, and its motion thus affects every drop of water in the ocean. So our every word and action, however insignificant, affects the character and shapes the destiny, not only of those among whom we live and move, but, through them, their children and children's children down to the end of time. Well may we tremble when we reflect upon the endless consequences of our actions and the awful responsibility that rests upon us. How needful for us to pray for divine guidance every moment, that all our thoughts and deeds may be so ordered as to promote the highest welfare and happiness of mankind.

But though every individual exerts an influence upon the whole social system, yet mothers are the great centres of influence. They give birth to and mould the elements of society. During the helplessness of infancy, we are almost entirely under their care. We are passive in their hands, and they shape our plastic nature into the form which it afterwards retains. The lessons of the nursery are deeply graven on our nature. It may be laid down as a general rule that the frame-work of our character is formed during the first two or three years of our existence, and that the result of all future discipline is, as it were, to fill up this skeleton. The will very soon acquires the particular bent which it manifests in after years. Every one knows at what an early stage the germs of selfishness or an evil temper or deceit or disobedience crop up, and if not carefully eradicated, by their rank growth check the uprising of the better feelings of our nature. What watchful care, what gentle tenderness, what thoughtful judgment, what patience, forbearance and prudence are necessary on the part of the mother to train her children! What delicate tact does she require to direct all the susceptibilities of their souls, which, tendrillike, are seeking to clasp some support. Her every glance and tone and word and act is silently and imperceptibly producing an ele-

vating or degrading effect upon them. Their nature is like the sensitive plate of the photographer receiving a distinct impression of her character, and hence it is that in the child we so often have a faithful moral likeness of the mother. How solemn and responsible, therefore, is her work of nurturing and training those who are to play a part in God's great drama of human life! How very few reflect that when a child is born unto them, God has sent them a soul with capacities for endless progress to be educated for His service throughout eternity. What a dignity does He thus confer upon motherhood! But well may any mother be appalled at the magnitude of the task assigned her, and cry out "I am not sufficient for these things." It seems to me therefore that besides the Divine guidance and assistance, no one stands so much in need of a high intellectual and moral training as woman. The future of her children takes its colouring from the first impressions which she produces upon them. They are starting upon the journey of life, and their usefulness and success and happiness depend upon the mental outfit with which she furnishes them for the regulation of their conduct by the way. If she instils into their minds sound moral principles, if she teaches them to think for themselves, and to exercise self-control, their career will be honourable and useful. Her culture will give them an upward impulse which will enable them to act in harmony with the dignity of their nature. Whereas, if under her oral training or the influence of her example they do not acquire a sacred regard for truth and honesty, or habits of self-sacrifice and patience and forbearance, she is setting their feet upon the moral incline, and giving them a downward impetus, and every year their progress on to misery will be accelerated.

The constitution of human society in civilized countries makes it necessary that children should spend the greater part of their time under the supervision of their mother. Her true and proper sphere is within the home. If she be all that she ought to be,

"A perfect woman nobly planned
To warn, to comfort and command,"

she makes that home an Eden, a holy spot, of which they will, to their dying hour, cherish the happiest and sacredest memories. One of the questions which is largely occupying public attention at present is whether

woman's sphere should be extended; whether she should be permitted to employ her energies in fields of activity from which the despotic influence of custom has hitherto excluded her. Her position as wife and mother has been stigmatized as a "subjection," a slavery, and her emancipation and restoration to her natural rights are now advocated, *not only by many of her own sex, but also by men of distinguished abilities.* All honour to those who enter the lists as the champions of her lawful natural rights. But the phase which the subject has assumed is a dangerous symptom of our modern social life, and if practically carried out it will be destructive of all that is noble and grand in humanity. It will rob home of all its sanctity. Woman has always found sufficient scope for the fullest exercise of her utmost energies. But if her sphere of activity is to be widened, if she is to engage in work which has always been regarded as beyond her province, she must of necessity neglect domestic duties; she cannot devote proper attention to the nurture and training of her family, and the consequences to society will be fatal. We will then have unfeminine women, and children in whom the child-nature will be entirely wanting: It would make one ashamed of the sex to hear the extravagant pretensions which some of them assume regarding their right to engage in any calling for which they may feel an inclination, and to be competitors with man in the sphere which has hitherto been exclusively reserved for him, were it not that these claims are asserted by such as have no sympathies for the domesticities of life. No woman who understands her mission as revealed in the Bible, who believes that woman is ordained to be a helpmeet for man, or who realises the high dignity of motherhood, will sympathize with these enthusiasts who consider themselves called upon to regenerate human society after this fashion. No woman with true feminine instincts desires that the position accorded to her by the enlightened teaching of the Gospel should be changed. The stronghold of her power upon the world is in the family circle. It is there that she wields that influence to which the greatest and best of men have attributed their success in life. For it is a fact which defies contradiction that those men who were "like mild stars shining out of a better world," have been blessed with remarkable mothers to whose judicious, earnest, loving training they were indebted for every triumph they achieved. The world owes an unspeakable

debt of gratitude to mothers. We can very easily imagine what it would come to were they to delegate the care and culture of their children to others, while they occupied themselves with politics or science or

literature or with the duties of any of the learned professions. Our race would speedily retrograde, and the crowning glory of humanity would be forever eclipsed.

Δελατα.

Notices and Reviews.

Life and Remains of Robert Lee, D. D., F.R.S.E., &c &c. By Robert Herbert Story, Minister of Rosneath: in two vols. London: Hurst & Blackett.

This is a seasonable and important addition to the biographical literature of the Scottish Church. Considering the bulkiness of the volumes, the laborious care required to collect and arrange the valuable materials which form their contents, and both the manner and matter of the numerous paragraphs which connect the "Remains" in chronological order, and which are filled with explanatory, descriptive and historical details, it is evident that no time has been lost in the execution of the work, for it is so recently as the 14th of March, 1868, that the distinguished subject of them breathed his last. Yet there are no marks of haste for the memoirs are exhaustive, and there is completeness in the impression one obtains from their perusal.

There is no doubt that the name of Dr. Lee is by very many associated chiefly, if not altogether, with stirring scenes in successive meetings of the General Assembly, and with the introduction of changes into the form and order of the Sabbath-day services in the Church of Old Greyfriars. There is good reason for this association. With regard to all questions of importance, which came up in the Church Courts; for over twenty years before his death, he, when present, took a prominent and decided part in the discussions which they occasioned. As might be expected, his biographer devotes a large part of his work to the Doctor's connection with these questions and to his views upon them; and whoever will carefully peruse the "Remains" therein collected, on such subjects as the "Abolition of University Tests," "Ministerial Com-

munion," "Observance of the Sabbath," "Jewish Disabilities," "Private Communion," "National Education," "Patronage," "Freedom of Theological Thought," "Church Reform," "Subscription to the Confession of Faith," "Denominational Grants," &c. &c., will be able to form a full and just idea of the views he held respecting them.

Dissenting, as we do, from many of his views, and disapproving of the manner in which he evaded, while professing to comply with, the decisions of the Church Courts on certain important questions; still, his opinions are entitled to the consideration and respect due to those of a recognized leader in the Church.

For the light in which the biographer places the course followed by Dr. Lee, as well as for his estimate of his character as displayed in his career as a student, preacher, pastor, philanthropist, writer and professor, we must refer to the work itself. We would willingly have given a summary of that estimate, but the limited space at our disposal warns us to forbear.

There is one class of relations in which his character shines with exquisite loveliness—his relations to his family. He loved with an intense love the society of home, and few homes have ever been so beautiful or blissful as that of which he was the heart and soul. But days of trial and sorrow came. One by one his children were taken from him, in the bloom of early manhood and womanhood, until all were gone, and from the touching story of his closely succeeding bereavements, one may gather many a lesson for life, respecting the value of a carefully cultivated religious experience, and the deportment which most becomes the Christian under afflictive dispensations.

The Churches and their Missions.

WHAT CHRISTIANITY HAS DONE FOR THE PACIFIC ISLES.

Mr George Pritchard, formerly missionary and British Consul at Tahiti, has published a letter in which he touches upon this subject. He says:—"The very hearty and enthusiastic reception accorded to Prince Alfred at Tahiti and other islands has led me to contrast the former condition of those people with the present. Half a century back his Royal Highness would have had a very different reception from that which has recently been given. Prior to the introduction of Christianity it was at the risk of life that any foreigner landed on those islands. Our illustrious navigator, Captain Cook, was killed at the Sandwich Islands. Four of the first English missionaries who went to Tahiti and Tongatabu in 1797 were murdered by those savages to whom they were introducing the blessings of Christianity and civilisation. Since that period, many others have fallen by the club of the savage. Trading vessels have been taken, plundered, and destroyed, and their crews consumed in their cannibal feasts. How different is the state of things now on those islands! The natives visited by his Royal Highness are now kind, hospitable, and intelligent. Foreigners may now land on those shores as safely as on the shores of Great Britain, and live among them as safely as in other Christian countries. To what is this change in the character and conduct of the natives to be attributed? To the benign influence of Christianity, propagated by the patient and persevering labours of missionaries. Certain persons in high places have lately spoken most contemptuously of missionaries, and have stated that they ought not to go as pioneers, but follow in the wake of merchants. On Tahiti and the other islands missionaries have, by the introduction of Christianity, prepared the way for merchants to follow in their wake. Commerce is now carried on to a very considerable extent; several ships are now employed in the South Sea Island trade, thousands of pounds' worth of Manchester and Sheffield goods, with a great variety of other articles, such as muslins and other manufactures from Glasgow, are imported annually, and hundreds of tons of coconut oil, arrowroot, and cotton are exported. Christianity and civilisation are twin sisters. If they do not advance hand in hand, Christianity takes the lead and civilisation follows in her train.

DR. CUMMING'S LONDON MISSION.—

The Rev. Dr. Cumming made a special appeal at his church, in Crown Court, London, on behalf of the work in which he is engaged among the poor of one of the most wretched districts in the metropolis. He announced that he had received more than £100 in response to his recent appeal in the *Times* for the purpose of providing dinners for the half-starved children living in the neighbourhood of Drury Lane. The necessity for benevolent as well as educational work, he maintained, had been rendered all the greater by the breaking out of the relapsing fever in that central district. The rev. Doctor's special appeal, however, was on behalf of the Brewers' Court Ragged Church and Schools, in Great Wild Street, Drury Lane, of which the Duke and Duchess of Abercorn are patrons. At the church the average attendance of the past year has been 200, and in the schools the average attendance on week days has been 194 morning and afternoon, and 62 in the evening, and at the Sunday schools, 86 afternoon and 65 evening. As an evidence of the success of the school operations, Dr. Cumming stated that 35 scholars, picked out of the ranks of the most wretched, were sent away to situations during the year 1868, and 14 boys and 5 girls obtained prizes from the Ragged School Union. There were two classes of children who attended the schools, and from physical causes they were obliged to be kept separate. Some came decently clothed, and provided for as well, perhaps, as the circumstances of their parents would allow, but there was another class who came half-clothed from houses of squalidness and misery. The rev. Doctor contended that the work they were carrying on among poor children was more philanthropic than giving to their parents money which went to the gin palace, or clothes which found their way to the pawnshop. The schools, however, are now in debt upwards of £100, owing to deaths of contributors and increase of scholars. Dealing with the general question of missionary work, he said that they need not go to distant lands to find proper subjects for sympathy and liberality. It was right to go abroad to preach Christianity, but it was proper to begin among those with whom we live. It was a true maxim that charity begins at home, but it was only its abuse when charity stops at home.

STUDENTS' MISSIONARY ASSOCIATION.

On Saturday, the introductory address at the forty-fourth annual meeting of the Students' Missionary Society was delivered in the Religious History Room of the Edinburgh University, by Principal Sir Alexander Grant. There was a large attendance of students.

Sir Alexander Grant stated that, in looking over the reports of the society for the past forty-three years, it would be found that there was a sort of vagueness of method regarding the objects aimed at by the society, and the means for carrying these out. There had been too great diffusion of operations. The very motto and seal of the society—"The field in the globe"—seemed to suggest perhaps a somewhat too ambitious and vague idea. In one sense, of course, it was true that the field was the globe, but they could only hope to operate with success on a mere fractional part of it. In missionary undertakings, concentration was of all other things the most important. He found that last year the association had changed its methods, and was going to start on a new method altogether. Their operations in the poorer parts of the city he could not sufficiently praise, as here a field for actual work presented itself. Keeping this in view, he found that the association intended to carry out the principle of concentration in other matters. They desired a union with the other universities, not wishing any longer to pursue an isolated course, but to concentrate the various universities on a mission. He understood that the mission-field selected had been chosen after a consultation with Dr. Norman Macleod, whose visit to India made him a fitting adviser in such a matter. He had the honour of receiving Dr. Macleod when he made his visit to India, and when he saw the wise and penetrating way in which the rev. Doctor was making investigations into all the missionary institutions, he felt convinced that the greatest possible good would accrue from that visit. At the suggestion of Dr. Macleod, the society had resolved to undertake a mission to the aborigines of Bengal. This mission was to be carried out by the agency of two German missionaries. It had always appeared to him remarkable the way in which these Germans worked in this capacity in India. They had the greatest simplicity of mind and ideas, and were totally free from ambitious feelings, they were content with a plain, simple mode of life, and did not care

for personal advancement; and they threw themselves into the study of these difficult languages with unremitting ardour. The aborigines, the objects of the mission, at one time occupied the best places in the valleys of India, until the time of the Aryan invasion, when they were driven by the Hindoos into the jungles and extremities of the country—just as in Great Britain the Celts were driven into the Highlands and extremities of this country in Wales and Cornwall. Sir Alexander Grant then went on to give an interesting description of the peculiarities of the aborigines and their religious worship, contrasting them with the Hindoos. The aborigines were remarkably brave, and predatory in their habits. They were extremely numerous, and in the long course of ages had affected the religion of the Hindoos, who had learned from them a great deal of their fetish worship. Since the occupation of India by the English the aborigines had been turned to useful purposes of civilisation. Previous to the English occupying the Presidency of Bengal, the aborigines were dreadful robbers, but by a wise administration they had been turned into policemen. (Laughter.) They had also been used in the capacity of navvies, and were most useful where hard work had to be done. Having remarked on the great success which had attended the Schwartz mission, Sir Alexander said he would now tell them what he thought missionaries could do in the field which this association had selected. They could confine their attention to one village. They could settle there, and devote from two to five years to the preliminary labour of acquiring and perfecting themselves in the language of their adopted home. They could live with and for the people, abandoning European intercourse altogether, and become the referees and judges of differences that might arise, and thus become fathers to the people. They could open a school for the young, impress them with their own ideas, and counsel them as they grew up; they could be always disinterested, and even in the matter of success let them take it with the calm and wisdom of statesmen. Never appear disappointed or lose the confidence of the people, and leave the work to God. If they chose to go preaching into many villages they might as well throw seed on hard rocks under a tropical sun, where those grains not carried off by the birds would be burned up by the sun. (Applause.) Sir Alexander Grant concluded a very interesting address by wishing that

the efforts of the society might be crowned with success.

On the motion of Mr. Reith, a hearty vote of thanks was awarded to Sir Alexander for his address.

The meeting then separated.

PRESBYTERY OF FORFAR.—Proposed Union with other Presbyterian Churches. The Established Presbytery of Forfar met at Forfar on Wednesday—Rev. Mr. Stevenson, Inverarity moderator *pro tem.*

Rev. Mr. Myles, Aberlemno, who carried a motion in February last proposing union with other Presbyterian Churches, gave notice that at next meeting he would move that the Presbytery transmit an overture to the General Assembly to the following effect:—“Whereas, the present state of separation between the Church of Scotland and the other evangelical Churches in the country fosters throughout the land a spirit of sectarianism, and brings reproach on religion, promotes infidelity, presents an obstacle to the success of the Gospel both at home and among the heathen, endangers the stability of the Church, throws difficulties in the way of national education; and whereas, it becomes the national Church to seek a remedy for so great a national evil; and whereas, last General Assembly unanimously expressed their deep sympathy with the object of the overture adopted by the Presbytery of Forfar in February last, and a sincere hope that the time is not now far distant when, with the blessing of the Divine Head of the Church, the various Churches in Scotland, who are one in ecclesiastical government, and substantially one in doctrine, may become more closely connected in carrying out their evangelical work among the people of Scotland: It is humbly overtured by the Presbytery of Forfar to the venerable the General Assembly, indicted to meet at Edinburgh in May next, to take the premises into consideration, and to endeavour without delay to open up a communication with the other Presbyterian Churches of Scotland, with a view to union, and in reference to the alterations that may be necessary to adapt the Church to the wants and the wishes of the people.” This overture Mr. Myles was desirous of discussing that day; but having failed to give the usual notice, it had to be adjourned till the next ordinary meeting. The Presbytery appointed a special meeting to be held at Kirriemuir on Monday week, to arrange as to the endowment of the South Church, Kirriemuir. Several notices were given for next meeting.

THE MISSION IN EAST LONDON.

EXTRAORDINARY SCENE.

A very extraordinary scene was witnessed on Sunday in the neighbourhood of Hackney Road. The clergy of St. Augustine's Church have during the past week held open-air service in addition to the twelve that are held daily inside the Church. On Sunday afternoon, they organised what we understand was a crusade. At half-past four the choir and clergy in surplices, and the latter in birettas similar to those worn by the Roman Catholic clergy, started from the church, and having formed into a procession, numbering about fifty, they went round the parish chanting litanies and hymns. A boy walked in front carrying a processional cross, and a number of banners were carried. An enormous crowd followed, which was augmented as the unusual display attracted the populace from the squalid slums that abound in Haggerstone. On arriving again at the church, the large concourse of people was invited in, and addressed by the Rev. Mr. Hillyard, rector of St. Lawrence, Norwich, who urged the people to attend the evening service at seven o'clock. At that hour the church was crammed; Mr. Hillyard was listened to with attention for an hour. He strongly advocated auricular confession. The mob was very orderly during the procession, many people joining in the litanies.

In Ceylon, the Cradle of the Buddhist system, a newspaper press has been established entirely for the benefit of people of that persuasion, and in its columns the fiercest denunciations of Christianity are periodically issued. Dr. Kessen believes Buddhism to comprehend more antagonism to all the small tenets that make up Christianity than the atheist, the infidel, or the Socinian demands. It is, he argues, a system of the most intense negation. When one urges on Buddhists considerations arising from the immortality of the soul, he is met with metaphysical objections that get rid of all personal responsibility by denying personal identity. They admit that evil is the result of evil; but they deny the consequence, that he who commits the evil should bear the penalty, or he who does good should be rewarded. Human life, they say, consists of sequences, but not of consequences. It is laid down in distinct formulae that there can be no being vested with supreme control—no soul, no eternal state; and that it is idle to talk of one person and another as personal responsible existences. From the highest sentient being

to the meanest, all are alike subject to the curse of birth and life.

Dr. Cumming writes to the *Times* :—

"It has occurred to me that the Pope has fallen into a perplexity from which his infallibility cannot extricate him. In his first letter he invited us Protestants to avail ourselves of the Œcumenical Council. In his second letter, in reply to my offer to accept the invitation on condition that I should have a hearing in defence of those great truths which he so unsparingly condemned in his apostical letter to non Catholics, he writes that he did not 'invite us to a discussion of errors already condemned.' But on reflection he seems to think he has gone too far, and has shut the door in our faces too hastily. He therefore sends us a third letter, in which he explains his meaning, so variously interpreted by his own people as well as by us heretics. But in this, his latest explanation, he has either misjudged us or has been misled by his informants. He says—'We now learn that some of those who dissent from our faith have so understood our words as to believe that no way is left open to them of making known the difficulties which keep them separated from the Catholic Church.' I beg to assure him that, as far as my means of information reach, no such impression exists, and that 'wise and prudent men' are as accessible to us in England as in Italy. What priest or prelate in the Propaganda or in the approaching Council can be named superior to Dr. Newman in acuteness of intellect, in logical power, or varied information? He is always ready to receive applicants for instruction. Why, therefore, undertake a journey to Rome in order to obtain what can be had fully as well by a three-hours' ride to Birmingham? Can it be said that an individual prelate will be less fallible under the shadow of St. Peter's in which the Council is assembled, than in the oratory of St. Philip Neri in Birmingham, in which Dr. Newman presides? Does infallibility radiate from the Council or discussions carried on outside? The assembling of the General Council is the opportunity of which the Pope invites us to avail ourselves. What is the special and rare advantage promised us on our availing ourselves of it in the way the Pope points out to us in his last letter? Were we allowed to make our statement to the Council and receive its judicial sentence on the merits of that statement, the Pope might then inform us that an infallible judgment had been given, and therefore he

might summon us to rush into his fatherly arms and be reconciled. Were he to hand me over to Archbishop Manning as one of 'the wise, prudent, and eminent men' there attending the Council, in what respect would Archbishop Manning in Rome exceed Archbishop Manning in 8 York Place, London? What celestial and inspiring qualities will be in the air of Rome on December 8, 1869, which do not exist in the atmosphere of London, November 17, 1869? Besides, if the Pope is to be proclaimed by the Council as personally infallible, would it not be better for me to wait till after this decision and then to request an audience and hear—what he can then give—an infallible judgment? The infallible Council will have separated, but the infallible Pope will remain. I refuse to 'avail myself of the opportunity' of anything short of an infallible Council or an infallible Pope. I am denied the former; shall I be honoured with the latter? One need not go to Rome for 'prudent and eminent men.' They can be had at home. But where is the infallible Council? Where shall I hear an infallible Pope? There is not now, and there never was, such a phenomenon on earth. The Pope pronounces our doctrines to be errors condemned already. This is the very subject on which I want to give and receive information. By whom are these doctrines condemned and branded as errors? I deny the competency of the last General Council held at Trent to pronounce these doctrines to be errors. I maintain, and am ready to prove, that this tribunal was itself a gigantic error. The whole of that book which Protestants and Roman Catholics equally accept as divine, is an appeal to the conscience and private judgment of the laity. Its epistles are addressed to laymen, and the lay Christians of Galatia are told by the inspired Apostle, 'If we or an angel from heaven preach to you any other gospel, let him be anathema.' Rome silenced the conscience and extinguished the lights of intellect, and her Popes and Councils, in the midnight that follows, call light darkness and darkness light. It is the title-deeds of the tribunal that I can prove to be forgeries. Thereby it will be seen that these 'errors condemned' by Popes and Synods are eternal truths, bearing on their brows the signature and the superscription of Heaven, and that the dogmas they have substituted for them are no more the truths of Heaven than the gaslights on our streets are the stars in the sky."

STATISTICS FOR 1898.

No. of persons in Congregation.	PRESBYTERIANS.								COMMUNICANTS.				
	No. of Families.	No. of Elders.	No. of Managers.	No. of Scholars.	No. of Teachers.	No. in Bible Class.	No. on the Roll.	In-crease.	De-crease.	No. on the Roll.	In-crease.	De-crease.	
No returns.	1,652	68	120	1,460	187	242	2,881	187	16	2,694	187	16	
1. Quebec.....	1,048	74	62	873	48	100	1,411	68	40	1,343	68	40	
2. Montreal.....	846	49	68	696	119	119	1,220	119	4	1,101	119	4	
3. Calgary.....	508	27	37	431	51	68	486	38	15	448	38	15	
4. Perth.....	508	29	46	373	73	68	485	38	15	447	38	15	
5. Ottawa.....	435	22	34	300	40	52	370	38	16	332	38	16	
6. Rimouski.....	435	22	34	300	40	52	370	38	16	332	38	16	
7. Kingston.....	1,232	77	74	1,055	124	124	1,179	124	8	1,055	124	8	
8. Toronto.....	1,016	48	43	868	81	78	949	48	5	901	48	5	
9. Vancouver.....	1,016	48	43	868	81	78	949	48	5	901	48	5	
10. Hamilton.....	1,016	48	43	868	81	78	949	48	5	901	48	5	
11. London.....	643	30	48	439	52	37	584	52	1	532	52	1	
12. Sauguis.....	828	47	717	7370	247	1078	12,828	247	63	12,581	247	63	
No returns.....	1,706	.....	.....	.....	.....	.....	10,638	.....	.....	.....	.....	.....
Total.....	10,638	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

Non-reporting Congregations in 1898.

No. of persons in Congregation.	BY PRESBYTERIANS.											Debt on Church Property.						
	From Deaths.	From Marriages.	From Baptisms.	From Special Collections.	From Sabbath Collections.	From Ordinances.	Ar-rears.	Total.	From Temple.	From Frequentation.	From Sabbath.							
1. Quebec.....	2,881	187	16	2,694	187	16	2,694	187	16	2,694	187	16	2,694	187	16	2,694	187	16
2. Montreal.....	1,343	68	40	1,275	68	40	1,275	68	40	1,275	68	40	1,275	68	40	1,275	68	40
3. Calgary.....	448	38	15	410	38	15	410	38	15	410	38	15	410	38	15	410	38	15
4. Perth.....	447	38	15	409	38	15	409	38	15	409	38	15	409	38	15	409	38	15
5. Ottawa.....	332	38	16	294	38	16	294	38	16	294	38	16	294	38	16	294	38	16
6. Rimouski.....	332	38	16	294	38	16	294	38	16	294	38	16	294	38	16	294	38	16
7. Kingston.....	1,055	124	8	931	124	8	931	124	8	931	124	8	931	124	8	931	124	8
8. Toronto.....	901	48	5	853	48	5	853	48	5	853	48	5	853	48	5	853	48	5
9. Vancouver.....	901	48	5	853	48	5	853	48	5	853	48	5	853	48	5	853	48	5
10. Hamilton.....	901	48	5	853	48	5	853	48	5	853	48	5	853	48	5	853	48	5
11. London.....	532	52	1	480	52	1	480	52	1	480	52	1	480	52	1	480	52	1
12. Sauguis.....	12,581	247	63	12,334	247	63	12,334	247	63	12,334	247	63	12,334	247	63	12,334	247	63
Total.....	10,638	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

BY PRESBYTERIANS.

STIPEND.

Miscellaneous.

THE FRENCH BISHOPS.

The attitude of the French bishops in reference to the Council is indeed in the highest degree interesting. They are everywhere looked to as the leaders of any opposition that may be raised to the Ultramontane views of the Pope and the majority at his back; and they are represented as eagerly bent on organising a party on the other side, and anxious to prevent some of the wildest points of the Ultramontane policy from having full effect given to it. One naturally asks why this should be. Why should the French prelates be more anxious to defeat the schemes of the Jesuits than their brethren from other countries—taking the lead, as it appears, even of the German bishops? The answer, we fancy, is not far to seek. They see all too clearly the disastrous effect which the promulgation of the Papal infallibility, and the Syllabus as a corollary to it, would have upon what little remains of faith in their own country. As good Catholics, they are anxious to reconcile their Church with the advances of modern civilisation, without which they know that, among a people so quick-witted as those composing their flocks, their Church is doomed; and it is because they see in the decrees to be propounded to and confirmed by the Council a fatal bar to all hopes of such a reconciliation, that they now bestir themselves so actively to prevent these decrees being adopted. To the State in France, it may be a matter of indifference; to the Church there, it is a question of life or death. Hence, while the Emperor contents himself with a half-contemptuous warning that the promulgation of the infallibility and of the Syllabus may put an end to the Concordat as it now exists, the bishops who have the Church under their care are making a supreme effort to keep their brethren within the borders of common sense. There does not appear to be much chance that they will succeed.

RELIGION AND IRRELIGION IN SPAIN.

THE condition of Spain is such as to inspire the deepest interest in the minds of all the friends of truth. Since the revolution removed the barriers to Evangelical preaching, the diffusion of the Gospel has been attended with cheering indications of success. The places opened for divine worship continue to be crowded. Bibles, tracts,

and religious books meet a ready sale; and wherever teachers can be found the children attend the Sunday-schools in large numbers. It is hard to believe that all this can be going on without some spiritual good being the result. Nevertheless, we observe that those who are the most deeply engaged in the work, and therefore in a position to see deepest below the surface, express themselves with anxiety and literally "rejoice with trembling." Much of the excitement at first shown ought fairly to be set down to the mere love of novelty; and now that that novelty is wearing off, the eagerness of the Spaniards to listen is beginning to diminish, and the national character for indecision and procrastination seems to show itself.

But the Gospel is now confronted with a new enemy. Infidelity has to be encountered as well as superstition. It was to be expected, when freedom of discussion was proclaimed in Spain, that the agents of Satan would take advantage of the new order of things, as well as the followers of the Redeemer; and accordingly, we find in Barcelona and other large towns the most outrageous atheism openly proclaimed. One writer, advocating the communistic doctrines as to the injustice of property, contends that the ideas of religion and property are closely connected together, and that the one must stand or fall with the other; while another, still more daring, declares that the idea of man is science, the idea of God ignorance; and that as the latter idea is exalted the other sinks and disappears. As a confirmation of this state of things, we observe that Dr. G. H. Davis, who has been lately visiting the country, speaks hopefully, and yet anxiously, of the results that may arise from this collision between the powers of light and darkness. Spain, like most of the countries on the Continent, and perhaps in some degree our own, may yet have many a sharp crisis of religious doubt to pass through, but our trust is in the promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

STRANGE SUPERSTITIONS.

The Bishop of Angers, in the west of France, recently died, and the funeral ceremonies have shown that Romanism is still under the power of singular superstitions. The corpse of the prelate was arrayed in

sacerdotal vestments, with the episcopal mitre. Twenty thousand persons, men and women, placed upon the inanimate body jewels, chaplets, and bracelets, in order to communicate to these articles, according to their bigoted notions, a supernatural virtue. This is a religion almost idolatrous.

X. X. X.

NEW MODE OF DISTRIBUTING THE HOLY SCRIPTURES IN FRANCE.

For many long years our Bible societies have employed zealous agents—in other words, *colporteurs*—who offer copies of the Bible from house to house. Now a new system has been adopted for widely disseminating the Holy Scriptures, not only in the large cities, but also in the villages, and amongst the peasantry. It is, in every respect, an important matter, especially in France, where the Scriptures have been but insufficiently distributed, to have found a means of circulating them abundantly. Some pious persons have caused to be built what they call a "Bible carriage"—that is to say, a large van, having sufficient room for two agents, called evangelists. The same vehicle contains some thousands of copies of the Bible. Thus we have a carriage well adapted for the propagation and the sale of the divinely inspired Word. This is not all. Upon each side of this Bible carriage are inscribed in capital letters the following texts: "Believe on the Lord Jesus Christ and thou shalt be saved," "God is Love." The arrival of such an equipage in the public squares, at fairs, in the markets, and wherever large assemblies are gathered, excites general attention. All present—old men, young people, children

—men and women—ask with curiosity: "What do these strangers wish to do?" The evangelists then declare that their object is to sell the Bible at a very low price, and they add that this holy Book contains "the words of eternal life."

ITALY.

Many of the Evangelical pastors have also taken occasion from the meeting of the Council to direct the attention of the Italians to the points of difference between the Roman Catholic and the Protestant religions. Signor Weitzecher, the evangelist at Turin, intimated that he would commence on Sunday last a series of lectures, in which he would oppose by means of the Bible the doctrines promulgated by the Councils of the Church of Rome. The editor of one of the principal Turin papers, of his own accord, inserted in his journal an advertisement to this effect. The hour that had been fixed for commencing these meetings was eight o'clock, but the Prefect took upon himself to prohibit them from being held after sunset, and the hour of meeting was obliged to be changed to three. As it was impossible to give notice of this alteration except at the close of the forenoon service, it was feared that the lecture would not be largely attended. But such was not the case. The large church was perfectly filled by a congregation which included many of the better educated classes, and also several priests dressed in their clerical attire, who listened with deep attention to a discourse on the right which every man has to be allowed to read the Scriptures.

News of our Church.

PRESBYTERY OF MONTREAL.—Missionary Meetings.—By appointment of Presbytery the Missionary Meetings in the city, will be held as follows, at half-past 7 o'clock each evening:

St. Matthew's, on Monday evening, Jan. 31. Joint meeting, St. Andrew's and St. Paul's, on Tuesday evening, Feb. 1. St. Gabriel's on Wednesday, Feb. 2. St. Mark's, on Thursday, Feb. 3.

Deputation: Messrs. Masson, Clarke and Doudiet.

Collections will be taken up at all the meetings on behalf of the Presbytery's Mission Fund.

THE PRESBYTERY OF HAMILTON.—This Reverend Court met at Milton on the 29th December, 1869, and inducted the Rev. George Macdonnell, late of Fergus, to the pastoral charge of St. Andrew's Church there. The Rev. W. Stewart, of Hornby, presided and preached from Acts XI; 17, 20. He also

addressed the ministers, and the Rev. R. Burnet addressed the people.

This is a settlement from which much good to the church in that neighbourhood may be augured. For some years, since Milton was detached from Hornby and Trafalgar, Mr. Stewart's charge, it has been vacant; but there has remained the nucleus of a congregation, a few families strongly attached to the church. There is a good stone church in the village, and the country around furnishes a large Presbyterian population. It is interesting as one of the first points occupied by our church in Canada, the late Mr. Ferguson having settled in Esquesing, with which it was long connected, as early as 1832. It is desirable to uphold the old landmarks, and therefore this settlement is hailed with satisfaction. Mr. Macdonnell brings into his work there the *prestige* of great success in the past, much missionary zeal, and enlarged

experience, and therefore the very best results may be hoped for from this settlement.

FERGUS.—By the translation of the Rev. George Macdonnell, to Milton, this very important western charge has become vacant. It is one of the largest, best organized, and best equipped congregations in the west. It has a perfect gem of a Church, on one of the most commanding sites, capable of seating about 500 persons on the ground-floor; and it has a large substantial manse in one of the prettiest spots in the village with an orchard and garden of about an acre in extent. The church and manse were built during Mr. Macdonnell's incumbency, and are both free from debt. Since Mr. Macdonnell's settlement in 1855, the congregation has made great advances in every respect. A review of the public benefactions of the congregation, before and since, which afford one of the best test of prosperity and progress, shows that in eight years their givings to Synodical and Presbytery objects had *sextupled* what they had been previously. Mr. Macdonnell's successor will find all the most improved congregational machinery organized; and altogether will have a most comfortable charge, thanks to the zeal and capability of his predecessor; and the case furnishes a new illustration of the oft-repeated truth, "one man soweth and another reapeth."

ERIN.—The Congregation of Hillsburgh, in the Township of Erin, met for the first time for public worship in their new church, on Sabbath the 9th January. The Church, which is built of stone,—58 feet long by 38 feet wide and most tastefully finished within and without, was filled to its utmost capacity in the morning (there being not fewer than 500 persons present) and was largely occupied also in the evening. The intermediate services, one of which was conducted in the Gaelic language, were, owing to the severity of the weather, less densely attended.

The services of the day were conducted by Mr. Maclellan of Whitby, and Mr. Carmichael of West King, the former preaching from Mark XII; 34, in the forenoon, and from Phil. III; 13, 14, in the afternoon; and the latter from Gen. XXVIII; 16, 17, at noon, and from I. Tim. III: 15, in the evening. To the Highland portion of the audience, Mr. Carmichael's ministrations were especially attractive, as he addressed them in what they believe to have been the language of paradise; nor was his English discourse aught inferior in interest to the mixed congregation which assembled in the evening,—some of them ministers—many of them members of other churches, as they listened to his massive theology, couched in language of manly vigour, and delivered in a style of earnest eloquence, for which he has become noted among his brethren.

The collection taken up at three services (the Gaelic having been made a *free* one,) amounted to \$71.04, and will be applied in aid of the Building Fund.

At a social meeting held on Monday evening, a further sum of \$125, was obtained for the same object. The presence of representatives of various other Christian denominations at the Sabbath services, and also, at the social meeting, showed unmistakably to how great an

extent the minister and the congregation had earned the respect and sympathy of the community, in their efforts. The edifice they have been permitted to carry so far towards completion, is a solid commodious structure, tastefully finished within, comfort and economy have been studied in dispensing with doors to the pews, the lighting is admirable for day and evening alike. A supply of hemp matting which covered all the aisles, came to the building committee as a New Year's gift from a few friends in St. Andrew's Church, Toronto. It is intended, when the congregation are able to do so, to erect a suitable manse for the church.

It would be unpardonable to omit a reference to the testimony borne on all hands to the prudence, ability, and high worth of the minister, Mr. Strachan, who has seen not a few, from the general community gather around him during his brief incumbency. And it is very satisfactory to find that the respect of his congregation has taken the practical form of a purpose, at the earliest opportunity, to secure a manse for his use. Here is surely a worthy minister prospering by the confidence which his character has inspired, labouring among an attached people, who in their turn, are prospering by their earnest spirit and exertions.—Heartily do we bid them God-speed.

ST. JAMES' CHURCH, LONDON.—The financial statement of this Congregation for 1869 has been published. It is brief and pithy. It shows that the congregation has enjoyed much prosperity since Mr. Camelon's settlement. The managers find collections and subscriptions and all these things which they have specially to do with increasing and they are naturally jubilant, and that is an omen for good. They recommend the schedule system for supporting the schemes of the Church. The receipts for the past year have amounted to \$1552.63, During part of that time they had no minister, so that this should be regarded as good. The disbursement amounted to \$1288 10.

LOMBARDY AND OLIVER'S FERRY.—A congregational soiree was held in the church at the Ferry on the evening of Tuesday, the 28th December ult., which was very successful. Addresses, appropriate to the occasion, were delivered by the pastor, Rev. W. Miller, and by Rev. W. Bain, of Perth, and by Mr. Sanderson. The proceeds amounted to \$60.

— CALEDON AND MONO.—As will be seen by an obituary notice elsewhere this congregation has been deprived of its excellent pastor, the Rev. W. Hamilton, after a brief incumbency of less than four years.

BALDERSON'S CORNERS.—The old church, built here in 1833, has been completely overhauled and enlarged during the past season. It was re-opened for divine worship on the first Sabbath of the year, January 2nd, by the Rev. Prof. Murray, of Kingston. The church is a neat-frame building, well finished, both within and without, and is now furnished with most comfortable pews. It is about six miles from Perth, to which congregation it is attached, the ministers of Perth having given fortnightly service there for nearly 40 years. It is in the heart of a large Scotch and Presbyterian community; and the time is probably not far off

when it may become the centre of a self-sustaining congregation. By forming a connection with it at some point in Bathurst, 5 or 3 miles off, and another in Drummond at a like distance, there is no reason why a large and flourishing congregation should not be organized, without materially interfering with the prosperity of the Perth congregation, and with a great addition to the comfort and ease of the Perth minister.

SCOTT AND UXBRIDGE.—This charge, rendered vacant by the translation of Mr. Cleland to South Gower and Mountain, is not the least important in the Presbytery of Toronto. It has a large communion roll for a country congregation, and is situated in the heart of a prosperous agricultural settlement. A fine new church was built less than two years ago, and there is an excellent manse and glebe belonging to the congregation, the latter, 200 acres, being however 6 miles from the manse. It is to be hoped that a successor to their late much respected pastor will soon be found.

CONCERT AND BAZAAR, HAWKESBURY.—A Bazaar and Promenade Concert, under the patronage of the ladies of St. Paul's Church, Hawkesbury, came off on the 30th Dec., in the Drill Hall. Everything was nicely arranged, and the room presented a very fine appearance. The ladies deserve the very greatest credit for the splendid way in which all the arrangements were managed.

The concert opened at half-past seven with a selection from "Guy Mannering" by the St. Andrew's Musical Club, accompanied on the Piano by Miss Wales. A trio from *Traviata* was well rendered by Mrs. Burnet, Mrs. Gregor Mattice, and Mr. John Cattanach. Mrs. Simpson, of St. Andrews, Miss Robertson and some others also sang.

The Rev. Prof. Murray, of Queen's College, gave a reading from Dr. McLeod's "Starling," The Rev. Prof. Fergusson gave a short address.

Major McLennan brought down the house with his *pibrochs*. The comic element was upheld by Mr. Barron and Mr. Cattanach, and Mrs. Daniell, of L'Orignal played the accompaniments, and did them full justice. Between six and seven hundred people were present, and \$450 were realized, which is to be applied to finishing off their new church, which is a fine little building in the Gothic style, situated at the eastern extremity of the village. This will leave a very small debt unpaid, which no doubt will soon be wiped off by the liberality of the people. Much praise is due to Mr. and Mrs. Urquhart, for their zeal and for their indefatigable kindness.

ST. ANDREW'S CHURCH, GALT.—The Sabbath School children of St. Andrew's congregation held their anniversary festival on Saturday the 1st January. There was a fair attendance of parents and children. The Rev. J. B. Muir, M.A., pastor of the congregation presided. After devotional exercises, Mr. John Cavers, Secretary-Treasurer, read the annual report. For the year 1869, the sum of \$33.11cts. has been collected by the Sabbath School. During the months of November and December, a new system of raising money has been tried and with gratifying results. Each class has a mis-

sion box, the contents of which are counted every month, and the amount announced to the school. In this way an individuality and rivalry are infused into each class. Mr. Muir, distributed sixteen books as prizes to the deserving. The children received a service of fruit and confections, and separated after the benediction.

ST. ANDREW'S CHURCH, GALT.—The annual meeting of this congregation was held in the Church, on Saturday the 1st January. There was a good representation of the managers present, but the attendance of the Congregation was small. In the absence of Mr. Wm. Osborne, Mr. Thomson of Blair, occupied the chair. Mr. Tindall, read the financial report, which was highly satisfactory. Including subscriptions of about \$900 to the Endowment Fund of Queen's College, Galt, raised upwards of \$2,000, last year. It was unanimously agreed that all the debt of the Congregation amounting to \$400, should be paid off by subscription between the 1st January and the 1st March, 1870. The list of managers for the ensuing year was submitted to the meeting and approved of. After votes of thanks to Mr. John Tindall, the Treasurer and to one or two more, the meeting which was a very harmonious one came to a close.

ST. ANDREW'S CHURCH, GALT.—On Sabbath, the 2nd January, the Rev. Professor McKerras, preached with much acceptance in the above Church. The Professor who is a great favourite in Galt drew, notwithstanding the badness of the roads, a very respectable audience to hear him.

OSNABRUCK.—A neatly printed annual report from St. Matthew's, Osnabruck, has reached us from which we infer that Congregational matters there are in a very satisfactory condition. The Church property is unincumbered. There are no arrears of stipend. The quarterly dues have been punctually paid. A Sabbath School has been established at "the back Church," and furnished with a valuable library; the collections for the schemes are steadily increasing. For the Synod's Home Mission \$50 in cash was paid in addition to \$50 required by the Synod and \$30 to the Presbytery's Home Mission; to the endowment fund of Queen's College \$184.95 was paid, and there remains a small balance in the hands of the treasurer for the schemes, and also at credit for the stipend account. The schedule system works satisfactorily. The contributions for all purposes for 1869 amount to \$373.03 being \$125 more than was raised in 1868.

ST. GABRIEL CHURCH, MONTREAL.—The quarterly meeting of the Missionary Association of this Church was held on Wednesday evening, the 5th January. The collections for the quarter amounted to \$75.65, distributed as follows: To the Widow's Fund, \$20.95; Bursary Fund, \$2; French Mission, \$9.15; Synod's Home Mission, \$20.26; and \$23.35 to St. Mark's Church building fund, to be increased to \$50 as soon as the fund will admit of it.

The Annual Sunday School festival was held on the evening of Friday, the 7th ult., Mr. John McPhail in the Chair. The report read by Mr. Jas. Thom showed the school to be pros-

pering. Interesting addresses were delivered by Mr. J. L. Morris, Rev. A. Wilson, Kingston, Rev. Mr. McKillican, and the pastor, Rev. R. Campbell.

On the evening of Thursday the 20th ult., a sacred concert was given in this church by the choir, assisted by well-known amateurs. All the *solos* as well as the *choruses* were well rendered, under the efficient leadership of the precentor, Mr. T. Robinson. The Rev. Mr. Campbell gave a series of rapid sketches of "Distinguished Living British Preachers," embracing Spurgeon, Ryle, Cumming, Dr. W. Anderson, Guthrie, Candlish, McLeod and Caird, which seemed to afford interest to the audience. A considerable amount was realized to add to the Sunday-school Library.

FORT COULONGE.—At the confluence of the Coulonge with the river Ottawa is a most desirable opening for a minister of our church. The scenery is beautiful and for health the place is unsurpassed. The congregation is not numerous but of the right stamp and not widely scattered. Already they have a neat church completed and had they a pastor among them we doubt not but a manse would soon be provided. They are rich in material resources; the mouth of the Coulonge being an important lumber centre, and rich in that which is of still greater importance Christian earnestness and attachment to the Church of their fathers. Last summer for the services of a Catechist, about 3½ months, they paid between \$120 and \$130 besides boarding him. Such a congregation, under the charge of a faithful energetic pastor, might soon become a most desirable field of labor.

At a meeting of the Committee of the Mission to the lumbermen held in Ottawa before Christmas it was agreed that if a minister could be procured for the Coulonge they would give him \$150 for three months' service in the lumber field and to this arrangement the congregation would be willing to agree. This would be a pecuniary gain and to an active man a pleasant charge. Larger fields of labour may be found unoccupied in our Church but few more interesting or where a man, anxious to advance the glories of the Messiah's kingdom, could be more useful. Who will come to the help of the Lord in this important centre of the lumbermen of the Ottawa?

MISSION TO THE LUMBERMEN.—A meeting of the Lumber Mission Committee was held in the Vestry of St. Andrew's Church, Ottawa on the 21st December, 1869. Present Rev. D. M. Gordon, Convener, in the Chair, Rev. Messrs. Lindsay, Mullan and Mylne, Hon. Alex. Morris, M.P., and A. Drummond, Esquire, Secretary Treasurer. Five Clergymen have expressed their willingness to engage in the work of the mission during the present season, two in the region of the Madawaska and Bonchère, two in that of the Gatineau and Lièvre, and one in that of the Coulonge and Black River.

The Committee adhere to the same terms of remuneration as those offered last year, viz, forty dollars per month and travelling expenses. They request from each clergyman a full and detailed account of his labours, desiring that each should labour among the Shantymen for a period of not less than four weeks, beginning

not later than the middle of January. They recommend that, in reference to contributions, the ministers should not solicit money from the Shantymen directly or indirectly, but that, if the men desire to contribute to the funds of the mission, they may be permitted to do so, being distinctly informed, however, that such contributions are for the benefit of the mission and not for the personal benefit of the officiating clergymen. The Committee agree to furnish each clergyman with a supply of literature suitable for distribution among the Shantymen, and already, through the kindness of John Dougall, Esq., and F. E. Grafton, Esq., of Montreal, the Upper Canada Tract Society and others, a large and suitable supply has been procured.

It was resolved by the Committee that copies of last year's report as well as circulars soliciting subscriptions should be issued to the employers of the Shantymen as well as to others who may be interested in the mission.

From the encouraging results which have already attended this mission and the good prospects of this season's work, the Committee confidently expect that they will have a satisfactory report to give at the next meeting of Synod. They sincerely wish that they could have the co-operation of all other Protestants in this very important work, for it can only be by the united efforts of many that so vast a field can be overtaken or the spiritual destitution of the Shantymen relieved.

OPENING OF ST. MARK'S CHURCH, GRIFFINTOWN, MONTREAL.—This sacred edifice was opened for Divine Worship on the first Sabbath of the year, the 2nd January, with appropriate services. The Rev. W. M. Black, the colonial Committee's missionary, to whom the credit is mainly due for the existence of the church, preached in the morning an excellent sermon from Matt XI. 28—"Christ, through His Church, inviting sinners to come to Him." The Rev. Dr. Jenkins preached in the afternoon from James v. 19-20, a most eloquent discourse, showing that "the great end of the preaching of the Gospel was the conversion of sinners." The Rev. R. Campbell preached in the evening from 1 Tim. 3. 15, and endeavoured to show the utility and need of the organization called the Church on earth—"the pillar and ground of the truth." The church was well filled at all the diets of worship, and the collection taken for the building fund amounted to nearly \$100.

ST. MATTHEW'S CHURCH, MONTREAL.—The annual Sunday School soiree of this congregation was held in the church on the evening of the 28th December ult. It came off with the usual eclat. The people at the Point always get up spirited entertainments of this character, and the one of this year was enjoyed with as much zest as any former one. The school has always been most interesting, and a crowd always goes from the city to attend these annual gatherings. The children sang with great vigour, and several instructive and amusing addresses were delivered to them during the course of the evening. The most interesting feature of the entertainment, however, consisted in the presentation of Bibles, sixteen in number, by the minister to those pupils who had repeated the shorter Catechism accurately.

On Wednesday, the 22nd December, an exceedingly interesting meeting of the Bible class took place in the school-room of the Church. The occasion was the presentation by to their teacher, Mr. J. R. Dougall, of an elegant and costly writing desk as a token of their affection and gratitude for his laborious and valuable services. The evening was spent socially and cheerfully around a well spread table, and was enlivened by music and speeches. Mr. John Dougall, *Daily Witness*, addressed the young people in an earnest and practical manner, and was listened to with great attention. Mr. Jas. Fenwick, on behalf of the class, made the presentation in a very neat and feeling way, and was replied to by Mr. Dougall at some length. The Revd. Joshua Fraser expressed his entire confidence in Mr. Dougall, even though he belonged to another communion, and said the youth of the congregation were under great obligations to him. He addressed the class at some length with affection and earnestness. He was followed by the Rev. Mr. Hardie in an appropriate speech, followed by Mr. Kerr.

LACHINE.—A social meeting was held on the 18th ult., in the new school-room, lately erected by the congregation, at the back of and contiguous to the Church. Rev. Mr. Simpson in a short opening address, recapitulated the history of this Church during his twenty-six years' pastorate. Refreshments and music enlivened the evenings proceeding, until Rev. Mr. Doudiet, of Montreal, addressed the meeting, urging the extinction of the debt remaining on the building. At the close of his discourse, subscription lists were opened and in a few minutes the comparatively large sum of two hundred dollars subscribed. Mr. Wright, the well-known and efficient school teacher wound up the proceedings by an appropriate and humorous speech, proposing a vote of thanks to the ladies for the artistic way in which they had decorated the room and provided for the inner man. The Lachine congregation has always distinguished itself for its liberality, but in this particular instance more than ever, especially if it is recollected that it numbers only about forty families, and some of these the reverse of rich, lastly that in eighty-five subscriptions there were only two or three less than \$2.50, many of \$5 and some of \$10 and even \$20.

QUEEN'S COLLEGE ENDOWMENT FUND.

Statements for insertion in the PRESBYTERIAN will be made up here on the 15th of each month.

Local Treasurers and others are particularly requested, when making up their detailed statements of remittances to the College Treasurer, to follow the mode of entry adopted below.

W. IRELAND, Treasurer.
 Queen's College,
 Kingston, Ont., 15th January, 1870. }
 Subscriptions acknowledged to 15th
 December, 1869. \$41159.51

KINGSTON.

Mrs. Elizabeth Kinnear. 5.00
 Joseph A. Allen, 1st instal.
 on \$100. 50.00
 Andrew Gray. 2.00
 ————— 57 00

GUELPH.

Local Treasurer, David Allen.
 Willy Jackson, 1st instal on
 \$15. 5.00
 Caleb Chase, 1st instal. on
 \$10. 3.00
 James Anderson. 20.00
 James Dowrie. 4.00
 David Brown. 1.00
 Robert Ward. 1.00

34 00

GALT.

Local Treasurer, Wm. Osborne.
 Charles Stewart. 1.00
 Angus Stewart 1.00
 Charles Stewart, junr. 1.00
 Adam Phin. 1.00
 David Blyth, 1st instal. on \$5 . 1.00
 Robert Mitchell. 2.00
 Mrs. H. Gray. 5.00
 James Wilkinson. 1.00
 John Hunt 5.00
 Miss Jamieson. 1.00
 William Batters, 1st instal. on
 \$50. 30.00
 Hugh Thompson, 1st instal.
 on \$18. 6.00
 Angus Kennedy. 5.00
 John Cavers, 1st instal. on
 \$50. 17.00
 A. McIlwraith, 1st instal. on
 \$12 4.00
 W. Turnbull, 1st. instal. on
 \$15. 5.00
 J. Rose, 2nd instal. on \$20. . 5.00
 William Rose, 1st instal. on
 \$15 5.00
 James Wilson, 1st instal. on
 \$30. 10.00
 William Cowan, 1st instal. on
 \$10 3.50
 Thomas Stevenson. 2.00
 John Parker. 2.00
 John Cameron. 1.00
 William Herriot. 5.00
 Lawrence Skinner. 1.00
 Robert Murray 50
 John Gourlay. 2.00
 John McLachlan. 2.00
 Alexander Cairns. 2.00
 Archibald Hunter. 2.00
 James McDougall 1.00
 John Smith 1.00
 Neil Wilkinson. 2.00
 Samuel Barton. 3.00
 John Hay. 5.00
 John Mowat, 1st instal. on \$3 1.00
 John McCall. 2.00
 Robert Lamb. 1.50
 Andrew Lamb. 1.00
 Thomas McIntosh. 2.00
 William McVicar. 1.00
 George Craigie. 1.00
 James Heriot. 2.00
 James S Cowan. 1.00
 Thomas McDonough. 1.00
 William McLachlan. 2.00
 ——— McDougall. 25
 Hugh McCulloch. 100.00
 Alexander S. McKellar. 1.50

Angus McKellar.....	1.00	
David Rintoul.....	1.75	
Alexander Ross.....	75	
George Cathrea.....	1.00	
John Gilies.....	1.00	
William Braidwood.....	1.00	
John Marton.....	1.00	
T. S. Fisher, 1st instal. on \$100.....	33.00	
Mrs. Treadwell.....	5.00	
Thomas Scott.....	2.00	
	<hr/>	305 75

BROCKVILLE.

Local Treasurer, George Hutcheson.

Rev. D. McGillivray, 1st inst. on \$200.....	100.00	
Mrs. Hargrave, additional...	4.00	
	<hr/>	104 00

MONTREAL.

Local Treasurer, John Rankin.

Charles Esplin, Lachine.....	100.00	
G. W. Simpson.....	10.00	
Alexander Macpherson.....	100.00	
	<hr/>	210 00

CLIFTON.

Local Treasurer, Thomas Butters.

Wm. O'Brien, 1st instal. on \$15.....	5.00	
Wm. McGregor.....	5.00	
James Campbell, 1st instal. on \$30.....	10.00	
John Smeaton, 1st instal. on \$30.....	10.00	
James Burns.....	5.00	
	<hr/>	5 00

MILTON.

Local Treasurer, Judge Miller.

Rev. George Macdonnell, 1st instal. on \$.....	50.00	
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NELSON.

Local Treasurer, Peter McCulloch.

Neil Johnson.....	15.00	
Abraham Stinson.....	5.00	
William Spence.....	2.00	
Peter Campbell, 1st instal. on \$10.....	5.00	
William Braybrook, 1st inst. on \$2.....	1.00	
	<hr/>	28 00

OSNABRUCK.

Local Treasurer, John Croil.

James Croil, 1st instal. on \$100.....	25.00	
John W. Hamilton, bal. on \$4.....	3.00	
William Whitlow, bal. on subscription of \$1.50.....	1.00	
John Dafoc.....	4.00	
James S. Fisher.....	2.00	
Thomas Martin.....	4.00	
George E. Warner.....	1.00	
	<hr/>	40 00

WHITBY.

Local Treasurer, T. H. McMillan.

Mrs. Hamilton.....	10.00	
A. H. Momet.....	20.00	

K. F. Lockhart.....	5.00	
W. H. Higgins, 1st instal. on \$10.....	5.00	
M. O. Donovan, 1st instal. on \$10.....	5.00	
H. Fraser, 1st instal. on \$10.....	5.00	
Thomas Kirkland.....	10.00	
William Walker.....	2.00	
	<hr/>	62 00

RAMSAY.

Local Treasurer, James Wylie, Almonte.

John Paul.....	20 00	
John Crawford.....	5.00	
Alexander Snedden.....	5.00	
William Smith.....	6.00	
William Young, 1st instal. on \$5.....	2.50	
William Wylie, 2nd instal. on \$20.....	5.00	
	<hr/>	43 50

MACNAB AND HORTON.

Local Treasurers, John Fisher and James Ward Renfrew, P.O.

Grigor McIntyre.....	15.00	
Angus McInnes.....	2.00	
Donald Stewart.....	1.00	
George Gibbons.....	1.00	
Daniel Stewart.....	1.00	
	<hr/>	20 00

BEAMSVILLE.

J. B. Osborne.....	100 00	
	<hr/>	\$42248 76

Deduct \$5 paid to College Treasurer a second time in December, for sub. of John Wilson, Perth.....	5 00	
	<hr/>	\$42243 76

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Toronto, per Rev. John Barclay, D.D..	\$ 60 00	
Pickering, per Rev. W. R. Ross.....	6 00	
St. Paul's, Montreal, per Rev. John Jenkins, D.D.....	232 26	
Lachine, per Rev. William Simpson...	33 00	
Ramsay, per Rev. J. Gordon.....	20 00	
King, per Rev. J. Carmichael.....	15 00	
Middleville and Dalhousie, per Rev. D. J. McLean.....	12 00	
Clifton, per Rev. George Bell.....	22 00	
Cornwall, per Rev. H. Urquhart, D.D..	28 00	
Melbourne, per Mr. Colin MacIver....	12 00	
Valcartier, per Rev. David Shanks....	3 00	
Peterboro, per Rev. D. J. Macdonnell..	25 63	
Arnprior, per Rev. Peter Watson.....	12 00	
Perth, per Rev. W. Bain.....	22 50	
	<hr/>	\$529.39

ARCHIBALD FERGUSON, Treasurer.
Montreal, 18th January, 1870.

FRENCH MISSION FUND.

Toronto, per Rev. John Barclay, D.D..	\$ 10 00	
Lanark, per Rev. James Wilson.....	5 00	
North Georgetown, per Rev. James C. Muir, D.D.....	13 00	

Osnabruck, per Rev. J. S. Mullan.....	4 00
St. Gabriel Church, Montreal, per Rev. Robert Campbell.....	38 50
ttawa, per Rev. D. M. Gordon.....	36 00
amsay, per Rev. D. Gordon.....	20 00
Middleville and Dalhousie, per Rev. D. J. McLean.....	10 00
Seymour, per Rev. Robert Neil.....	15 00
Melbourne, per Mr. Colin MacIver.....	12 00
Peterboro, per Rev. D. J. Macdonnell..	15 00
Perth, per Rev. William Bain.....	13 13

\$191 63

ARCHIBALD FERGUSON, Treasurer.
Montreal, 18th January, 1870.

HOME MISSION FUND.

CONGREGATIONAL CONTRIBUTIONS.

Previously acknowledged.....	\$580 33
Hawkesbury, by Rev. G. D. Ferguson.....	11 00
Paisley, by Rev. M. W. McLean.....	15 00
Valcartier, by Rev. David Shanks.....	16 00
Hornby and Trafalgar, by Rev. W. Stewart.....	5 00
Westmeath, by Rev. H. Cameron.....	18 00
Glencoe, by Rev. John M. McLeod.....	20 00
Thorah, by Rev. David Watson.....	50 00
Galt, by Rev. J. B. Muir, (additional).....	10 00
Dorchester, by Rev. James Gordon....	25 00
Port Hope, by Mr. James Cosgrove....	9 00
Vaughan, by Rev. Wm. Aitken.....	32 00
St. Matthew's, Montreal, by Rev. Joshua Fraser.....	8 00
Laprairie, by Rev. John Barr.....	10 00
Goderich, by Rev. James Sieveright...	23 00
Lancaster, by Rev. Thomas McPherson..	13 50
Martintown, by Rev. John L. Burnet...	28 00
Beauharnois, by Rev. F. P. Sym.....	16 00
Sherbrooke and Windsor Mills, by Rev. C. H. Tanner.....	18 00
Richmond, by Rev. Elias Mullan.....	34 00
Pittsburgh, by Rev. S. McMorine.....	15 00
Guillimbury and Inuisfil, by Rev. Wm. McXee.....	10 00
Elgin, by Mr. R. Clark, (additional)...	11 50
Wolfe Island, by Rev. George Porteous	5 00
Three Rivers, by Rev. John Bennet....	11 00
Dundas, by Rev. James Herald.....	6 59
Toronto, by Mr. William Mitchell.....	150 00
Clifton, by Rev. George Bell.....	25 00
Nottawasaga, by Rev. Alex. McDonald..	10 00
Seymour, by Rev. Robert Neil.....	30 00
Clarke, by Rev. Wm. White.....	8 00
St. Andrew's, Quebec, by Very Rev. Dr. Cook.....	160 00
New Market, by Rev. John Brown.....	10 00
Priceville, by Rev. Donald Fraser.....	13 25
West King, by Rev. James Carmichael	30 00
Huntingdon, by Rev. Alex. Wallace....	25 00
St. Andrew's, Perth, by Rev. W. Bain. (additional).....	35 00
St. Andrew's, Kingston, by Mr. John Duff.....	106 00
Osnabruck, by Rev. James S. Mullan..	30 00
Scarboro, by Mr. John Gibson.....	70 00
Wawanosh, by Rev. Wm. Barr.....	4 00
Lanark, by Rev. James Wilson.....	9 00

L'Original and Hawkesbury, by Rev. Wm. McLennan.....	25 00
King, by Rev. John Tawse.....	10 60
Smith's Falls, by Rev. Solomon Mylne..	50 00
Niagara, by Rev. Charles Campbell...	10 00
Lachine, by Rev. Wm. Simpson.....	24 41
Ottawa, St. Andrew's, Mr. W. Hamilton	167 87
Bayfield, by Rev. Hamilton Gibson....	12 00
Fergus, by Rev. George Macdonnell, (additional).....	2 60
Caledon, by Mr. John McKinnon.....	11 25
Lochiel and Dalhousie, by Rev. Alex. McKay.....	35 00
Chatham and Grenville, by Mr. J. B. Cushing....	25 00
Ramsay, by Rev. John Gordon.....	50 00
Pickering, by Rev. Walter R. Ross....	10 00
Middleville and Dalhousie, by Rev. D. J. McLean.....	7 00
Orangeville, by Rev. W. E. McKay....	10 00
Beckwith, by Rev. W. Ross.....	6 00
Peterboro, by Rev. D. J. Macdonnell..	50 00
St. Paul's, Montreal, Congregational contribution, supplemented by a few friends, by Mr. John Rankin.....	301 00

INDIVIDUAL CONTRIBUTIONS.

"A friend," Almonte.....	10 00
James Bethune, Cornwall.....	5 00
Alex. McDougall, Cornwall.....	10 00
J. M. Browning, Beauharnois.....	5 00
Professor McKerras, Kingston.....	10 00
Sheriff McIntyre, Cornwall.....	10 00
Archibald Campbell, Perth....	2 00
"A friend," Montreal.....	2 00
John Drummond, Ottawa.....	10 00
The Misses McKenzie, Montreal.....	5 00
"A friend," Fergus.....	5 00
W. H. M. Kingston.....	10 00
D. H. Ritchie, Bayfield.....	2 00
Mrs. Chaffey, Brockville.....	10 00
Thomas Brown, Scarboro.....	5 00
James Nier, Scarboro.....	20 00
Mrs. Malloch, Ottawa.....	50 00
Thomas Clark, St. Philomene.....	2 00
J. Valentine, Paisley.....	1 00
Rev. W. M. Black, Montreal.....	10 00
John Croil, Aultsville.....	5 00
Mrs. Machar, Kingston.....	10 00
William Colquhoun, M.P.P., Osnabruck	5 00
Very Rev. Principal Snodgrass, D.D....	10 00
"A friend," Quebec.....	5 00
"A friend," Brockville.....	10 00
Rev. D. M. Gordon, Ottawa.....	5 00
Rev. Alexander Wallace, Huntingdon..	5 00
"A friend," St. Gabriel's, Montreal....	10 00
William Darling, Montreal.....	10 00
Hector Munro, Montreal.....	5 00
A few members of St. Andrew's, Montreal, by Messrs. James Johnston and James S. Hunter.....	510 00
Thomas Rogerson, Onslow.....	6 63

\$3304 53

JAMES CROIL, Treasurer.

Address box 588½, P. O., Montreal.

It was thought best to omit acknowledgments of Contributions to the Temporalities' Fund in last issue of the Presbyterian in order that the whole sum received might be brought more easily under view, and attention be the better directed to the sources whence they were derived.

In November and December the Contributions of 23 Congregations were given; in the present list, those of 59 others appear. The total amount received since the first of October is \$3304.53, and the number of Congregations, having Ministers, who have not yet contributed is 40. A certain number of these are under promise to forward contributions at an early date, but it is feared that some have elected to stand aloof and content themselves with the expression of hearty approval of the noble efforts of others, efforts so far crowned with success, inasmuch as every Minister on the roll received his accustomed allowance from the Temporalities Board on the 31st December, and by which, for aught we know the wolf may have been kept from the door of one or more families; or, in other cases, the removal of perplexing doubts and forebodings rejoiced the hearts of the household and enabled them to reciprocate the kind and neighbourly salutation: "We wish you a Happy New Year."!

While very thankful that a serious difficulty has been got over, and very unpleasant fears for the present dissipated, we could have wished that the sum contributed had been more equally distributed over the Church, that this end had been gained rather as the result of well directed systematic benevolence, than by recourse to special appeals and spasmodic efforts.

The intimate knowledge which we have of the position and capabilities of each Congregation enables us to say that there is not in the whole Church a Congregation so poor as to be *unable* to contribute some-

thing to so important a scheme as the Synod's Home Mission. In point of fact, some of the poorest and smallest Congregations *have* given sums that may well put older and wealthier Congregations to the blush. Take for example, \$100 from Owen Sound; \$34 from Richmond, \$18 from Sherbrooke; \$25 from Mount Forest; \$10 from Laprairie; and \$3,10 from the French Mission Church, Montreal! Why, the very largest sums received from others sink into insignificance by comparison.

The City of Montreal gave fully one fourth of the whole amount—more, surely, than the City's fair proportion, yet it was given by only a few of the City members. Another peculiarity about this list is noteworthy. One third of the money was received in response to private appeals made to individuals, most of whom had already contributed in their several Congregations. It is not wise to overburden the willing horse. Business men look at things in a business-like and practical manner. Satisfy them that every Congregation has contributed according to its means in support of this or that Church scheme, and, *whatever be the amount* of the deficiency exhibited, the rich members of the Church will cheerfully supply it, but they do not see the particular obligation resting upon them to give for those who will do nothing for themselves.

How is it to be with the July payments? Some are already asking the question, and it will not do to reply "sufficient to the day is the evil thereof." A deficiency like that now provided for, must be met and provided for again. The Congregations that did not contribute at this time will still have an opportunity of doing so, and those who at this time threw themselves into the breach are the same whom we shall be sure to find at the head of the forlorn hope then.

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.—I Peter i. 4.

Brief life is here our portion,
 Brief sorrow, short lived care:
 The life that knows no ending,
 The tearless life is there :

O happy retribution,
 Short toil, eternal rest!
 For mortals and for sinners
 A mansion with the blest!

That we should look poor wanderers,
 To have our home on high!
 That worms should seek for dwellings
 Beyond the starry sky!

And now we fight the battle,
 And then we wear the crown
 Of full and everlasting
 And passionless renown:

Then glory, yet unheard of,
 Shall shed abroad its ray:
 Resolving all enigmas,
 An endless Sabbath day:

And peace, for war is needless,
 And rest, for storm is past,
 And goal from finished labour,
 And anchorage at last:

There God our King and Portion,
 In fulness of His grace,
 Shall we behold for ever,
 And worship face to face.