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THE PRESBYTERIAN.

MAY, 1869.



Copy of the Quebec School Bill, has at last reached us and we shall endeavour to give a fair review of its provisions. The subject has been repeatedly discussed in the *Presbyterian*, and although the members of the Church in Ontario, may consider it more especially a local question, yet we believe it to be one which indirectly, at least, affects the whole Dominion. Considerable and not unnatural misapprehension existed in Upper Canada, as to the demands of the minority in Lower Canada. It has been persistently represented and was generally believed that they sought to obtain advantages, and concessions denied to the minority in Upper Canada. A more correct view is now, however, taken of the question, among those who have studied the subject, although there still remain traces of the former ignorance, even among the better informed. In Upper Canada the schools are open to the whole community, no child's religious belief is interfered with, and if a concession was made to the demands of the Roman Catholics for sectarian, or separate schools, it was made rather as a matter of favour than of right. In Lower Canada, on the other hand, the public schools in many parts of the country are essentially Roman Catholic institutions for the teaching of the dogmas of that faith, and for the initiation of the pupils into the practices enjoined by that religion. It will, therefore, be seen that it was an absolute necessity for the minority there to have separate schools, unless they were prepared to have their children brought up in a religion against which they protest. The bill now passed is an attempt to arrange amicably the points in dispute between the majority and minority, and can only be looked upon as a compromise, the best probably that could be obtained. Many

of the provisions for placing the minority on a better footing were only secured by much persistence and labour on the part of those who undertook to represent the minority, and if they have failed in obtaining a fuller amount of justice, they can scarcely be held responsible. Every effort was made by the clergy of the Roman Catholic Church to defeat the bill, and country papers in their interest were filled with declamations on the subject. It should be said to the credit of the journals published in Montreal and Quebec, that much more liberal views were expressed and broader grounds taken, in judging of the demands of the minority.

The first change made is in the constitution of the council of Public instruction, which it was formerly provided should consist of not more than fifteen, nor less than eleven. The present law provides for twenty-one, fourteen of whom shall be Roman Catholics and seven Protestants. The council is to resolve itself into two committees—Roman Catholic and Protestant—to whom all matters affecting the education of each persuasion shall be referred. By clauses 5 and 6 it is provided that the council may, by a vote of ten Roman Catholic and five Protestant members, from two separate councils of public instruction, of both of which the minister of public instruction shall be a member *ex officio* with a right to vote only in the Council of the religious faith to which he belongs. If there is no minister, but only a superintendent of education, he shall be a member of the council of his own religious faith, and there shall be two deputy superintendents appointed, between whom and the superintendent the duties shall be divided. To these separate councils the grants for normal schools shall be appointed in proportion to the population at last census. These are the clauses which alter the constitution of the council, and which certainly provide by

a very round about way for what might be done in a much simpler manner. The effect of the fourth clause on higher education is thus described by the *Minerve*, and we prefer to use these figures rather than give others which would probably show still more strongly the disadvantages of the new law on the new sectarian colleges in the Province of Quebec. The *Minerve* says :

"The former division of the funds for superior education, was made according to the class or merits of the institutions, and not according to population. The figures will better show the state of things. In Montreal, Catholic institutions : St. Mary's College \$1,272, Commercial Academy \$284, Girls' Academy \$174, Deaf Mutes \$418, St. James' School \$780. and three other schools \$73 each, make a total of \$3,147. Protestant institutions : McGill College \$2,492, High School \$1,150, British and Canadian School Society and Colonial School Society, \$624 each, American Presbyterians \$313, Point St. Charles \$231, and three schools at \$56 each, and two at \$73 each, make up \$5,748."

The figures for Quebec are also given, which show \$1,399 to Roman Catholics, against \$3,335 to new sectarian or Protestant institutions as they are called.

"The total grant which was \$68,105, was divided as follows : for Catholics \$47,772, for Protestants \$20,333. Thus, the Protestants of Montreal received more than two and a half times what they had a right to, and the Protestants of the whole country received double their legitimate share. By his bill, Mr. Chauveau re-establishes the proportions. The new allocations will be made as follows :

City of Montreal.

Catholics... .. \$6,489.15
 Protestants..... .. 2,405.55

City of Quebec.

Catholics \$3,841.70
 Protestants..... .. 892.32

For the Province.

Catholics..... .. \$57,807.06
 Protestants..... .. 10,297.94"

These figures speak for themselves to some extent, but if it is borne in mind that the greater part of the acquired wealth of the country is in the hands of those who are not Roman Catholics, some appreciation may be formed of the grounds the *Minerve* had for saying, "The education bill is a measure of concessions, and we should rejoice at its success * * * * These concessions were frank, sincere, and have not passed the boundaries of reason, much was asked from us and we have granted it, while demanding a little in return, as a reciprocity of liberality." The *Nouveau Monde*, which is the special organ of the Roman Catholic clergy, in an article complaining of the injustice suffered

by the Roman Catholics in Montreal fully confirms the statement we have just made as to the proportion of property held by Protestants.

It says, speaking of Montreal—

"Let us suppose that there are \$21,000,000 of Protestant properties, \$19,000,000 of Catholic properties, and 5,000,000 of Corporations (Banks, &c.,) it follows that the proportion of school taxes payable by the first would be \$14,295.56; by the second, \$12,934.09, and by the third, \$3,403.71."

It must be remembered that the proportion of population in Montreal is nearly three-fourths of Roman Catholics to one-fourth of non-Catholics. This will show that our estimate of the total amount held by non-Catholics in the Province was not overstated. The deputation to Quebec had to contend strongly against the proposal made by the Ministry to give the whole amount derivable from the taxes on bank, joint-stock, and other corporations to the schools of the majority. The proposition on the face of it was manifestly unjust. But it was maintained with a persistency and a pertinacity which it took all the efforts of the deputation to overcome. However unsatisfactory, therefore, the present law may be, regarded as a matter of strict justice, it cannot be denied that all was done that could be done to obtain even the compromise finally agreed to, which was, to apportion the taxes so derived in proportion to the population. The fact that the overwhelming majority of shareholders and partners in such corporations are not Catholics had no effect, and it was not till the last moment that the concession, such as it is, was made and agreed to rather than risk the entire loss of the bill. As it is, it will place non-Catholic schools on a better footing than they have previously occupied, and will enable them to some extent to fulfil the end for which schools are designed.

Coming now to the question of the right of non-residents to dispose of their school taxes, we find the clause as it now stands by no means so definite as would have been desirable. It was understood that non-residents were to have complete control of the destination of the taxes they paid on their properties, but the thirteenth clause, the only one we can see on the subject, leaves this extremely doubtful. It says:

"Any non-resident proprietor may declare in writing to the school commissioners, and to the trustees of dissentient schools, his intention

of dividing his taxes between the schools of the majority and those of the minority, and in that case, the school commissioners shall continue to levy and receive such taxes, and shall pay over to the trustees of the dissentient schools such part and proportion thereof as directed by the said proprietor."

The fourteenth clause provides partially for the remedy of what was felt to be an injustice. It has happened not unfrequently that the minority in two adjoining municipalities were separately too few to enable them to support a dissentient school, and the law as it stood did not permit them to unite for that purpose. The fourteenth section provides that such minorities may unite, and the fifteenth allows any head of a family living in a municipality to send his children to the dissentient school in the one adjoining, if it is not more than three miles distant; but the grant for such children shall not be made to the school to which they are sent. By the sixteenth clause, if the trustees of separate schools in a municipality shall have been a year without schools, and are not carrying out the law in good faith, they may be declared extinct as a corporation, and the taxes may be levied by the school commissioners for the time such schools have not been in operation. No provision, however, appears to be made to make the trustees personally liable for these taxes, or to guard the interests of the taxpayers in any way. Other sections provide for the election of school commissioners, &c., and seem in the meantime to call for no special remark. Clause twenty-three provides for the cities of Montreal and Quebec levying a tax on real estate equal to three times the Government grant, and the mode of levying this has led to much angry discussion. We have already given the approximate value as estimated by the *Nouveau Monde*, and which we will take for granted to be not far from the reality. The Roman Catholics contended that the tenants should fix the schools to which the tax should be given, on the ground that being really a personal tax they had the right to do so. On the other hand proprietors said that the tax being leviable on their property, which had to pay whether the tenant paid or not, it was in every respect a tax on property which the proprietor had the right to dispose of, if any one had. Without entering into any discussion we may simply say that practically it is of little moment which principle was adopted, as far as the two cities are concerned. The same rule would apply to

the amount raised by rent, the rents paid by Catholics bearing pretty nearly such proportion to those paid by Protestants as would make up for the numerical inferiority of the latter. The mode now settled, we believe to be the finest and simplest, and this is the more apparent as it is strictly provided by the twenty-sixth clause that "the tenant shall not be bound to reimburse the same to the proprietor."

A most iniquitous clause to exempt all ecclesiastical property from taxation was struck out, and the twenty-fifth clause now provides that only such as is held and occupied by religious, charitable or educational institutions shall be exempted. Had the original proposition been adopted it would have been not only unjust, but would have led to the most injurious consequences.

These are the principal provisions of the new bill. It is not all that could be wished but in most respects it is an improvement on the one that preceded it. There are several points we might have touched on, which, however, affect Roman Catholics and will no doubt strike the more intelligent among them as evils to be got rid off. It is now the duty of those who desire to see the Province advance, to carry out to the fullest extent the blessings of education and to take advantage of the improvements effected by the present bill. The Protestant Board of examiners must watch carefully over the qualifications of those to whom they grant diplomas for teaching. It is not only their duty but their interest to do so, their interest as forming an integral portion of those who are desirous of seeing the country assume its true position, and rise to its new duties and more enlarged responsibilities. It is the duty of the ministers and members of our Church to see that every facility is afforded to the young to receive a religious training. The Church, the Sabbath School, family training must all be turned to account for this end and as far as in us lies, we should train up not only an educated but a religious and God-fearing people, to do their duty faithfully to themselves, their families, their country and their God. Living in a community composed of different races and creeds, may it be for us to exhibit an example of religion without bigotry, attachment to our creed without intolerance, and devotion to our own faith, without bitterness against the belief of others. So shall we best commend to others that toleration and brotherly kindness which we profess to

feel for all mankind, and not simply for those of our own household.



THE Queen's College Endowment undertaking is meeting with great success. The answer made to the appeal so far, indicates that there is yet strength slumbering in the heart of the auld Kirk. The pity is, that it should ever be allowed to slumber: exertion

strengthens a church as it does the blacksmith's muscles, and, therefore, we heartily concur in the statement in Principal Snodgrass' letter, that this effort on behalf of our University will do us good: It will stir up the dry bones, as there are evidently some dry enough, if we are to judge by the public benefactions of many of our congregations. It is to be hoped that the somewhat astonishing and unlooked for success which the College deputation has met with shall exert a healthy influence in all our schemes and undertakings as a church. We have no fear that the contributions of congregations to the ordinary and permanent funds of the Synod shall be diminished by the canvass now carried on in the interest of the College. At all events, there is no necessity for their being less liberal. Every contributor to the College, no doubt, bears in mind, that his gifts to that institution are *special* and *extraordinary*, and so is sure to leave a margin for those ordinary Synodical undertakings which claim his support. We hope to learn, therefore, when the reports of the different schemes are presented to the Synod at its meeting in June next, that they have all received a stimulus from the endowment enterprise. At present it does not appear as if this would be the case as the *Church Agent* appends a note to his acknowledgment of contributions in last number to the effect that forty congregations, more than one-third of the whole Synod, have not forwarded a cent to the Home Mission Fund in response to the appeal made to them in October last. It is too bad that congregations should deliberately set at naught the injunctions of the Synod which enjoin collections for certain specific objects to be made on certain days; and that body, which is the supreme court of our Church, is laying up weakness and trouble for itself in overlooking year after year the delinquencies of congregations in this particular. Now, if the Home Mission Fund, which may be justly termed the back-bone of our

church, has not been supported, we can easily gather that the other schemes most of which are less urgent, have fared worse still. We cannot but fear that the ministers are largely to blame for this dereliction of duty on the part of congregations. They are afraid, many of them, to speak above their breath in the advocacy of the schemes; but it cannot be doubted that that is the worst possible policy. The people are prepared to be scolded and urged to beneficence as well as to virtue and holiness, and they are likely to infer that the minister who does not strongly assert the duty of his congregation, as to giving for Christian undertakings, has no very deep interest in the prosperity and success of such causes. At all events, whether a minister very heartily supports any synodical enterprise or not, he is not justified in withholding from his people the opportunity of contributing to it, according to the desire and injunction of the supreme court. What the Synod therefore should insist upon is, that every congregation shall take up a collection on behalf of each of the schemes, be the same more or less. The synod has not power to enforce *liberality*, but it *has* the power of enforcing congregations to take up these collections, and it is time this power was employed.

By referring to the acknowledgments made since October to the H. M. Fund, we gather that eight of the congregations delinquent have commuting ministers, and four or five of them are those of *privileged* ministers. One would suppose that these latter from self protection would feel called upon to do at least something in behalf of this Fund, considering the tenure they hold, whilst the former should take shame to themselves that their less favoured brethren should be suffering and they not stir their little fingers to aid them. Such a congregation as Richmond, for instance, (E. Mullan's) giving \$30, besides the \$50 deducted from their minister's allowance, and Priceville \$33.10, over and above the \$50, should cause the ministers of older and wealthier congregations to blush at the wretched return they have made to the *Agent's* earnest and manly appeals on behalf of the weak parts of the Church. We hope a word to the wise is sufficient, and that those who have merited reflection upon their conduct will take a hint and mend.

We would again call attention to the terms in which alone, owing to the changes under the new postal law, the Presbyte-

rian can be furnished to subscribers; and would respectfully ask parties ordering it, or forwarding subscriptions, to state whether it is for former subscribers or for new ones they act, as this will obviate much confusion in keeping the accounts. If those in

arrears would forward the amounts due, our financial position would be a good one; but otherwise there is a disagreeable uncertainty about it which we would ask our friends to relieve us from, by interesting themselves on behalf of the periodical.

News of our Church.

MEETINGS OF PRESBYTERIES THIS MONTH.

Montreal, on Monday, the 6th.
Saugeen, " " "
London, on Wednesday, the 7th.
Kingston, " " "
Cornwall, " " "
Perth, on Tuesday, the 13th.
Renfrew, " " "
Ottawa, on Wednesday, the 14th.
Victoria, on Tuesday, the 20th.
Quebec, on Wednesday, the 21st.

ST. ANDREW'S CHURCH, OTTAWA.—The annual report of this congregation has been published in a neat octavo pamphlet of 20 pages. The contents are worthy of being put into so expensive and fine a shape, betokening as they do great vitality and prosperity in the congregation. The number of families connected with the congregation is 172, the number of communicants, 234, the number of Sunday scholars, 222. The amount contributed to the ordinary schemes of the Church was \$206.06; but, besides this there was given to the Red River Relief Fund, \$199.41; and to Queen's College endowment \$1212, and for congregational purposes \$1158.70. These sums, however, do not embrace anything more than the moneys controlled by the Kirk Session. The Managers raised besides \$2024.20 through pew-rents, rent of glebe lot, sale of burial lots, and subscriptions. The whole sum raised for all purposes, therefore, reaches the handsome amount of \$4790.51; or, excluding the contributions to the College, \$3588.51 for ordinary purposes, of which it is a good omen to see that \$658.16 came from ordinary Sabbath-day collections. The debt on the Church has been reduced during the year from \$1699.86 to \$1368.21. It is proposed to build a church as soon as the finances will admit of it, two gentlemen offering \$1000 each if eight others in the congregation will give an equal amount. This challenge will doubtless be accepted by the high spirited gentlemen of the capital. The old church is very respectable indeed, but its proximity to the Parliament buildings puts it into a rather disadvantageous position; and it would afford unlimited satisfaction to the Church at large to see an edifice rising up on the present site, which would not wish to hide itself even in the presence of the stately towers on Barrack Hill, and which would worthily represent the Kirk in the capital of the Dominion. Such a church, will no doubt, be forthcoming under the energetic ministry of Mr. Gordon, and the efficient co-operation of his Kirk-Session and managers.

SMITH'S FALLS.—The result of the canvass in this congregation in behalf of the scheme for the endowment of Queen's College, shows \$700 subscribed in sums varying from \$200 to \$1. It is confidently anticipated, that the amount contributed by this congregation will yet reach \$800.

BELLEVILLE.—The Rev. James C. Smith of Cumberland and Buckingham, has accepted a call to the pastorate of this congregation.

MARKHAM.—This congregation, recently deprived of the services of a beloved pastor, although not large, is one of the oldest on the Synod roll, having been organized in 1820. It is situated in one of the finest agricultural districts of Ontario, and numbers amongst its members and adherents some well known farmers. In 1866, there were 81 families in connection with the congregation, and 96 communicants on the roll. Besides the church in the village, there are two stations at distances north and south of about seven miles each, where there are neat little churches, in which the late minister officiated on alternate Sabbaths. The congregation is in an efficiently organized condition, the only drawback being the fact that the old wooden Church is inconveniently situated about a mile outside the village. The first thing, therefore, the congregation will have to do will be either to remove the old church to the village, or build a new one altogether. Through the persevering exertions of the late pastor, the congregation is now in possession of a very commodious manse, which adds greatly to the attraction of the vacancy to any man who wishes to live in a healthy and prosperous community, free from excitement, and with abundant leisure for study. It is to be hoped, the congregation will be favoured with an early and promising settlement.

GALT.—With regard to the revival said to be going on in this town, a committee of the Presbytery of Guelph in connection with the Canada Presbyterian Church, appointed to enquire into it, gave in a report, which contained both their own views and those of the two ministers of the town, these being in some respects quite opposite. Thereupon the following motion was carried by a majority of 12 to 7:—"That the Presbytery having heard the report of the committee appointed at last meeting to enquire into the origin, progress, and present state of the religious movement in Galt, receive and adopt generally its finding, and having regard to the conflicting views held by those competent to

judge as to the real and permanent results for good resulting therefrom; while deeply solicitous for a revival of true religion amongst us, and trusting that God may more and more arise and plead His own cause and over-rule for His glory and the prosperity of His Church this and every other movement within our bounds, meantime deem it premature to give any deliverance on the matter. The Presbyteries, however, do call the serious attention of ministers and kirk sessions to the subordinate standards of our Church in regard to the question 'by whom is the Word of God to be preached,' especially to question No. 153 of the larger Catechism in the answer to which it is stated—'The Word of God is to be preached only by such as are sufficiently gifted and also duly appointed and called to that office,' which every minister and elder of the Church is solemnly bound by his ordination vow to the utmost of his power to assert, maintain and defend.'

LITCHFIELD, Q.—The Rev. Duncan McDonald, who has laboured with so much zeal for several years in this laborious charge, has been called to the pastorate of a new congregation near Nottawasaga in the Presbytery of Toronto.

LONDON, ONT.—We are glad to learn that the Rev. David Camelon of Goderich, has been called to this charge, vacant by the resignation of Mr. Nicol.

The induction is appointed to take place on the 5th instant, Dr. George to preach and preside, Mr. Bell, of N. East Hope, to address the minister, and Mr. Rennie, the people.

GODERICH.—This congregation about to become vacant by Mr. Camelon's translation to London, is in a very prosperous condition. It is in many respects the most charming town in Ontario, and the people have shown themselves in their kindness to Mr. Camelon, that they can appreciate the earnest labours of a self-sacrificing minister. It is to be hoped, they shall speedily obtain the services of a worthy successor, to take up the work where Mr. Camelon leaves it off.

CHATHAM ONT.—We are pleased to learn that all the arrangements have finally been completed between the trustees and the contractor for the erection of a splendid new edifice for the congregation in connexion with the Established Church of Scotland. Mr. Adam Oliver, of Ingersoll, has signed the necessary papers, the contract price for the erection of the bare building being \$7000, and to complete the structure it will probably involve an outlay of an additional \$3000. The building will be a very fine one, and in every way a credit to the Western section of Canada. The site chosen is the south east corner of Adelaide and Wellington streets, opposite the Presbyterian (Rev. Mr. McColl's) Church of Canada. The work will be commenced as soon as the weather will permit.

HORNBY.—In the midst of the severe storm on Wednesday the 24th February, Hornby Manse was entered by a Trafalgar party of ladies and gentlemen, laden with various and very seasonable gifts, being the proceeds of a meeting with donations amounting to \$77.44, and brought as a present to Mr. and Mrs.

Stewart. Mr. Stewart very feelingly tendered his grateful acknowledgements to them, and through them to the other friends. He hoped rich blessings would rest on all connected and concerned, and that a stimulus would be given to his farther endeavours in the work of the ministry among them.

On Tuesday evening, the 15th March, a number of ladies and gentlemen connected with the Presbyterian Church, Hornby, waited upon their minister, the Revd. Wm. Stewart, and presented him with an address together with a purse, being the proceeds of a meeting got up under the auspices of the young men belonging to said church. Mr. Stewart feelingly and thankfully acknowledged the kindness of all concerned, and especially adverted to the conduct of the young men in thus manifesting an interest in church matters, as a token for good in after life.

ST. ANDREW'S CHURCH, MONTREAL.—From a statement of moneys contributed by this congregation, during the year 1868, for religious purposes, we learn that a sum of over \$11,700 was raised. Of this, about \$5,000 was contributed for the schemes and general missionary purposes. Over \$3,000 was paid for other than missionary purposes.

ST. GABRIEL CHURCH, MONTREAL.—The quarterly meeting of the Missionary Association in connexion with this Church, was held on the evening of Wednesday, the 7th ultimo. The entire amount collected was \$35.15, showing an advance of \$6.87 upon the corresponding quarter of last year.

Of this sum the subscribers allocated to the Widow's Fund, \$17.75; to the Home Mission Fund, \$22.50; French Mission \$7.94; and to the Bursary Fund, \$0.40; leaving a balance of \$34.85 to be distributed by the committee, which they voted as follows: \$25 towards paying for 100 copies of Mr. Croil's report, and the balance to the Synod's Bursary Fund. In the previous quarter \$40 was voted towards aiding the Dundas Church building fund.

BUCKINGHAM AND CUMBERLAND.—This charge, now vacant by the translation of Mr. Smith to Belleville, is the second in importance in the Presbytery of Ottawa, and contains 120 families, and 206 communicants. There is a good manse belonging to the congregation, and there is the additional attraction of a "bush farm" of 200 acres to be boasted of, no mean possession at the rate wood is advancing in price. During the past year the congregation raised in all \$1555.69, of which \$600 went to the payment of the minister's stipend. Ever since this charge was first organised, the intersecting of the two places by the Ottawa river must have been felt by the successive incumbents, to be a serious drawback to ministerial usefulness. There seems now, however, to be a general desire in both sections, that a severance should take place, and the matter will probably come before the Presbytery, in May. The inconvenience and danger entailed on the individual having pastoral oversight of the field as it now stands ecclesiastically, certainly afford a palpable enough argument, why a different

arrangement should be effected. But since there is abundance of scope as regards territory, and since a desire has arisen spontaneously among the people themselves, we hope soon to learn that here two laborers instead of one, are successfully engaged. In connection with this charge now vacant, we are happy to chronicle the following event illustrative of the kindly feeling entertained by the congregation, for their late pastor and family. A few friends belonging to the Buckingham congregation waited on Mr. and Mrs. Smith, at the Mause, on Tuesday the 6th day of April, and presented them, on the eve of their departure for Belleville, with a sum of money amounting to about \$60, in token of the high esteem in which they were held by their parishioners. Mr. Smith, although prevented at the time, by sickness from doing so, afterwards made a suitable acknowledgment.

VACANCIES IN THE CHURCH.—It is alarming how rapidly the vacancies in our Church are increasing in number. There are now sixteen altogether, among which are Goderich, Cumberland, Buckingham, Litchfield, Douglas, Pittsburgh, Roslin and Thurlow, Chinguacousy, Georgina, Clarke, Williams, Woolwich, Arthur, and Norwich. The serious matter is that, while the ranks of our ministers are rapidly thinning, there is little prospect of new recruits coming in to fill their places.

QUEEN'S COLLEGE ENDOWMENT IN MONTREAL.—

The following statement was read in the congregations of the Church of Scotland in this city on the 11th ult.

The College deputation (called away by their College duties) have great pleasure in stating to the congregations in Montreal, that during the partial canvass which they have been able to make, they have gained subscriptions to the endowment fund, amounting to \$17,112 79; of this sum \$10,566.20 has been received in cash, and much of that which is unpaid can be immediately realised. Many members in each of the congregations have not yet been called on. Many more desire to postpone subscribing to a later period of the year, and a large number of subscribers express a wish to be called on again, so that an opportunity may be afforded them of augmenting their contributions. The term for their revisiting Montreal the deputation leave to the ministers and committee. The deputation desire to express their pleasure and thankfulness for the very kind and cordial welcome which they have received from all those (without a single exception) upon whom they called, and for the interest and appreciation which have been universally manifested in the great work which they have taken in hand.

Subscriptions may be forwarded to the Treasurer, John Rankin, Esq., St. Helen street.

ENDOWMENT OF QUEEN'S COLLEGE.

The following is the address to the Church and country, issued by the executive committee on behalf of the College:

At the meeting of Synod lately held at Kingston, the position of Queen's College, especially as affected by the discontinuance of

the Legislative grant of \$5000, was fully considered. Under a deep sense of the importance of sustaining the Institution and with an earnest desire to increase its usefulness, it was unanimously resolved that an effort be made to endow it, to the extent of at least \$100,000. No one doubts that our Church members are abundantly able to give speedy and complete effect to this proposal, even without the assistance which will certainly be received from other friends; and it is believed that a proper consideration of the claims of the College will constrain them to exemplify that liberality which is indispensable to success.

The first step towards the founding of a Collegiate Institution was taken by the Synod in the year 1836. On the ground that the wants of the Church and the country rendered it a necessity, the project was urged with increasing earnestness until the year 1841, when Queen's College was brought into existence under its present constitution. Is there, in this day of multiplied advantages, so little of the noble spirit which animated its founders and carried them successfully through all the difficulties of their time, that the object of their laborious zeal and fostering care cannot be perpetuated?

In 1841 the College was favoured with a special exercise of the Queen's authority, permitting it to bear Her Majesty's name, and investing it, under Her Letters Patent, with the rights and privileges of a University. In the first sentence of the Charter Her Majesty declares that "the establishment of a College within the Province of Upper Canada, in connection with the Church of Scotland, for the education of youth in the principles of the Christian religion, and for their instruction in the various branches of Science and Literature, would greatly conduce to the welfare of our said Province." Shall the loyalty of Britons, especially of Scottish and Irish Presbyterians, be appealed to in vain for such contributions as will show their dutiful respect to the name, prerogative, and pleasure of their beloved Sovereign?

From the opening of the Institution until the present time the College has been attended by 700 students, and the University has placed 384 names upon its roll of graduates. Not a few of these have highly distinguished themselves, some of them in competition with students at British Universities. Many of them are holding positions of great responsibility and usefulness in various parts of the world, but chiefly in Canada. Nine are professors in Colleges. In a new country where the higher branches of learning are far from being duly appreciated, such statistics are acknowledged to be most creditable. Shall this fair record now be closed? Shall the important work, of which these figures convey but a faint conception, be brought to an end? Surely such desertion of duty, together with the loss of prestige and influence which it would cause, ought to be avoided.

The service rendered to the Church has been incalculably great. Numerous and loud as the calls for ministers at present are, it is impossible to say what the position of our Zion would have been without the College. 96 of

its students have become preachers of the Gospel, 73 in connection with our own Church of whom 63 are still labouring within the bounds of the Synod. Shall the branch of the Church of Scotland in this land, professing to inherit the faith and spirit of her venerable Parent, now practically depart from one of her most cherished principles—namely, that religion is an indispensable element in every species of education which claims to be sound and thorough—and cease to provide such means as she can confide in and control, for the supervision of her candidates for the ministry, from the commencement to the close of their College course?

Fellow Christians, arouse yourselves. "Quit you like men" Instead of allowing your College to be dismembered or weakened, be united in seeking its improvement and increasing its usefulness, by securing its independency.

W. SNODGRASS,

Convener of General Committee.

ENDOWMENT SCHOLARSHIPS AND NOMINATIONS.

Scholarships—It is proposed that each and every subscription of \$500 shall be the foundation of a Scholarship, bearing in perpetuity the the subscriber's name, and being in annual value equal to the class fees of one session, at present twenty dollars, together with such addition in money as the subscriber may at any time provide; that the subscriber shall have the right of nominating annually, during his life-time, one student who shall be entitled to enjoy the scholarship for one year and be eligible for re-nomination; and that the lineal representatives of the subscriber shall have the privilege of free tuition, one at a time, in the order of seniority.

Nominations.—It is proposed that subscribers of \$100, \$200, \$300, or \$400 shall have the right of nominating one, two, three, or four students respectively to a full course of instruction free of class fees.

DONATIONS TO THE LIBRARY.—Dominion Government 2 vols.; Sheriff Treadwell, L'Original, 13 vols. old French works; Jas. S. Hunter, Esq., Montreal, 3 vols.

DONATIONS TO THE MUSEUM.—The curator of the Museum of Queen's College desires to acknowledge, and express thanks for, the following gifts:—By Mr. W. Dunn, Galt, a whale's tooth, from Cumberland Inlet, Greenland; a Penguin's Egg, from Kerguelen's Land, South Sea; photograph of Hurd's Island, South Sea; by Mrs. W. Cowan, Galt, a Penguin's Skin; by Wm. Cowan, Galt, Indian Pipe and chisel; by Wm. Cowan, Esq., Galt, Miss Turnbull, Glenmorris, and Thos. Brown, Esq., Scarboro, Indian arrow heads; by Wm. Allan, Esq., Guelph, Iron Ore from Pilot Knob and Missouri River, and Agates from Lake Superior; also, by Wm. Ireland, Esq., 37 copper coins; Mrs. A. Macpherson, Kingston, 9 copper and two silver coins; W. C. Menzies, Esq., Toronto, 1 silver coin; Rev. J. R. Ross, 12 sea shells from African, Indian, and Australian seas; Nat. His. Soc. of St. Johns, N. B., per Dr. Dawson, a collection of fossil plants from Devonian rocks; Rev. Dr. Jenkins, Montreal, a Roman denarius; S. J. Lyman, Esq., Montreal, a specimen of asbestos.

On occasion of the sudden and early death of the Rev. Mr. Campbell, of Markham, of which time permitted only a brief notice in the last issue, the Rev. Dr. Barclay, who presided at the funeral service, and who knew the deceased very intimately, preached a suitable discourse from Job XIV, 10, and thereafter paid the following tribute to the memory of his departed Co-Presbyter.

I have thus, by considering the text under the fuller light of Gospel Revelation, been endeavoring in a few brief sentences to illustrate by my own words the solemn truth uttered so long ago by the Patriarch Job, respecting the perishable *now*, and the enduring *hereafter* of our being. But another has been furnishing a more striking illustration of the Patriarch's words, in their actual reality, by being himself stricken down in the midst of you in obedience to the universal law that "man dieth and wasteth away." The melancholy circumstances in which this sad event has happened are fully known to you whom I address. How unexpectedly have we been called to pay our last tribute of respect to the departed, whose mortal remains we have now to commit to the keeping of the grave, until that great day "when earth and sea shall give up their dead!" But a few days ago your deceased minister took part, with myself and others of his Co-Presbyters, in some Presbytery work, for which we were especially convened; and now I am called to the melancholy duty, from this pulpit where he so lately stood, to bid you give heed to the great lesson presented in the Patriarch's words, and to the fresh illustration now given of the truth that "our days on earth are as a shadow and there is none abiding."

Of your departed minister I cannot speak now as I could wish—having had scarce any opportunity since the sad tidings of his death reached me, to arrange into deliberate thought and suitable expression, what I ought to speak concerning him, to you who had so many opportunities of knowing his many excellencies—and from this pulpit too, where his manly voice had so often been lifted in the exposition and enforcement of the precious truths of the Gospel; one whose earnest words shall now be heard no more within these walls. With what ability and faithfulness he preached to you the cardinal doctrines of the Gospel, and enforced the duties of religion, and commended to you "the better part" is not unknown to you who sat under his ministry. That he was active and zealous in the discharge of his professional duties, you had many daily-recurring proofs during the three years of his ministerial life spent among you. And at this solemn moment in the presence of his mortal remains now about to be committed to "the narrow house" some lessons which he taught you of true faith and the fear of the Lord, are, I doubt not, now working in the minds and heads of not a few of you as you think that those lips from which you were wont to hear them, are now for ever sealed in death. Dealing as he did with truths decidedly pertaining to your own spiritual interests, he has assuredly by his labours here, in the Gospel which he preached with all fidelity, formed a connection that is indissoluble between

these momentous truths and your own souls, in respect of the responsibility that ever accompanies the truth of God in its mission amongst men. The living witness is silenced now. But though his earnest voice shall no more be heard within these walls, "he being dead yet speaketh." From his silent grave the echo of many earnest words of his, may yet reach the listening ear in the quiet hour of meditation, to tell anew the story of his life and labours—to testify yet for the Master whom he served—and again to stir up your minds by way of remembrance of the hopes and blessings of the Gospel and of the responsibility attached to its possession.

Surely to you the members of this congregation, the lesson is a direct and a solemn one, which the circumstances of this day address to you, with all the attendant associations and remembrances connected with his residence among you, as now at this solemn hour we are about to commit to the keeping of the grave all that was mortal of your departed minister. Little did any of us anticipate for him so short a service in the vineyard of the Lord! Who of us expected that from among brethren in the ministry, so many of whom had longer borne the heat and burthen of the day, he in the prime of life should be the first to go, adding thereby another name to the increasing catalogue of our honoured dead! Yet so it has seemed good unto Him "who ordereth the bounds of our habitation." His work here is now done, and at the Master's summons he has gone to his reward on high. Cut down in the mid-time of his days, taken away from his active labours—to him has come the unexpected and mysterious call, which has made his place here vacant now, and vacant too his place in that house of mourning whence we have just brought in sad procession his mortal remains to this place of graves—the husband, the parent, the pastor, the friend, severed by the severe stroke from bereaved family and sorrowing flock, and sympathizing acquaintances, and grief stricken kindred, and now giving for us all, one lesson more of the mortality which is the common attribute of man.

I feel that it is not in the few brief minutes afforded me, since receiving the unexpected call to take part in the sad ceremonial of this day, that I can hope properly to arrange my thoughts so as to pay a full tribute to his worth, or even to give due expression to the sentiments and sympathies of my own breast, respecting one whom I had in common with yourselves, learned by a lengthened intercourse highly to esteem. Endowed with a mind of ample powers, and well stored with the results of patient study, with scholarly habits of thought, of great activity and energy, and with a disposition and temperament that prompted him to earnest labour. Always ready to take his full share of Presbytery work, for the proper discharge of which, soundness of judgment and an enlightened regard for the welfare of the Church and for the progress of true religion are so indispensable, he did his part well in the sphere which Providence assigned him. If I can correctly interpret the minds of my Co-Presbyters, as I think I may, by the convictions with which my own mind

is moved, I would bear ready witness to the high and honourable principles that animated him in all his intercourse with his brethren in the ministry; the absence of all mean and unworthy motives, and the predominance, in all his actions, of a straightforward honesty of purpose. And now with regret we part, for ever, with one whom we had learned to respect and love—whose intercourse with us had been pleasant and profitable—and whose memory will long be cherished by us as one who took a deep interest in the prosperity of our Church in this land and spared not himself in its service.

His decease has its lesson for us all. With the sorrows of that bereaved household from which the mortal remains of the husband and the father have been carried in solemn procession to this city of the dead, it would not become me needlessly to meddle. I would not lift the veil of privacy, or expose unduly to the public gaze the grief that stirs so many sorrowing hearts around that domestic hearth on which the shadow of death has fallen. But I am sure that in offering to the widow and the fatherless there, the expression of sincere sympathy, I but utter a sentiment that fills every breast here as we now commit the dust of our departed friend to the keeping of the grave, there to sleep until the morning of the resurrection.

To those of us who have been associated with him in the ministry of the Church, this dispensation comes specially and close home with the most earnest admonition that we be "up and doing" in the work of the Lord's vineyard. One fellow laborer has been stricken down. His sun has set before even-tide. The Master has sent for him. With others of us it is still the day of active service. Let us redouble our diligence; let us take up the standard he has laid down, that by other hands it may still be borne aloft to the breeze as "the banner given to be displayed for the truth."

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 April, 1869 }
Subscriptions acknowledged to 15
March, 1869.

\$6487 91

KINGSTON.

Professor N. F. Dupuis, M.A., in full.	\$ 100 00
G. A. Kirkpatrick, " "	25 00
Wm. Irving & Son, 1st instalment on \$200.	50 00
M. Doran, 1st instalment on \$1000.	250 00
George Davidson, 1st instalment on \$200.	50 00
John Cormack, in full.	5 00
Rev. Prof. Mowat, M.A., half of 1st instalment on \$500.	62 50
Dr. Fowler, 1st instalment on \$200.	50 00
M. W. Strange, M.P.P. 1st instalment \$100.	25 00
Wm. Hay, in full.	50 00
James Fisher, 1st instalment on \$200.	50 00
Rev. Professor Murray, 1st instalment on \$500.	125 00
John Henderson, 1st instalment on \$100.	25 00
Rev. Professor Williamson, L.L.D. half of 1st instalment on \$500.	62 50
Miss L. J. Macdonald, half of subscription of \$200.	10 00

F. & J. Gardiner, in full.....	4 00	
James Macnee, "	500 00	
Wilson & Davis, 1st instalment on \$50.....	25 00	
James O. F. Ireland, 1st instalment on \$150.....	37 50	
Frederick J. George, 1st instalment on \$200.....	50 00	
Mrs. F. A. Harper, 1st instalment on \$40.....	20 00	
Mrs. Thomas Hendry, in full.....	100 00	
John Watkins, revenue.....	400 00	
The Principal, interest on \$1600.....	60 00	
The Rev. W. M. Inglis, interest on \$1000.....	60 00	
Thomas Kirkpatrick, in full.....	50 00	
Rev. Professor Mackerras, M.A., 1st instalment on \$500.....	125 00	
John M. Macfar, M.A., in full.....	100 00	
Hon. James Patton, 1st instalment on \$100.....	100 00	
S. D. Fowler, 1st instalment on \$20.....	5 00	
R. J. Cartwright, 1st " on \$200.....	50 00	
McKelvey & Birch, 1st instalment on \$100.....	25 00	
Archibald Livingston, 1st instalment on \$200.....	50 00	
L. Clements, 1st instalment on \$100.....	50 00	
Dr. O. S. Strange, 1st " on \$200.....	50 00	
Samuel Woods, M.A., interest on subscription of \$500.....	30 00	
James Davis, in full.....	100 00	231 50

OTTAWA, Local Treasurer, AND DRUMMOND.

The Governor General, 1st instalment on \$50 stg.....	\$52 00	
L. Craunell, in full.....	10 00	
Mrs. D. Cameron, in full.....	5 00	
A Friend, in full.....	500 00	
Dr. J. A. Grant, M.P., 1st instalment on \$500.....	125 00	
Andrew Drummond, in full.....	100 00	
R. Kenly, in full.....	5 00	
Rev. D. M. Gordon, B.D., 1st instalment on \$500.....	125 00	
H. F. Bronson, 1st instalment on \$500.....	225 00	
E. Bronson, 1st " on \$100.....	25 00	
Mrs. Wm. Stewart, interest on \$500.....	30 00	
James Peacock, in full.....	20 00	
Mrs. Thomas McKay, 1st instalment on \$500.....	125 00	
J. W. Russell, in full.....	20 00	
Mrs. R. Blackburn, in full.....	5 00	1402 00

NOTTAWASAGA, Local Treasurer, ARCHIBALD McDERMID.

Rev. Alex. Macdonald, 1st instalment on \$100.....	50 00	
Andrew Jardine, sen., in full.....	10 00	
Hector McAlister, jun., 1st instalment on \$12.....	4 00	
Arch. McDermid, 1st instalment on \$10.....	4 00	
John Currie, 1st instalment on \$10.....	4 00	
J. D. Laidlaw, in full.....	5 00	
John McQueen, 1st instalment on \$6.....	2 00	
Charles McEachern, in full.....	2 00	
Coll. Campbell, 1st instalment on \$1.....	1 00	
Alex. Campbell, 1st " on \$1.....	1 00	
Angus Darrach, 1st " on \$1.....	1 00	
Richard Madill, 1st " on \$5.....	5 00	
Allan Macdonald, 1st " on \$6.....	2 00	
James McQueen, in full.....	1 00	
John Alger, "	0 50	
Peter McDermid, "	1 00	
William Smith, "	1 00	
John Smith, "	3 00	
Alex. Robertson, "	1 00	
Patrick Taylor "	5 00	
John Kelly, 1st instalment on \$6.....	2 00	
John McKee, 1st instalment on \$6.....	2 00	
Alex. Buis, 1st instalment on \$15.....	5 00	
David McVilvie, in full.....	2 00	
John McMureby, 1st instalment on \$15.....	5 00	
John McGillivray, 1st instalment on \$6.....	2 00	
A Friend, in full.....	2 00	
John Taylor, 1st instalment on \$6.....	2 00	
Wm. McLeod 1st "	1 50	
Mrs. McDuffie 1st "	1 00	
John Campbell, in full.....	1 00	
W. J. Frame.....	5 00	157 50

PETERBOROUGH.

Judge Robert Dennistoun 1st instalment on \$100.....	700 00	
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MONTREAL. Local Treasurer, JOHN RANKIN,

John Rankin, 1st instalment on \$1000.....	500 00	
Alexander Buntin, in full.....	1000 00	
John H. Larmouth "	10 00	
Robert Muir "	500 00	
D. J. Greenshields "	500 00	
William Kinloch, 1st instalment on \$500.....	250 00	
James Johnston, 1st instalment on \$100.....	250 00	
John Smith, 1st instalment on \$500.....	250 00	
Alex. Urquhart " on \$500.....	250 00	
Thomas Pator, in full.....	250 00	
Robert Leckie, 1st instalment on \$250.....	100 00	
Mrs. Neil McIntosh and family 1st instalment on \$150.....	50 00	
John Frothingham, in full.....	200 00	
George Templeton, 1st instalment on \$50.....	25 00	
A Friend, in full.....	50 00	
Alexander Mitchell, in full.....	100 00	
Thomas Peck, in full.....	100 00	
Walter Benny, in full.....	100 00	
D. P. Beattie, in full.....	25 00	
James S. Hunter, 1st instalment on \$100.....	50 00	
Mrs. Law, Senr., in full.....	100 00	
Henry McKay & Co., 1st instalment on \$100.....	50 00	
John Binmore, in full.....	100 00	
James Fairie, in full.....	100 00	
William Darling, 1st instalment on \$150.....	50 00	
Robert Benny, in full.....	50 00	
William Reid, 1st instalment on \$100.....	50 00	
Kenneth Campbell, in full.....	50 00	
Charles Legge, C. E., 1st instalment on \$50.....	25 00	
A Friend, in full.....	50 00	
Alexander McGilbon, in full.....	100 00	
A. W. Ogilvie & Co., in full.....	100 00	
A. Walker, in full.....	100 00	
James Benny, in full.....	100 00	
George W. Campbell, M.D., in full.....	100 00	
James Drummond, in full.....	100 00	
Sir W. E. Logan, in full.....	100 00	
Donald McAdie, in full.....	10 00	
David Crawford, in full.....	10 00	
Mrs. Hew Ramsay, in full.....	30 00	
Robert Ramsay, in full.....	20 00	
G. & J. Moore, in full.....	40 00	
St. Paul's Sabbath School in full.....	25 00	
G. W. Beattie, in full.....	25 00	
Whitehead & Ross, in full.....	40 00	
John Kay, in full.....	10 00	
D. Fraser, in full.....	10 00	
P. Larmouth in full.....	20 00	
John Cowan, in full.....	20 00	
James A. Cantlie, in full.....	20 00	
A. Ewar, in full.....	25 00	
James Jack, in full.....	50 00	
A. Boyd, in full.....	50 00	
John Lewis, in full.....	25 00	
A Friend, 1st instalment on \$50.....	10 00	
Mrs. John Aitken, in full.....	50 00	
Alexander Beirram, in full.....	5 00	
Miss Armour, in full.....	20 00	
George Denholm, 1st instalment on \$30.....	10 00	
Mrs. Thomas Wilson, in full.....	20 00	
J. A. Perkins, Junr., in full.....	20 00	
Mungo Ramsay, in full.....	20 00	
William Grant, 1st instalment on \$20.....	10 00	
Mrs. Fred. Lawford, in full.....	25 00	
Grace Lawford, in full.....	1 00	
John Bowring Lawford, in full.....	6 00	
Charles A. Lawford, in full.....	6 00	
John Boyd, in full.....	10 00	
Charles Rose, in full.....	5 00	
Robert Tait, in full.....	5 00	
David Macfarlane, in full.....	50 00	
W. Kerr Tr., in full.....	5 00	
Miss Acres, in full.....	5 00	
A Friend, in full.....	10 00	
George Macdonald, 1st instalment on \$20.....	15 00	
D. Fleming, in full.....	10 00	
R. H. Carmichael, in full.....	5 00	
William Hendrie, 1st instalment on \$15.....	5 00	
Henry Robertson, in full.....	10 00	
E. B. Carmichael, in full.....	10 00	
James Macfarlane, in full.....	5 00	
John Allan, in full.....	5 00	
J. Burnett, in full.....	20 00	

James Macdonald, 1st instalment on \$15.....	7 50
William Stenhouse, in full.....	10 00
J. Bissett, in full.....	20 00
George Graham, in full.....	25 00
E. Billings, in full.....	10 00
Cash.....	1 00
Cash.....	1 00
Cash.....	2 00
J. T. Swanston.....	1 00
David Cunningham, 1st instalment on \$5.....	4 00
John Cunningham, in full.....	2 00
Mrs. D. Hood, in full.....	10 00
John Sharpe, in full.....	10 00
R. Fairbanks, in full.....	2 00
Cash.....	5 00
Walter Roach, in full.....	10 00
Charles F. Ireland, B.A., in full.....	5 00
Cash.....	10 00
D. J. Macdonald, in full.....	10 00
Miss Mary Birss, in full.....	5 00
A Friend, in full.....	10 00
Hugh Allan, in full.....	15 00
Mrs. & Miss Dow, in full.....	10 00
John L. Morris, in full.....	10 00
A Friend, in full.....	10 00
William Christie, in full.....	10 00
John Fraser, St. Sulpice Street, in full.....	10 00
Peter Robertson, in full.....	50 00
D. Gorrie, in full.....	50 00
John Macdougall, in full.....	50 00
James Urquhart, in full.....	10 00
C. Handyside, in full.....	5 00
W. D. Hamilton, in full.....	20 00
Rev. Andrew Paton, 1st instalment on \$50.....	50 00
Colin Russell, in full.....	50 00
James Thomson, 1st instalment on \$50.....	25 00
Jackson Rac, in full.....	20 00
St. Matthew's Sabbath School, in full.....	10 00
J. A. McPhee, 1st instalment on \$15.....	5 00
Angus Grant 1st instalment on \$20.....	10 00
W. Bowman, in full.....	5 00
A Friend, in full.....	10 00
Matthew Campbell, in full.....	20 00
A. Selater, in full.....	5 00
David Kilgour, in full.....	5 00
William Hood, in full.....	5 00
James Robertson, in full.....	20 00
John McPhail, in full.....	5 00
Charles Esplin, in full.....	10 00
Mrs. Aitken. (Griffintown) in full.....	12 00
Mrs. Leslie, in full.....	5 00
William Ewing, in full.....	10 00
E. Bewie, in full.....	5 00
A Friend, in full.....	5 00
Thomas Watson, clerk, in full.....	2 50
David Fraser, in full.....	5 00
D. Somerville, in full.....	4 00
McTavish Brothers, in full.....	25 00
Mrs. Macdonald, Belmont Street, in full.....	20 00

Hugh Brodie, 1st instalment on \$50..	25 00
James Spier, in full.....	10 00
Mrs. J. Wardlow, in full.....	5 00
M. C. Dawes, 1st instalment on \$10..	5 00
	10316 20

TORONTO, Local Treasurer, JAMES MICHIE.

James Maclellan, B.A., 1st instalment on \$500.....	125 00
FREDERICTON, N. B.	
Rev. Professor Jardine, B.D., Sc.D., in full.....	50 00
Total,	\$22149 94

MINISTER'S WIDOWS' AND ORPHANS' FUND

Beckwith, per Rev. Walter Ross.....	\$13.00
Vaughan, " Wm. Aitken.....	12.00
Markham, " John Campbell, additional.....	3.00
Chelsea, " James Sieveright.....	12.00
Ottawa, " D. Gordon.....	36.00
Erin, " D. Strachan.....	7.00
North Dorchester, per Rev. James Gordon.....	13.00
New Market, " John Brown.....	12.00
Port Hope, " Wm. Cochrane.....	11.00
Oxford, " Hy. Canning.....	3.00
Hemmingford, " James Patterson.....	13.50
St. Gabriel's Church, Montreal, per Rev. Robt. Campbell.....	41 00
Glencoe, per Rev. J. M. McLeod.....	6.00
Smith's Falls, per Rev. Solomon Mylne.....	16.00
Simcoe, per Rev. M. W. Livingstone.....	15.00
Beechridge, per Rev. John McDonald.....	9.00
Priceville, " Donald Fraser.....	12.00
Owen Sound, " Duncan Morrison.....	19.00

J.S.—In last acknowledgment, Russelltown per W. Masson, \$15, should have read Ormstown per W. C. Clarke.

THE SYNOD'S SCHOLARSHIP AND BURSARY SCHEME.

Cornwall, per Rev. Dr. Urquhart.....	\$40.00
Beckwith, " W. Ross.....	10.00
Tossorontio, " A. Maclellan.....	10.00
Vaughan, " W. Aitken.....	5.00
Ormstown, " W. C. Clarke.....	12.00
King, " J. Tawse.....	3.00
Nottawasaga, " A. Macdonald.....	4.00
West King, " J. Carmichael.....	1 00
St. Paul's, Montreal, per A. Macpherson, Esq.,	120.00
Chatham, Ontario,.....	10.00
Dorchester, ".....	5.00
St. Gabriel Church, Montreal, per Rev. Robert Campbell.....	18.00

JOHN PATON, Treasurer.
Kingston, Ontario, 15th April, 1862.

FRENCH MISSION FUND.

St. Gabriel Church, Montreal, per Rev. Robert Campbell.....	14.00
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ARCH. FERGUSON, Treasurer.
Montreal, 20th April, 1862.

Correspondence.

QUEEN'S COLLEGE ENDOWMENT.

To the Editor of the Presbyterian.



IR.—I had occasion to return from Brockville to Kingston on the 13th March, and to remain there until the close of the following week. Professor Mackerras, spent this interval among the congregation of Smith's Falls, where he met with a kindly reception from the minister and his people. The state of the weather and roads was very adverse to the

work, but with his usual perseverance he succeeded in waiting upon almost all the members of the congregation, and in obtaining subscriptions to the amount of about \$700. The Rev. Mr. Mylne, has since informed us that this has been increased to nearly \$800, and the probability is that, a still further increase will be made. By those who know the congregation this will be considered a liberal contribution.

On Friday the 19th March, we proceeded to Montreal, where on the following day we met the Rev. J. D. Macdonnell, of Peterboro, at a clerical council of peace in the house of Dr-

Jenkins. We had engaged him to join us in our visit to the city, and both on Sabbath and at the meeting on Monday evening after, he ably assisted us in our mission. In respect of numbers and wealth, Montreal is known to be the great stronghold of our Church, and on this point many of our Western friends had permitted themselves to indulge in high, some of them in rather exaggerated notions, not so much of what *might*, as of what *would*, be done there: others, better informed and more considerate of circumstances, both common and special, were contented to entertain more moderate views.

We preached to large audiences on the 21st, and on the following evening we were favoured with what was generally allowed to be the largest week day union meeting of our people ever held in Montreal, in connection with an object of general interest to the Church. I never saw a better. The same evening, after the meeting, in the house of an old friend, the testing point was hopefully touched, by our getting three subscriptions of \$1000 each. Next morning the canvass was begun, and it was continued, with little interruption, for a fortnight, day by day, except on the Sabbath, when rest was kindly offered to us in a change of work which of course we accepted.

The result was the obtaining of subscriptions to the amount of \$16612, which was increased a day or two after we left to \$17112, by one subscription of \$500, being the ninth of that denomination on our list. The value of this result is much enhanced by the very agreeable feature that the subscriptions payable by instalments are comparatively few and the instalments themselves in most cases confined to two. Considerably over \$10,000 has been paid.

In further judging of the pecuniary fruit of

our mission it should be known that by all accounts, a season of such commercial depression as the present, has not passed over Montreal for very many years. It must also be noted that a large number of friends were not waited upon for want of time. To these an opportunity of subscribing will be given probably in May. Further, some gentlemen, who will no doubt give liberally, were abroad at the time of our visit. And finally, not a few on whom the extreme dullness, or rather adversity, of the times has pressed with particular severity specially requested a few months delay, in the hope that they will be better able to show their interest in the cause satisfactorily to themselves.

We were received by all with the utmost kindness. Here as elsewhere friends belonging to other churches liberally helped to cover our subscription sheet. We cannot recall the least unpleasantness in our prolonged experience of a kind of business which is usually regarded as very unpleasant. No positive refusal was given, at least we cannot remember that one was taken. A memorandum of promises to give, and of encouragements to hope for, a renewal of subscriptions has been taken, and it cannot be called a short one. We have no doubt that the amount will yet be a good deal in excess of \$20,000.

In a very different spirit from that which finds expression in the common adage, "Beggars must not be choosers" we record our satisfaction and gratitude for the exceeding kindness we experienced. For whatever else might be said we must fall back upon the importance of the object of our humble advocacy.

Your obedient servant,

W. SNODGRASS.

Queen's College, 18th April, 1869.

Articles Communicated.

FRAGMENTS OF HISTORY.



F. of the present day are making history, let us see that none of it be lost." So says a voice from Owen Sound, and so say we. The time for writing the history of the churches in Canada, or, the church history of Canada, if you will, is not yet, but, it will come, and then, every well authenticated fragment, stamped with its true value, will find its proper

place, and all fitly framed together, will, centuries hence, have an interest attached to them that we little think of. After years of importunate seeking gathered from North, East, and West, I am the possessor of a complete set of the Presbyterian from its commencement, and these one and twenty volumes, neatly bound "in sheep" are of more value in my estimation than,—well, I will not condescend to figures, but this I believe, that much as I prize them, there will be something decidedly wrong with my children's children, if *they* do not think much more of them even than I do.

In blissful ignorance they may possibly dub "the old man" a *bibliophile*, and expatiate with admiration on his careful habits, never knowing, unless they read this confession, that up to the year 1860, the Presbyterian was had in estimation by their "forebears" chiefly for the sufficient store of *wrapping paper* which its ample pages provided, for, in no other way can I account for the total disappearance of the first twelve volumes, each number of which I am sure came into my possession, as regularly as the first day of the month came round; this last, a fact, let me say it in a whisper, which the "conductors" of to day would do well to note. If one of "the common herd" thus early and highly prizes the possession of these volumes, to the future historian they must become *invaluable*. He would give his eyes almost, to have as faithful a chronicle of past events from the time that old Mr. Henry began to preach to the Cameronians in the Jesuit's barracks at Quebec: but as that he cannot have, by all means let us do what we can to lighten his labours, and save a little of the midnight oil and the racking of brain in search of little "missing links." It is not too late to recal and preserve much of our Church history that now lives in treacherous, and, at best, fading memories. There are many aged members, lay as well as clerical, who are, perhaps unconsciously, depositaries of interesting historic data. Such could not spend a little of the evening of their days more pleasantly and profitably than by jotting down for the benefit of posterity, a summary of their early recollections of men and things connected with the Church. We should like, for instance, to know a great deal more about the late Dr. Harkness, than has found its way into print. He was for fifteen years the minister of St. Andrew's congregation, Quebec, and was no ordinary man. There must be many still living, who knew him, and who could give us, if not his photograph, at least such a pen and ink sketch as would interest us all very much. An elaborate and valuable memoir of his predecessor Dr. Spark, is to be found in the pages of the "Christian Examiner" for 1837, from the ready pen of Dr. Wilkie, at that time teacher of classics in Quebec. From his worthy name-son, if I am not greatly mistaken, might be obtained a like full and faithful record of the life and ministry, not excepting the eccentricities, of Dr. Harkness, and so with others.

Into this train of thought, I have probably drifted at this particular time by reason of a circumstance which corroborates what has been advanced with regard to the memorative desideratum referred to. In October last I received a letter from a gentleman in Nova Scotia, whose attention had been arrested by the following passage in the church agent's report for 1866, page 75. "The Rev. Alexander Fletcher, a minister of the secession church in Scotland, was subsequently employed for a few years, first at Williamstown, and afterwards at Martintown and its neighbourhood &c." "Sometime between 1815 and 1819" says my correspondent, "a minister of the same name, a *licentiate of the Church of Scotland*, on his way to Canada, landed in Pictou at which place he remained four weeks, and preached four Sabbath days. He was the first clergyman of the Church of Scotland, that ever preached here. He was quite a young man, spoke Gaelic, and his preaching in that language was eminently effective and popular. The few sermons he delivered during his short stay are still remembered with fond delight by those now living, who had the good fortune of hearing him. His youthful appearance, his gentlemanly conduct, the shortness of his stay, and, particularly his preaching, made a singularly deep impression in favor of the Church of Scotland, and the people being dissatisfied with the existing state of things, set immediately about getting clergymen from the parent Church. We never heard of this young man after he left us. The name and the time mentioned seem to indicate the same person will you do me the kindness to make some further inquiries? &c." It may be stated that the information given in the printed report was obtained from an aged member of the Church in Martintown, who confessed to an uncertain recollection of all the circumstances connected with the pastorate of Mr. Fletcher, but whose testimony appears now, in the light of indubitable evidence, to have been in the main, correct. For long I was baffled in my enquiries and had given up hope of eliciting additional details, but, when visiting Plantagenet, this winter I was informed by Rev. Mr. Scott that a brother of the late Mr. Fletcher, is still alive and is a member of his congregation in Plantagenet. I had not time to call upon him, but the minister kindly undertook to see him and obtain the desired information. Of this person Mr. Scott writes "Mr. Kenneth

Fletcher is now 81 years of age. He is blind and very infirm, but being a genuine Christian bears his affliction with resignation. "He came with his brother to Nova Scotia and thence accompanied him to Canada." Mr. Kenneth's statement to Mr. Scott is of the tenor following. The Rev. Alexander Fletcher was a native of the Isle of Skye, he studied two years in the University of Glasgow, completed his theological education at the University of Edinburgh, was licensed by the Presbytery of Edinburgh, and very soon thereafter, in the year 1816, went to Nova Scotia, with the intention of remaining in that province, being dissatisfied, however with the state of matters ecclesiastical, then he proceeded to Canada and took up his residence at Williamstown in Glengary whence he removed to Martintown of which charge he was ordained the minister in the year 1820, by "the Presbytery of the Canadas." This ecclesiastical court was composed chiefly of ministers of the associate Church of Scotland and was dissolved at the end of two years after its formation, giving place to the "United Synod of Upper Canada;" The officiating clergymen at Mr. Fletcher's ordination were the Rev. Mr. Sommerville of St. Gabriel's, Montreal, Mr. Bell of Perth, and Mr. McDowal, of Fredericksburgh, the two last named having been ministers of the associate Church of Scotland or, as it is commonly called "the secession Church," which sufficiently accounts for the impression remaining on the mind of my informant that Mr. Fletcher himself was a member of that church. Thanks to our Nova Scotian friend we now make the correction, and claim him as a legitimate son of the Kirk. Mr. Fletcher remained *in* years in Martintown, the date of his resignation is therefore *one year later* than that named in the report. No reason is assigned for his demitting the charge at this early period of his ministry, he did, however resign and remove to his brother's residence in Plantagenet where he employed himself for sometime in teaching a few young men classics, his pupils boarding with him. During this period he preached regularly in Plantagenet, and, when after a time he discontinued teaching, he officiated ministerially in Cumberland and Lochaber until a short time before his death which occurred in Plantagenet in the year 1836, at the age of 45.

Our thoughts being now in the direction of Glengary, perhaps I may be allowed to add one more item which I know will be

interesting to those readers of the Presbyterian who are acquainted with the past history and present position of the congregation of Lochiel. I will not open up old sores by alluding to the trials and disappointments that during a long succession of years had almost disheartened a people loyal and true to the auld Kirk. "It is a long road that has no turning" and there is reason to hope and believe that brighter days are yet in store for Lochiel; "Let Ossian forget her grief. The mists of the lake arise. Gray they spread on that hill, the rushy dwelling of roes. From the mist shall my king appear!" In slightly anticipating history we need not in this case, the prophetic vision of the seer, we simply record the fact that in the township of Lochiel a large, beautiful, and durable structure is on the eve of completion which will (D. V.) at a very early date be consecrated to the worship of God. The event is one which will be celebrated with glad thanksgiving to that good providence by which persevering effort has been brought to a happy consummation. A detailed statement of all the facts connected with the case having been transmitted to the colonial committee of the Church of Scotland along with an application for a "grant in aid," the committee with characteristic discernment have marked their appreciation at once of the loyalty and liberality of the applicants by regarding the case as an exceptional one, as is attested by their resolution to give the sum of £120 sterling towards the liquidation of the liabilities incurred in construction. This generous treatment will doubtless prove an incentive to the congregation to put forth such further exertions as will wipe off the last farthing of debt, for a condition of all grants for the committee contains a proviso to the effect that the sum contributed by them must be shown to be sufficient to free the edifice from all pecuniary encumbrances. It is no more than right to state that this hopeful aspect of affairs has been mainly brought about through the self-denying and unwearied efforts of the present minister of the charge, who is the *fourth*, who has been inducted since 1854. At the time of Mr. Darroch's settlement in 1861 the old wooden Church had become quite unfit for occupation and steps were then initiated for the erection of a larger and a better one. Mr. Darroch resigned in 1865, leaving the walls of a new Church completed and roofed in. In bringing the work to this stage the sum of \$5250 had been expended: of this sum the congrega-

tion contributed \$1600 : assistance *ab actra* amounting in all to \$1760 was also received, the remaining sum of \$1890 was obtained by loan, several of the farmers having mortgaged their lands in security. Disorganization followed on Mr. Darroch's removal. The people lost heart in the good work, interest was allowed to accumulate on the borrowed money, and so remote seemed the prospect of obtaining another minister that many felt almost as though they must abandon the enterprise in despair. So hopeless indeed had the state of matters become that when Mr. McKay was inducted in December 1867, the Presbytery of Glengary, yielding to the earnest solicitations of the people of Lochiel and those of the adjoining vacant congregation of Dalhousie Mills, reluctantly consented that his services should be, for a time, equally divided betwixt them. In no other way did it seem possible to sustain a minister in this spiritually destitute locality. Hence Mr. McKay's services are at present spread over an area of nearly thirty miles square: involving an amount of labour which it is difficult to form a correct idea of. Though such an arrangement cannot possibly be continued for any length of time, meanwhile, the good work to which we have referred has been accomplished. The Church has been completed, a detailed description of which is reserved till a more convenient season. During the past summer an additional sum of \$2400. was paid by the congregation to carry on the work. The debt however previously incurred, and which presses heavily on the individuals whose farms are mortgaged, is still to be provided for. About \$1500, in all will be required, *i. e.* about \$900, over and above the part promised by the Colonial Committee. I have been thus particular in regard to the financial position of this Congregation, as I have no doubt that friends of the Church in different quarters may shortly be asked to give the people of Lochiel "a lift," and if the assurance of an anonymous writer is worth any thing it is given without hesitation, that it will be difficult to find a case respecting which the paraphrase of Scripture embodied in the book of Common Prayer is more appropriate: "Charge them who are rich in this world, that they be ready to give, and glad to distribute: laying up in store for themselves a good foundation against the time to come, that they may attain eternal life"

THE CHURCH OF SCOTLAND IN SCOTLAND.



THE first duty which a church must perform is to supply means of grace and Christian instruction to its own membership. This accomplished, its sympathies and energies must flow out towards those living in comparative heathenism in the immediate neighbourhood. That there may not live a single soul in ignorance of the great gospel truths is one object in the establishment of national churches. To accomplish this, Scotland was divided into parishes, over each of which a minister was ordained, whose duty it should be, not only to preach the gospel to all who might come to listen to him, but to carry it to the homes of the feeble, the careless, and the godless. To meet the wants of a growing population, the home missionary work had to be undertaken, to which, in its successful character, we alluded in last number. So long as this home missionary spirit lives, the Church of Scotland has one essential element of true energy. But that the Church may occupy a true position in the present age, there is demanded not only earnest minds to do the daily work of parochial agency, but also many minds of the largest grasp, of the clearest views, and far-reaching foresight. There must be found men not only in earnest, but possessed of that intellectual power and cultivation which will enable them, successfully, to grapple with the great questions of the day, and to guide and direct public opinion, that the world shall feel that the ministry of the Church of Scotland is a living power, stamping its impress upon the life of humanity. Unless among her clergymen there be found at least a few such minds, Scotland cannot longer be found wielding that influence, which she has exerted in the past, and her national church must be shorn of some of its well-earned glory. While we look back with reverence to the work in this direction, of many of her illustrious dead, while we entertain the highest admiration for that large hearted christianity which they displayed, and the majesty of the intellectual power which they possessed, we would be unwilling to write "Ichabod" on the record of the present. For we feel that, to meet the emergencies of the time, to take their places on the rolls of names which Britain honours, there have

arisen men whose abilities and works are doing much to sustain the honourable character which the Church has already reached. Our only wonder is, that amid the numerous duties which her ministers have to perform, there should be found so many, who are capable of holding a distinguished position in the literary, scientific, and political world. Many names we might mention which are known not only in Scotland, but are respected and revered wherever the English language is spoken, or English thought is studied. All honour to those whose names have not merely a local reputation, but are making Scotchmen feel proud of their Mother Church under every clime, and are in their exalted sphere exerting an influence for good which can scarcely be measured. Not the least illustrious is that name, which has now been identified with the Indian Mission of the Church of Scotland. As a new test of her life and vigour, has this mission been undertaken. With its success, her honour and her vigorous life are bound up. To its magnitude and importance the Scottish spirit has scarcely as yet been aroused. Into it there is daily by the enthusiasm of its chief, a deeper interest been thrown. For the sake of the world, for the sake of India, for the sake of the Church of Scotland herself, we rejoice that her heart is

going out in this foreign missionary direction. New circumstances are calling her to this work, as clearly and as plainly as ever she was called to work in the home-field. And as we believe in a God who gives us work, as we believe in the Spirit of Christ dwelling in the souls of the people of Scotland, so we believe in the slow but certain success of an undertaking which has been so nobly begun in our Indian Empire.

Although we in Canada are to be regarded as still a Missionary field of the Church of Scotland although our great work must be in the direction of Home Missions, yet with a feeling of gratitude for the aid and generous sympathy which the Mother Church has so constantly extended to us, as we have sent men to that Indian scene, would it not be right in a far larger degree than hitherto, to show our deep interest in this Heaven-appointed work, by occasional, if not annual contributions to the Indian Mission fund? It is easy to express admiration and sympathy, but by our deeds must we be known; and what have we done to send the gospel to the Heathen? If we are too young to undertake a mission of our own, we can certainly do far more to aid one which commands our confidence and appeals to all the feelings of our Christian hearts.

The Churches and their Missions.

INAUGURATION OF NEW ST. ANDREW'S CHURCH, PICTOU, N. S.—The opening services in this elegant and commodious edifice were conducted, in the morning by Rev. S. McGregor, in English and Gaelic, and in the afternoon by Rev. A. W. Herdman. The discourses of the Revd. gentlemen were very appropriate, and unusually able and eloquent. Mr. Herdman gave some interesting information in regard to the church now vacated. It was built upwards of forty years ago, and, during that time, its walls had echoed back the eloquence of some of the most brilliant men that adorn the church of the mother country.

A sermon was delivered in the evening by the Rev. Wm. Phillip, of the Albion Mines, and before commencement of the services the building was filled to its utmost capacity. Not only were all the seats occupied, but the aisles upstairs and down were lined with a double row of benches all crowded with eager listeners. Over thirteen hundred persons were present. The speaker, after the opening hymn and prayer and the reading of his text, proceeded to the elucidation of his subject—the Cross, and its power to raise fallen Humanity. In speaking of the means by which the Cross was to be

preached to men, Mr. Phillip, alluding to the erection of the church, forcibly combatted the utilitarian views entertained by many, and highly commended the spirit which had reared such an elegant temple for the worship of God. The whole discourse, replete with beautified thoughts and striking imagery, was heard with profound attention.

The building in beauty of design and finish, will compare favourable with any church in the Province. The pews are constructed without doors. Perhaps the only fault is the narrowness of the entrance. The "storied windows richly dight, casting a dim religious light," in some measure cause that indefinable feeling of mysterious awe, inspired by the old Cathedrals of England, France and Germany, and call up vividly before the mind those solemn temples—in which our Gothic ancestors in the German forests worshipped the Great Unknown.

Rev. T. G. Smith, of Fond du Lac, Wis., lately of Melbourne, E. T., has been recalled to the pulpit of the Willow Creek Church, in the Presbytery of Chicago, a congregation composed entirely of Presbyterians from Scotland, and

one of the largest in membership in Illinois.—
American Presbyterian.

BRITISH COLUMBIA.—Now that the annexation of the great North West to the Dominion of Canada, is all but an accomplished fact, everything relating to that country will have an additional interest to us. The probability is that ere many years have elapsed, those regions will have become populous, and it behoves the Kirk, both at home and in this country, to awake like other denominations to her duty and interest with regard to them. The attention of the Synod has been frequently drawn to Vancouver's Island, and British Columbia, as fields of labour, which it is our duty to cultivate; but with the new relations into which we are likely soon to enter with these remote colonies, it will become imperative on us to extend our operations in that quarter. It is to be hoped the Synod next month will take up the subject, and perhaps appoint a deputation to visit these provinces.

St. Andrew's Church.—The following account of the first meeting held in the new church in Victoria is taken from the "British Colonist."

The new structure for this congregation being nearly completed, the annual assembly of the congregation and their friends was held within it on Wednesday evening, prior to its dedication. The beauty of its exterior has been marked by all, but this was the first opportunity many had of observing the gracefulness of the interior. Conspicuous among the decorations, was the symbol of the Church of Scotland, the burning bush, with the usual motto. Eleven large tables were laid out by the ladies of the congregation, and surrounded by six hundred guests.

The Chair was taken about seven o'clock by the minister, the Rev. Thos. Somerville, M.A., who was supported by the Hon. John Robson, and Messrs. Alex. Munro, J. Bissett, R. Wallace, A. R. Robertson, L. Franklin and James Gillon. The 100th Psalm having been sung by all together, a long hour was pleasantly spent in the discussion of tea, cakes, &c., when the Rev. Chairman said, that he took the presence of so many as an evidence of the general good will to their congregational efforts, and the reasonable pride which the community felt in the last erected public edifice. Without the encouragement of any public reserve or even a vacant lot, the managers had succeeded in raising, in enduring material, a church which would be a creditable improvement to the city. Ruskīn had termed architecture 'crystallized poetry,' and he was of opinion that the poetry of Mr. Tiedeman's design had been well crystallized by Messrs Hayward & Jenkinson the contractors. The managers and himself were exceedingly thankful that ever since that beautiful day in August when the foundation stone was laid, it had gradually risen up, and now approached completion without a single accident or unfortunate interruption.

A. R. Robertson, Esq., being called upon, said, that the audience would allow him all the latitude of after dinner speeches. He felt that if he treated of any of the staple topics it might be said his speech was an old one

There is no doubt that Confederation will sooner or later take place, and he would say a few words on the embryo literature of the Dominion. The achievements of their great men in the field of letters constituted the crowning glory of the older countries. He could not yet point to such illustrious names nor to men who had done so much to expand the empire of human reason. He would, however, mention some who had talents, which, under more favorable circumstances, would have placed them in the very highest position. The speaker then went on to explain that the disparity was entirely due to the want of a class in new countries to devote themselves to study, and the want of such means of education as galleries of art, museums, &c, the result being, that while education is more generally diffused in new countries, it seldom attains such a high degree of excellence. Rich prizes, such as knighthood, were held out to authors in Britain, which did not exist in new countries. He then referred to Dominion authors, the hon. D'Arcy McGee as a historian, and spoke of several poets, Baxter, Mackay, Paterson and others, and concluded by reading several very interesting extracts.

Hon. J. Robson, of New Westminster, was here introduced by Mr. Somerville. He said that he was that strange animal from that little fishing village on the banks of the Fraser, so often graphically described by his sincere friend Mr. Higgins, in the Colonist, (laughter) and that after landing he was met by Mr. Somerville who told him that he wanted him to come and make a speech—he wanted to "trot him out" (a laugh). He paid a high compliment to the noble building in which the gathering was assembled, to the Presbyterians as a body, and to the energy and perseverance and faith which had raised the structure to its present proportions.

The Chairman, in referring to Mr. Robson's speech, expressed the hope that they might soon have a general and uniform system of Education. He was sure that the country districts would give half for their schools if there was any system which would supply the other half. He understood that a public system, the same in Cariboo as in Comox, would require all the force of Government to carry it out. He had occasion to know that the subject was under consideration, and perhaps that force would be applied. There were no doubt difficulties in the way, but still it was much to be regretted that whilst there was a Missionary School for Indians in Cowichan, there was no public school for the white children there or elsewhere. He felt deeply on the subject and in his opinion no act of this Session could possibly bind the hearts of the people more to the Colony and its Government than a Public School Act. (These remarks were received with unanimous approval.)

CHURCH OF SCOTLAND COMMISSION.

THE SCOTCH EDUCATION BILL.

A special meeting of the Commission of the Established Church General Assembly, convened in accordance with a requisition, was held at Edinburgh for the purpose of considering

the Scotch Education Bill recently introduced into the House of Lords by the Duke of Argyll. There was a large attendance of members.

Dr. Cook (Haddington), convener of the Education Committee, said—When establishing a national system it would be an injustice—he had no hesitation in saying it—not to make reference to the Roman Catholics. It would be absolutely necessary that some provision should be made for the children attending Roman Catholic schools; and one naturally enough suggested itself. It was proposed in the bill to adopt certain schools; and he could see no reason at all why, to such a clause as he suggested, there should not be an addition made, indicating exception in the case of adopted schools which had been maintained and were supported by the Roman Catholic Church. He hoped the Commission did not imagine he was going the way of a great many people—to the Church at Rome. (Laughter.) He had never been in the habit of saying many harsh things about the Church of Rome: and some persons who once did so had abandoned the practice, for what reason was best known to themselves. (Laughter.) Whatever might be thought of the Church of Rome, it was but right that, in a matter of this sort, that Church should have fair play; and if they could get the Government to consent to insert such a clause as he had indicated, it might be well. At the same time, he was bound to say that when he made the suggestion in London he was met with the statement that such a clause would not be inserted. But he believed that if the Free Church came forward freely and unreservedly with the Establishment to contend for the Christian teaching once delivered to their fathers, they should be able to overcome opposition. (Hear, hear.) He had not very much hope that if they hung back and did not give a certain sound on the subject they would be able to accomplish the great object. In regard to the managing committee, he considered that if the bill passed in its present form the committee would be composed of men who would not be the fittest, but who might think themselves the fittest—(laughter)—or of men chosen by some political or ecclesiastical cliques to represent their peculiar opinions. (A laugh.) He thought the committee should consist, one-half of heritors, appointed by the general body of heritors, and one-half of tenants, appointed by the general body of tenants. If the ecclesiastical element, which was necessarily an educated element, were purged out, provision must be made for supplying its place by educated gentlemen. (Hear, hear.) In connection with this point, he was told in London it was a matter of detail; and the Duke of Argyll said he had no objection, he should communicate with him again upon it from Scotland. Another important point was that which related to the conversion of the parish schools. It would be satisfactory to the Church of Scotland if the proposal on this head were waived—if the schools of Scotland were left unconverted. (Laughter.) He could not say he had much encouragement to hope this would be the case. Nevertheless, they might try. (Hear, hear.) A great many conversions might take place for no other purpose than that of turning out the parish minister.

In each case of conversion—if conversion was to be carried out—he thought the parish minister should be a member *ex officio* of the Managing Committee. (Hear, hear.) As to assessment, he considered that the rate should be limited, and only imposed after a parish had been examined and all the schools connected with the Privy Council existing in it considered as an element in the question. The bill proposed that from the date of it passing into an Act no school founded at the end of two years should be a national school. He would simply say, in reference to this, Do not lay down any such absolute rule. (Hear, hear.)

Mr. R. H. STEVENSON, Edinburgh, moved—“That while the Commission are more desirous that the influence of the Church should be given to extend education to the children of every class of the community, and thus far approve of the bill and of many of its provisions, they feel constrained to object to it in its present shape—(1st) Because it makes no provision for securing the inestimable benefit of religious instruction, which the Church of Scotland has ever held to constitute an essential element in the education of the young. (2d) Because it not only makes no provision for religious teaching in the new schools to be erected under it, but also because it endangers the provision actually existing in the present parochial schools, first, by holding out inducement to the heritors to convert these into new national schools; second, by making it no longer incumbent that theological professors be members of the Examining Board; and third, by indirectly setting aside the declaration by which the teacher binds himself to teach in accordance with the doctrines of the Church as expounded in the Shorter Catechism. (3d) Because, while the Commission are alive to the importance of the object in reference to which the proposed Board of Examiners is constituted—namely, to encourage intending teachers to go through a certain University course, there can be no reason why those who may have attended the Universities should not compete for their certificates at the present annual Privy Council examinations along with the students who have been taught at the normal schools—which competition would imply a previous training in Scriptural knowledge and in the art of teaching—qualifications as important as the higher training of the Universities for their efficient discharge of the duty of teachers of youth. (4th) Because the bill appears not to show sufficient consideration for a body of men to whom, with whatever class of schools connected, the country is so largely indebted, as the schoolmaster of Scotland, inasmuch as it makes no provision to secure in the proposed school committees, or local bodies of managers, the presence of men specially qualified to sit in judgment on their work, and because it seems to make the teachers liable to removal from their office by the General Board, without requiring the Board to state the evidence on which they have found charges against them proven. (5th) Because it arrests the progress, and ultimately leads to the extinction of the system of grants in aid of denominational schools, by means of which the wants of the country are year by year being more satisfactorily met; the benefits of religio

instruction and ministerial superintendence insured; and the just influence of the different religious bodies over the education of the young secured, without leading to that collision which would be the almost certain result of the endeavours of those representing these bodies to obtain the control of the management of the proposed national schools. (6th) That the Commission disapprove of the bill because, in consequence of the costly machinery by which the new system is to be worked, and the necessity of compensating for the withdrawal of voluntary contributions which must inevitably follow the institution of a rate, the bill involves an amount of expenditure, especially in populous and Highland and Island parishes, which can be met only by a rate so exorbitant, and so much in excess of the maxima proposed in the bill, as to render it certain that in many instances, districts now supplied through the voluntary contributions of the various denominations, with the means of education, will be much more inadequately supplied than they have hitherto been. (7th) That the Commission resolved to petition both Houses of Parliament in terms of these resolutions, approve of the steps already taken by the Education Committee under the remit of the Assembly, and intrust them to use every exertion, by deputation or otherwise, to obtain such modifications of the bill as have been indicated above."

(To be continued.)

ENGLAND.—An interesting meeting has been recorded between the Dean of Westminster and a large number of Nonconformist ministers, at the house of the Rev. Newman Hall. A number of speeches of a brief and informal character were delivered, Mr Newman Hall himself leading the way, and stating their theological and ecclesiastical position in a manner which was thoroughly manly and straightforward. It was not to an Episcopalian Church they were opposed, he said, but simply to the connection of any Church with the State. In the course of the discussion, Dean Stanley said, it was very well known that he held opinions the very opposite of those which have been enunciated but that, nevertheless, he was very glad to hear them distinctly stated. He believed that both in Presbyterianism and Congregationalism there were things of great value, but to his mind the Church of England derived its greatest value from its connection with the State. To have, at least, one Church in the nation, which could gather within itself persons of varied religious opinion, seemed to him to be most desirable, and that it was very difficult to have such an one without a State connection. The Church gained everything by including all parties; it lost much when it refused to recognise. It would be an advantage for Conformist and Nonconformist to officiate in each other's churches.

The Bishop of Peterborough (Dr. Magee) has delivered an address at the opening of a new church in Leicester, which has attracted some attention, and which may well be read along with Dean Stanley's. Referring to the fact that the great towns were the rulers of the nation, he thought that in regard to them the Church had to discharge a great duty—a duty

which the Church, by means of her parochial and territorial organisation, could discharge in a manner which it was impossible for denominationalism, however zealous or willing, to perform. Christianity had much to do in large towns, with their full and seething life of every kind, and it seemed both the duty and privilege of the Church of the nation to engage earnestly in it.

New Presbyterian Church, London.—The Duke of Argyll last month laid a memorial stone of a very handsome Presbyterian church which has been built in the Camden-road, and which is called after the name of its locality. It was not a foundation stone which was laid, for the building is entirely completed; it was only the last stone on the outer basement, which was laid in its place to commemorate the finish of the work. Externally the new church is very pretty, and makes a fine ornament to the neighbourhood. It is in what is called the Italian Gothic style. The interior, with its fine centre nave and small side aisles, is rather striking though its aspect is cold and certainly rather marred by rows of short, though most massive stone columns. The church in which the congregation formerly met used to be in the Caledonian-road, but a fine site having been obtained, on most reasonable terms from the Marquis of Camden, it was determined to build the present structure. The spacious schools were first erected and for a time used as a church till the completion of the sacred edifice adjoining. The ceremony yesterday was very simple. After hymns had been sung and prayers read the congregation was very shortly but fervently exhorted by Dr Chalmers, after which the Duke of Argyll went outside the church and in the presence of a few spectators formally laid the last stone. Hymns and benediction in the church, where the minister, the Rev. Mr. Dinwiddie presided, concluded the proceedings. After the Duke had left, a number of the leading members of the congregation proceeded to luncheon in the school. At this repast it was stated that the whole expense of the church and schools of every kind had been paid with the exception of less than 2000*l.*, and the honorary treasurer made an amusing appeal to the guests for aid to pay off this small sum, and, for the numbers present a most liberal subscription was the result.

The Penny Post in the Service of the Church.—A recent report of the Congregationalist church of Canonbury, Engiaud, of which Dr. Raleigh is pastor, has led to considerable inquiry as to where the church finds the means to carry on its manifold enterprises. The treasurer writes to *The Daily News* of Feb. 20, to explain the method employed. In 1859-63 the funds were raised by collection, and, by great efforts, the annual income had been raised to £571. In 1864 the method was introduced of sending letters through the post office. The result was the immediate and large increase of their charity funds, to an aggregate of £1,348 in 1864, and £2,300 in 1867, besides £900 collected for building purposes, and about £800 yearly received by the penny banks, coal clubs, &c. And as a consequence, the treasurer has never had to postpone the payment of any bills.

GERMANY.—In the Grand Duchy of Baden, where the Papal Church is always in conflict with the civil power, the Roman Catholic burgomaster of a small city has been excommunicated, ostensibly on account of his disobedience to the Roman See; but, in reality, because he strongly advocated in public the system of schools without any distinctive religious character. As the burgomaster is, by virtue of his office, one of the administrators of Church property, the excommunication would deprive him of that office. The Government, however, has already declared that it will not allow any change in this respect. But the spirit of Romish intolerance is the same still. The many liberties granted to the Church of Rome in our Protestant country have not brought us, in return, greater tolerance in those places where the Roman Catholics are in the majority. I will not refer here to Bishop Martin, at Paderborn, who continues to regard all the Protestants as belonging to his diocese; but let me say a word on Silesia. The Prince—Bishop of Breslau is naturally subjected to the Prussian laws, and this often obliges him to be moderate, but in the small county of Glatz the Roman Catholic clergy are under the spiritual jurisdiction of the Archbishop of Prague, who is under no such obligation to moderation. This is the more sad, as the very small Protestant minority is often scattered about, with little spiritual guidance. The Roman Catholic priests there never sanction a mixed marriage unless the Roman Catholic bride promises to remain faithful to the Roman Church herself, and to try to persuade her future husband also to join that Church. The Protestant bridegroom is required to promise that he will have all his children brought up in the Roman Catholic Religion, and that he will never try to hinder his wife remaining a Roman Catholic.

The Union of the North German Churches.—Dr. Hengstenberg's annual speech from the throne (*throne* as some one nicknamed it) in his *Evangelische-Kirchenzeitung*, contains an agreeable surprise for the friends of Union. Speaking for the High (though not for the Highest) Lutherans, he expresses his desire for the continued existence of the National United (Lutheran and Reformed) Church of Prussia; and hopes that the Lutherans of the entire Confederation may be able to join it. To this end, however, he demands that the *itio in partes*, or separate vote of the ministry of each body on all questions relating to the Church's creed be established as the rule in all Synods of the United Church. He complains, however, that Herr Mishler, the Prussian Minister of Public Worship and Education, had four times censured the *Kirchenzeitung* during the past year for its course. The Union party are less in need of such doubtful means of defence in that they appear to everywhere hold their own. Two Swabians (i. e. South Germans) are their leaders, the famous theologian Dr. Dorner, and the busy *Ober Kirchen-rath* or Chief Superintendent, Dr. Hoffman. The United Church is especially strong and vigorous in the Provinces of Rhenish Prussia, where Romanism has its seat of power, and where High Lutheranism is as rare as Rationalism.

INDIA.—The Cawnpore Orphanage has been visited by a correspondent of one of the Indian journals, who describes it as having impressed him most favourably. It is situated in "an isolated spot, surrounded by wolf-and-jackal-inhabited ravines." In an account of a Sunday spent at the orphanage, the writer says: "At about ten o'clock there was the morning prayers and weekly offertory, at which I observed every orphan boy and girl contributing. On inquiring how they got the pice, I was told that they all, with one accord, agreed to forego one meal during the week, and ask the cost thereof to be given to them, in order that they might be able to give their mite to the Lord. In the course of the day, there was the Sunday school, at which I had the pleasure of examining the advanced pupils. Their ready answers to questions in Scripture, and on matters relating to practical Christianity, were very satisfactory indeed."

BOHEMIA.—DESIRE TO HEAR THE GOSPEL.—A new preaching station has been lately opened at Prelauc, where there seemed to be a great desire for the Gospel. The people not only filled the house to hear, but crowds also surrounded the building.

In Kolin and Raudnitz, the work goes on prospering. Speaking of Raudnitz in my last letter, I said that the authorities in that place were quite favorably disposed towards our labours. I should also have stated, however, that there was a party of Romanists who, after it was rumoured about that we intended to make Raudnitz a preaching place, were greatly exasperated and tried to put some difficulties in the way. To do so appeared the more easy, as the hall we had in view was the property of a Roman Catholic. So after the first inquiries regarding the room had taken place, those parties referred to immediately went to the owner, and intending to frighten him, they asked him, did he know what his hall was going to be used for? Well, he said, he was not quite sure. Then they told him it was going to be turned into a Protestant Chapel "Oh, indeed," he replied, "if that be the case then I must take care and put everything in the very best of order." You may imagine how discomfited those persons were when they found their words had produced the very opposite effect from what they had intended. Evidently the man was quite pleased when he found what his hall was required for, and thought it a great honour conferred on his house. It seems he even looked forward with great interest and expectation to the actual opening of the place for divine service. But—inscrutable are the ways of the Lord—the man did not live to see that event, but died on the day before. And so it happened that, while the opening services were going on, the owner was lying a corpse in the house.

CIRCULATION OF THE BIBLE.—During the last year the colporteurs employed by the Scottish National Bible Society have sold 4,414 Bibles and Testaments for 5,371 fr. 25c., and 108,418 books and tracts for 10,583 fr. 57c. During the year 1867 there were sold by these colporteurs 4,377 Bibles and Testaments for 4,547 fr. 58c., and 83,838 books and tracts for 10,215 fr. 68c.; thus showing an increase of 37 copies in the

number of Bibles, and 24,580 copies in the number of books and tracts that have been sold. Although the increase in the sale of Bibles does not seem large, yet this is not to be wondered at if we take into account the immense number in this country who are unable to read; the fact that for almost ten years the Bible has been sold in almost every part of Italy; that for more than twenty years the Bible has been freely circulated in Piedmont, and many copies secretly introduced from 1848 to 1859 in other parts of the peninsula; and that many of those who are liberals but have not joined the Evangelical Church are satisfied if they have one copy of the Scriptures in the family. Considering these things there is cause for gratitude that there is no serious diminution in the number of copies of the Scriptures that have been sold, and reason to hope that since so much good seed has been sown throughout this country by means of these and religious books, this land which so long has been a barren wilderness, will yet bring forth abundant fruits of righteousness.

SPAIN—TRACT CIRCULATION—DEMAND FOR THE SCRIPTURES.—The issues of the Religious Tract Society here are doing a work of increasing magnitude, and daily we see more of the importance of this agency. Had we the time at our disposal we could and would put into circulation 100,000 every week in Madrid and in the scores of towns where we have willing and busy workers, assured that the tracts would be followed, as always, by a great demand for the Word of God.

And now, lastly and best, amid much beside, the Scriptures, in the form of Gospels and other portions, are going on a large scale into the hands of the people. The individuals who have taken this upon themselves are reaping a large reward, and make us anxious to see the British and Foreign Bible Society in the field with its million Gospels. I named in my last that our devoted brother L. is selling freely at a stand which he has hired in an arcade. This, his "work of faith," has continued, and with enlarged success, often selling 500 Scripture portions in the day. I have seen him sell one thousand copies of John's Gospel in two hours, an exercise of the muscles as well as the spirit. The day of the opening of the Cortes I was on my way to the ceremony, but found our good brother reaping so large a sale from the crowds who passed up the street, that it would have been a denial of Christ had I not helped. One or two others aided, and I was myself seven hours on my feet, vending to the astonishment of literary and other acquaintances who passed amid the throng. The result of the day was over 3,000 Gospels sold; and, with Epistles and other books, an aggregate of much over 5,000 portions of truth passed in one day into the hands of the people. To God be praise! With this there is such a demand for Bibles of the Protestant version at our good brother's stand, that one of his fellow-labourers has gone to France to introduce a supply without delay there not being one on sale at Madrid at this present moment. It is not difficult to see that the wants of Spain, in the Gospels, are likely to outstrip us, if we believe that to us in Eng-

land and other lands it is committed to make known the truth to this perishing people.

The eyes of the Christian world are steadily fixed on Spain. We call the following interesting particulars from the *American Presbyterian*:

Protestant Worship in Spain.—The services so auspiciously begun in January, have been continued by Senors Ruet and Carrasco, and the attendance has far outgrown the capacity of the room secured, so that the committee are looking about for a more spacious hall. Rich and poor, men and women, priests and laity, have come to hear this doctrine, which, for centuries, has been "everywhere [in Spain] spoken against," and all the denunciations of the priests and their organs, have only served to advertise the Protestant preachers the more widely. The most exemplary decorum characterizes the audiences, in this respect utterly unlike the Romish churches of Romish countries. The editor of one paper, the *Igualedad*, came to hear for himself, and, in his next issue, spoke highly of the movement, and warned the priests that the Reform of the Church was the only weapon by which Protestantism could be successfully combated. An eminent ecclesiastic sent several persons to spy out what was done, and all brought back word that Christ was preached in all simplicity, whereupon he privately wrote, assuring the Protestants of his sympathy with their proceedings, as he hoped that these would force the Church to reform herself. The Alcalde, when a disturbance was threatened, proclaimed his purpose to protect freedom of worship, and detailed a squad of his police for the purpose.—In *Cardova* an Englishman has preaching in his own house, which is thronged to its utmost capacity, and from Alicante comes an appeal that a Christian pastor be sent thither. In *Valladolid* Senor Carrasco issued an address to the people, rebutting the statements of the priests, and laying down the outlines of Protestant doctrine. Ten thousand copies have been circulated here, and it has been reprinted in other parts of Spain; making such a stir that the Archbishop of Valladolid issued a pastoral letter to "his flock" on the subject. A reply to this has been prepared and will be published.

The Bible in Spain.—The Word of God and other Protestants books are being sown broadcast in Madrid, not by gift but by sale. One English agent sells about 500 portions of the Scriptures per day, and on one occasion sold 1,000 copies of St. John's Gospel in two hours, an exercise of the muscles as well as the spirit. On the day of the opening of the Cortes, he, with one or two others, who volunteered to help him, sold in seven hours 3,000 copies of the gospels and 2,000 other portions of Scripture, on a leading street. Complete Bibles are not to be had, all that there were on hand having been sold. In Burgos, since the Governor's assassination, two laborers spent several days in selling books and tracts and Bibles, and holding prayer meetings. The officer of the civil guard bought a supply for his men, and the Colonel of a cavalry regiment gave them, by written order, free access to his command. Two agents, one the owner of a stall on the leading street, the other an intelli-

gent R. R. employee, were secured to continue the work.—In Leon a stronghold of the Jesuits, a Spaniard has founded and is conducting a newspaper on Protestant principles, and has a supply of Bibles and tracts for sale. At Palencia, honored as a place of Protestant martyrdom three centuries ago, a friend of the cause has become an agent in this work of distribution. In Seville, Senor Alonzo is preaching to audiences of ten to fifteen hundred which met under the name of clubs in abandoned Romish churches. Everywhere the people are eager for the word of truth, and they need it even more than they want it. One difficulty in the way is the prohibition of the importation of Spanish books printed abroad. The promise made since the Revolution to admit Bibles &c., has not been kept. The agents of the American and Foreign Christian Union have started a newspaper to meet this want, and as labor and paper are cheap an indigenous Protestant literature will speedily be obtained.

Religious Liberty in Spain.—There has been formed at Madrid, with the Marquis of Vilama as President, and others high in rank as chief officers, a "Society to protect and defend the United Catholic Church in Spain." It declares its first object to be, to obtain the names of the millions of Spain, (without distinction of age or sex,) to the following petition:

"We, the subscribers, pray the Constitutional Cortez to pass a decree, that the United, True, Roman, Apostolic, Catholic Religion shall continue, and forever be, the religion of the Spanish nation, excluding all other worship and that the enjoyment of all the rights, privileges, and prerogatives of the Church, according to the law of God, and all the force of the holy laws of said Church, be perpetually guaranteed."

This petition is to be put in circulation by the parish priests in every parish in the kingdom; all the names are to be on paper of uniform size, and when all are received at the central office, will be bound in one or more volumes. Recent telegrams show how unlikely the Society is to accomplish its object, unless by means of a bloody counter-revolution. A majority of the Committee of the Cortez appointed to draft a new constitution, reported on Wednesday, March 24th, in favor of a separation of Church from State.

THE COMING COUNCIL.—In Rome active preparations are being made for the meeting of the Ecumenical Council, which will commence on the 8th of December. Among the subjects that will then be discussed are the temporal power of the Pope, fasting and penance, the marriage of priests, and other matters of Church discipline. It has also been said that a successor to Pius IX. will be chosen on that occasion, but of this the Roman Catholic journals say nothing. It would doubtless remove much anxiety and fear from the minds of those who are anxious that the present state of things should continue, if such a plan could be carried into effect, because then an interregnum would be avoided, and arrangements might be made with the French Government for granting the same protection to the new Pope as is now enjoyed

by the present occupant of the papal throne. It has now been agreed that the meetings of this council will be held in that part of St. Peter's which has received the name of the Church of Saints Protasio and Martiniano, on account of the altar that has there been raised to these saints. It is situated in the right wing of the nave, and is capable of containing at least two thousand persons. It is in this chapel that the Pope, on the evening preceding Good Friday, washes the feet of the twelve men who represent the Apostles, and is known to the lovers of the fine arts as the part of Saint Peter's which contains the tomb of Clement XIII. by Canova, and the copy in mosaics of the painting of Santa Petronilla, by Guercino. The seats are to be arranged in the form of a semi-circle. The cardinals and archbishops will be seated on the Pope's right hand, while the orators and ambassadors of the Catholic sovereigns will have their places on his left.

About 880 patriarchs, archbishops, and bishops have received invitations to attend this council, but it is not expected that more than 700 or 750 of these will be present. It has not yet been decided whether the bishops *in partibus* will be allowed to take part in the proceedings. At present it is believed that only those who have strong leanings towards the policy of Pius IX. and his followers will be admitted, and that these will attend, not as bishops but as secretaries. In this way those who are obnoxious to the Papal Court can be excluded. A college of stenographers is being formed from among the priests, who will have a special part of the building set aside for them, and whose duty will be to take verbatim reports of the addresses delivered at the public meetings. The Latin language will be the only one employed at these meetings; and as the English, French, Germans, etc. do not pronounce Latin in precisely the same manner, stenographers will be present from each of these nations. No place has been set aside either for the public or for journalists. At present it seems likely that the council will continue to sit for only three or four months, in order that those cardinals and bishops who have come from a distance may be able to return to their sees before Easter.

PROTESTANT WORSHIP IN ROME AND MENTONE.—It will be in the remembrance of many of our readers that two years ago the congregation connected with the Presbyterian Church was obliged to leave the room which they had rented in the city, and take refuge outside the walls.

Last year vigorous efforts were made by the priests to prevent the congregation meeting in the hall which they had previously hired as a place in which to worship, but in this they were unsuccessful, and this season the congregation has again been allowed to meet in the same "upper room," which is entirely filled during the morning service by Christian brethren from many lands and from many sections of the Evangelical Church.

Within the last few years many of the villages that are situated on the riviera between Nice and Genoa have become much frequented by invalids and English families, who settle there during the winter. The largest of these towns is Mentone, which last year contained as many as nine hundred English-speaking peo-

ple. Two handsome Episcopal churches have been built and provided with clergymen, and last winter the Free Church of Scotland sent one of its ministers to labour there for five months. During that period the Sacrament of the Lord's Supper was dispensed twice. On the first occasion there were forty-seven communicants, and on the second about sixty. During the first four months the place of meeting was small and overcrowded; but after that a larger hall, vacated by the French Protestant congregation, was secured. Every Sunday there were two full public services. The attendance beginning with twenty two, rose to seventy five. This winter these services have been resumed with like prospect of being useful—especially among the invalids who are residing there

The following is an American estimate of the Great Churches of the World.

The great churches of the world are, first, the Roman Catholic, numbering 195,434,000; and the Russian Greek, numbering about 10,000,000; the remaining portions of the Greek and Eastern churches, probably 40,000,000 more, being too much broken up into sects and rival national churches to be here enumerated.

There are about twenty million Lutherans in Europe, but they are divided into as many national churches as there are petty German principalities or Scandinavian countries. From this vast population the Lutheran Church in America is receiving great accessions just now by immigration, their increase last year having been eighteen thousand. The United Evangelical Church of Prussia, composed of the Reformed and Lutheran Churches united by the State, has a population of over eleven and a half millions of nominal adherents: besides two and a half millions in other German territories.

The Church of England, although nominally comprising the entire population, and supported by tithes drawn from the whole, now holds but a divided empire over the twenty millions of the population. None of the dissenting denominations can compare with her, however, in numbers, wealth and influence. Her church accommodations are 5,317,915, and her estimated church-attendants are 3,773,475, while the accommodations of all the others combined amount to 4,894,648, and their estimated aggregate

attendants to 3,487,556. Her membership is probably twelve to fifteen million, and her revenue from twenty-five to thirty millions of dollars in gold.

The Presbyterian Church stands among the great churches of the world, both in the number and character of the populations nominally embracing it. There are three and a half millions in Great Britain, principally in Scotland and Ireland, two millions in Holland, one and a half million in France, one and a half million in Protestant Switzerland, and two millions in Austria and Russia. In Canada, Australia, and the Dutch Colonies, there are possibly half a million more, and in this country fairly three millions of the population may be reckoned to the different Presbyterian branches making a Presbyterian population in the world of fourteen millions, nearly one seventh of the entire Protestant population. If to these are added the fourteen millions of the United Evangelical Church of Prussia and the German States, which is Presbyterian in form, we should have a total of twenty eight millions—the greatest numerical following of any of the Protestant forms of polity and belief.

FRANCE.—“*The Free Churches*” of France are working a great change in public sentiment, in the way of preparing for the ultimate separation of Church and State, especially among the Protestants, who see doctrines the most contradictory openly taught within the same Reformed Church; the right of church discipline totally set aside: rationalists supported in their places by governmental stipend when the people would let them starve. A new religious periodical entitled *The Free Church*, is published at Nice by the Rev. Leon Pilatte, who recently visited the United States. The free congregations are receiving numerous adherents. Five hundred citizens of Tours recently petitioned the Senate that the Church may be separated from the State, and that the pastors should receive no salary from the public treasury. They add that they cannot conscientiously contribute out of their pockets for the support of rationalist clergymen, who preach doctrines opposed to their own beliefs. *The Wesleyans* also are advancing with pertinacious activity, and have recently opened a fine church in Strasburg, after great opposition from the Lutheran pastors of the place.

Articles Selected.

THE SCHOOL IN THE FOREST.

CHAPTER I.



A little summer cottage stood on one of the most picturesque parts of the Piedmontese Alps. From my library I could see the sun rise,—from the terrace at the back I could see it set, in such beauty as is only seen in southern climates, where its glories light up with rainbow-like hues each dark mountain torrent and glittering snow-crowned peak. But amidst all

this charm of scenery there was a retreat a short distance lower down the mountain path, which for romantic beauty I have never in all my rambles seen equalled. Let me endeavour to describe it; for its loveliness, for many reasons, is still very green in my remembrance.

Descending from my garden, which was rather wild, but nevertheless very pretty, and full of English and Italian sweet-smelling flowers, and following the goat-path to where the mountain rose high, you came to a kind of natural chamber in the rock. It looked as though some convulsion of nature had made a rent in its hoary sides, leaving, as compensation for the violence, a fairy-like structure as a sur-



prise to those who found it. A lofty room—if I may so call it—was half covered by a broken arch, letting in the bright blue sky, and crowned by long trailing branches of gigantic trees, which stood, sentinel-like, to guard the spot. But this did not hinder the sunshine from falling in shafts of light down the sides, showing how full they were of rifts and cracks, through which graceful flowering vines escaped into the daylight. The shoots fell in tangled masses into a little rivulet formed by a tiny waterfall, which came trickling down behind all these flowers and greenery, making sweet mountain music in the stillness of the drowsy summer day. The floor was covered by a thick green moss, from which sprang up here and there little graceful bunches of gentianella and other plants, and these shone forth in such colours as were never worked by human fingers. This was my "mountain parlour."

Several deep fissures in the rock served as seats, and one jutting piece of granite seemed as though placed there on purpose for a table. It was an incident which occurred to me one morning, when I had as usual taken my seat, and placed my book and work-basket on this table, which made me determine to make this lovely spot of use to others as well as to myself.

I had, as I have said, placed my book in its usual place, and was arranging my work-basket, previous to settling myself to finish some plain clothing I was preparing for some of the poorer families around me, when—on looking into a basket which, being rather burdensome and full of work, I usually left behind me—I was surprised to see several pair of bright bird eyes looking at me. On examination, I found that a pair of solitary field sparrows, had made their nest in my work-basket.

Dear little industrious birdies!—every end of thread, every little bit of raveling had been taken and secreted, until what with this story, and some twigs and leaves from the forest path, they had made the prettiest little nest that could be imagined. I had oftentimes thought that I heard a little fluttering and rustling in my basket, but as often I imagined that it was some mountain-beetle or wood-mouse; and not having had occasion to interfere with the contents, birdie had been left unmolested to do her work of making a home for her little ones. However, there they were, and I had not the heart to move a piece of cloth, for fear of disturbing the perfect order with which the nest was built. Poor little tender things! The mother at last became so used to my presence, that she would let me come and talk to herself and her young without any show of fear, making a little chirping sound of welcome which perfectly charmed me, and suggested to me, as I have said, that this beautiful spot might be made of use to others as well as give pleasure to myself.

All around my home had been a pine forest, but lately it had become quite a village, the numerous cottages of the rice-growers and their labourers making a little colony; and consequently there were a number of little bright-eyed Italian children, barefooted, and perfectly happy, who ran like wild kids about the mountain side. It was to these often neglected and

always ignorant children that my mind reverted when looking at little birdie and her young; for whilst the little fledglings were so tenderly cared for, these poor children were running wild, without a hand stretched out to help them, and with no one to teach them or train them in matters above the supply of daily wants. I never thought not that the beautiful forest-paths through which they loved to roam, were clothed in all their sweet verdure by a loving heavenly Father, whose hand was always stretched out in love over them, and who guarded their steps. Still less did they think of their heavenly Father's love in the gift of the Saviour to guide their steps in the way of peace and eternal life. Therefore, after having turned everything over in my mind, I determined, with God's blessing, to take these little neglected ones under my care for a few hours every day, inviting them for this purpose to my summer parlour, as I had named my retreat in the mountains, and thus to begin my "school in the forest."

I was anything but a stranger to these children; for there were many who would come and bring me early violets or the sweet wood-strawberries, nesting so dainty and fresh in the little improvised baskets of green leaves, bound together with a wreath of the many trailing blossoms which literally covered the spot under the trees. So when one sunny afternoon I asked these little ones—for I was generally attended by some of them, who would carry my books, work, or anything else back to my cottage from the retreat—if they would like to make me a visit every day for a few hours in my rock parlour, and be taught to read.—they clapped their little dirty hands, and shouted. "Sì, signora!—sì, signora!"

I then sent those who were with me to call their companions, and all scampered off in different directions, calling out their different names; and when they returned with the rest, I told them to stand in a row before me. Then I made them understand the conditions upon which I would teach them the meaning of the pictures (Scripture ones) which had so delighted them when they had seen them, either in the cottage or in the books I had sometimes allowed them to look in, when their hands were less dirty than usual, and when, as now, they had, after peeping in, been allowed to enter my rock parlour.

I told them that, in the first place, I must have them all come clean and neat,—that I could not permit any unwashed faces or hands. In the second place, that they must all be punctual to the time I should name, which would be ten o'clock, remaining until twelve; after which time they might run about as usual, and also do any little odd affairs for me, which hitherto had been their great delight!

I then dismissed my little friends, for the Angelus bell had long since rung out, and as I went down the path, bade them the good night, and entered my cottage. There was one objection which I feared might go against my project, and that was it being known that I was Protestant; but this, upon after thought, I did not much fear, for I remembered that the priests who inhabited the convent down in the plain were in bad odour with the good mountaineers,

on account of several acts of atrocity committed by them.

Early the next morning my front garden was full of mothers and fathers, who wanted to know what I proposed to do with their little ones. When I told them that I was going to teach them to read and write, and the girls to sew, their delight was unbounded.

"Nannetta will get a place at the castello if she is diligent," said a bright-eyed mother of seven children, of which Nannetta was the eldest; "and mio povero Enrico!" looking at me with beseeching eyes.

"What of Enrico?" said I.

"Oh, la signora is too good. Ma—ma—"

"What is it, Caterina, mia? What would you I should do for your Enrico?" said I. "Tell me freely what you would like me to do for your boy, and if I can do it, it shall be done."

The woman looked as though afraid of asking too much, and then, in a hesitating voice, she said, "His poor father" (she was a widow of a few months) "wished him to be an advocate; and if he is taught to read and write, who knows but that it may lead even to that?"

"Bene," said I. "Enrico shall learn to read and write also; and if he is industrious and punctual, those very qualities will surely lead very far towards his success in life."

The Enrico of whom Caterina, his mother spoke, was a bright-eyed, intelligent boy, of twelve years of age, who, but for his mother's wish that he should make his way as an advocate, I should have thought much more fit for a musician. He played the violin as only an Italian can play. With his instrument held carelessly on his breast before him, I have heard him put forth such melody as would have charmed a more fastidious ear than mine. But, as with many Italian children, I am proud to write, the word of Enrico's mother was law to him; so, although he sighed deeply over doing it, his cherished violin was put aside, and at my forest school not one of my scholars was more earnest than Enrico Nonti.

My chief object in collecting together these mountain children, was to teach them that God is the Father and Friend of all those who seek to do his will, and to lead them to him through Jesus Christ. I felt that, with proper loving guidance, they might become useful and respectable in their after life, and heirs of immortality. My prayer was that they might become children of God, who would show by their conduct what they had been taught from his word and by his Spirit.

CHAPTER II.

The next morning on going down the goat path towards my retreat, I was met by my little scholars, who had come to help the "Signora" to carry anything which I was bringing to the school. When I looked at their bright expectant faces, it kindled in me an earnest desire that I might be permitted to perform with benefit to my little scholars the duty I had undertaken, and that the blessing of God might rest on my efforts.

And now they were all assembled like so many bees in a hive, and my next thought was to find and apportion to every one the seats they were to occupy. The place, as I have

said, abounded in blocks of rock, covered in part with soft green moss. These served for the bigger boys and girls, and I sent Enrico and Jacquilina to bring two or three wicker basket chairs from my cottage for the young ones. Their settling down into places took some time, and when all were seated, I thought I had never seen brighter eyes, or more intelligent faces.

Some of these children had been born in Rome, where the distinctions of "casto" are so keenly felt, and the want of knowledge is deplored according to the thirst for it. Strange as it may seem, this has often been the means of sending the Roman youth to northern Italy, where of late years education has become a privilege, which, when obtained, has made Italians men!

But to return to the school. After our first lesson of work to the girls, and writing to the boys had finished, I asked them if they would like to come and take tea with me, and have tartines of bread and butter with "confiture" in the early afternoon, and that we would have our Scripture lesson afterwards. I shall not easily forget the look of abashed delight with which my proposal was received, each one looked at the other, as though it were too good to be true, and then burst forth, "Si, signora—si, signora," whilst the sweet childish lips trembled with the joyful anticipation of pleasure.

One of my most stringent rules—all of which I had written and hung up to the branch of a tree, to be read over by those who could read, and repeated to the others—was that each one should take their turn to make all things neat when the lessons were over. Another rule was, that two should accompany me each day when I returned home, to carry my belongings to the cottage: I need not say that the anxiety was, who should be the ones so favoured, each little one urging her or his particular claim, such as "I was here first," or, "The signora looked at me," etc.

But on this "festa" day, all the little hands were stretched out to relieve me of the least thing—even my thimble being taken possession of by a little nut brown maid, whose tiny finger was well nigh lost in its (to her) ample size.

When all was made neat we set out up the mountain-path to my cottage. It was a sight not without many charms, to see those happy faces, and how bravely they toiled up the path with their burdens (making the most of them to show their love), and then when my Italian maid opened the door of the room, and they saw the well-spread table ready for them, their perfect silence told expressively their wonder and delight.

When they were all seated, and I was about to ask God's blessing on our repast, I turned to Enrico and Coralie, two of my most intelligent pupils, as I felt sure, and asked them what they had to say, and whom they had to thank, before they partook of that which was before them. Our lesson had been that first morning that God gave us everything. Enrico was the first to speak, saying, "We must give you mille grazie, signora, for this nice treat;" but he saw by my eye that this did not satisfy

me. His politeness to me had made him forget at the moment the lesson of thankfulness to God. I waited to hear what the others would say, and was about to have compassion on their impatience for the good things so unusual to them, when the little blue-eyed Coralie looking anxiously at me, whilst her pretty little face became animated and suffused, said, pointing her chubby finger upward, "We must in all things, and for all things, thank God."

"Bravo, Coralie! you are a good child, and I shall help you first," said I; "and now all stand."

All rose to their feet, whilst I asked God's blessing on the good things of which we were about to partake, and although it was the first time that these mountain children had ever heard or seen such an act, I am bound to say that every little joyous face was sobered into proper gravity until they sat down.

Never was there a more successful tea. They all seemed entirely happy, and when this—to them fairy—repast was finished, instead of running out and about the garden and mountain paths, they asked me to tell them about the pictures with which my room was hung. Soon the quiet rapt attention of the group around me called forth all my powers of memory, and the "birth of Christ, the prodigal son, the widow of Nain, the last supper, the crucifixion and resurrection," were told to ears which drank in every sound, whilst the eyes which were fixed on the pictures, evidently realized every word which I uttered.

Not wishing to tire these youthful memories and sensitive imaginations beyond what I thought prudent for a first lesson, I arose, and as the evening was fine, invited them to a game of romps, of which an English ball was the principal. Hither and thither they ran, and it was quite evident that they enjoyed their freedom more keenly for the short restraint, although pleasant, of their first Bible lesson. And so it is always, that amusement to be really enjoyed and valued, must be earned, a fact which all dear children would do well to bear in mind.

The evening was lovely; the moon had just risen on the tree tops, throwing a shimmering silvery light adown through the broken arch which half-shaded my rock parlour; the birds were trooping home to their nests in the forest trees. Then as the same sweet planet gained her place high in the clear dark blue sky, and everything of beauty around and about us became as though photographed in silver, we sat us down in the midst of the sweet solemn light, and I taught their clear young voices to sing the evening hymn. It was astonishing how well they followed my lead, for their hearts were in it, which was the true reason of their success. We then said, Good Night, and the little chattering voices were pleasantly heard in the stillness of the night, as they descended the path to their homes.

Upon reflection, I was quite pleased with the result of my day's work with my pupils. But still I looked forward a little anxiously to the morrow, to hear what the mothers and fathers would say, when their children had told them of the different Bible stories I had taught them.

I was therefore well-pleased when we next assembled, to hear that they had heard all about "nostro Signore," and that if they paid attention to what the kind English lady told them, they would soon be able to earn something, and who knows, perhaps become signori (gentlemen and ladies).

My school proved to me a most satisfactory undertaking. My scholars were diligent and obedient, and greatly attached to their teacher. An uplifted finger was quite enough when saw anything which needed correction, and a sequence we at last loved each other very much. But it is of Enrico Monti and his noble perseverance with which the remainder of my story has principally to do, and if his example should be of service to any young readers, my story of the school in the forest will not have been written in vain.

To be continued.

Miscellaneous.

SABBATARIANISM IN GLASGOW IN THE OLDEN TIME.

A correspondent sends the following to the *London Scotsman*—Glasgow at the present day is occasionally reproached by the cynical for being "unco guid." If there had been a *Saturday Review* two centuries ago, perhaps the extracts we give below would have given that acid journal cause to pour forth the phials of its satire upon the western town.

They are extracts from an old register of the proceedings of the Presbytery and Kirk Sessions of Glasgow, and we think our readers will agree with us that they are remarkably curious. We are indebted for the extracts to a correspondent in Glasgow, to whom we have 'o express our acknowledgments:—

Keeping the Sabbath.

1583, November 14. Two Bailies to go

through the town on Sunday next to note the absents.

1583, November 28. Appoints a man to appear in the pillar for lying in the Kirkyard in time of sermon.

1598, May 11. Intimation that no plays be used on the Sundays of May, and act against children playing and fighting by casting stones, &c., and fathers to pay 20 pds. if cuffs be given, 40 pds. if blood.

1600, November 26. Allows searchers on the Sabbath to pass in the houses to apprehend absents from the Kirk.

1608, March 3. Intimation that there be no meetings of women in time of sermon.

Offences.

1585. Appoints a woman to appear before the congregation for striking her guidman and to pay 10 lib.

1698. The Beddals, some of them reproved for being sometimes overtaken with drink.

1586. A cart to be made to cart barlots through the town.

1610. That all gangers to the cross stand bareheaded, and without cloak or plaid.

1595. Appoint the Jougs (or Jugs) and branks to be fixed upon some notable place for the punishment of flyters.

1612, May 19. A marriage stopped till the man learn the Ten Commandments, the Lord's Prayer, and Belief.

Prayers, etc.

1607. Intimation that the next two weeks before the Communion week no games nor plays be used in the town.

1604, May 7. A sark and a bonnet (and a coat afterwards) bought to him that carries up the line in the High Kirk.

1609, August 14. Intimation that none go to the Barony nor any other Kirk but their own, and noters appointed.

1594, December 5. Three men absent from the Kirk appointed to make their repentance next Sunday.

1641, April 15. One stands before the pulpit for absence.

Examination.

1603, June 15. Considering the ignorance of the inhabitants, appoint that there be once a week examinations.

Baptisms, etc.

1585, May 12. Sir Bernard Peebles, vicar of Inchinnan, divorces a man and a woman by putting him out at one Kirk door and her at another.

1588, May 2. Those who have bairns to baptize shall tell distinctly the Ten Commands, Articles of Faith, and the Lord's Prayer, or else be declared ignorant; and some other godly person present their child, with further punishment as the Kirk thinks fit.

St. Mungo.

THE AMEN.

The translators of the Received Version, in 1 Cor. 14, 16, have omitted before "Amen" the definite article, which it has in the original. The passage reads; "How shall he that occupieth the room of the unlearned, say 'Amen' at thy giving of thanks," instead of, "How shall he say 'the Amen'?" not an unimportant difference. The article conveys the idea of a prevalent custom, an established and recognized part of the worship of the primitive church. In Stanley's note on the verse, quoted by Dr. Poor, in his revision of Lang, we are told that in the early Christian liturgies it was regarded as a marked point in the service; it is spoken of as on a level with the thanksgiving, "the President having given thanks and the whole people having shouted their approbation. In latter times, the Amen was only repeated once by the congregation, and always after the great thanksgiving, and with a shout like a peal of thunder." Very tame does our participation in public worship appear in contrast with this thrilling outburst of manly devotion; very timorous the suppressed and decorous murmurs of an Episcopal congregation. Let us have "the Amen" back

again, but let us have it in the stirring style of the primitive church.—*Am. Presbyterian.*

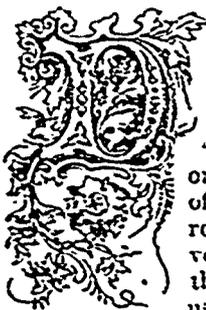
THE PASSOVER IN JERUSALEM.—By the kindly offices of a friend—a Christian Israelite—we gained admission to the houses of several Hebrew families on the night of the Passover. The same general order of things was observed in them all. A long table was arranged for the sacred meal in the centre of the chief room of the house, and both chamber and table were adorned according to the wealth and taste of the occupier. In the centre of the table was a basket containing unleavened bread. Dishes containing hard-boiled eggs and salad were scattered about, the salad representing the bitter herbs of old; and wine from the vineyards of Bethlehem, sweetened with raisins, was plentifully supplied. At sunset the entire family, old and young, gathered round the frugal board, the men at one end and the women at the other, while the children occupied places between. In front of the male members of the family was set a platter containing a piece of roast lamb, usually a cutlet from the loin. Before the repast commenced the narrative of the exodus was read in Hebrew by one of the younger sons, and the patriarch of the group now and then interrupted the reader by throwing in some explanation of the text, or answering questions which were proposed. The narrative concluded, the head of the family led the devotions of the evening by reading some liturgical prayers. Then the feast commenced, at which only the males partook of the paschal lamb, while the women contented themselves with eggs and salad. At the conclusion of the repast the ancient Psalms of David were sung in their peculiar nasal fashion, which occupation often advances far into the night. To us these Jews displayed courteous hospitality, and pressed upon us their unleavened bread and very excellent wine, and when, in parting from the interesting scene, we asked an aged patriarch whether he still anticipated the advent of the Messiah, a ray of gladness lit up his furrowed face as he replied, "I am expecting his appearance every day." On the following Saturday—the Jewish Sabbath—we repaired at seven o'clock in the morning to the chief synagogue of the Jews in Jerusalem. During the previous night heavy showers had fallen, the "latter rain" of Scripture. This had accumulated in the narrow streets for want of drainage, until the huge pools of water and mire rendered locomotion a thing of difficulty. The water had even invaded the floor of the sanctuary, and while we were looking about for a resting-place within, we were politely invited to take seats on the raised platform which occupied the centre of the building. From this conspicuous position we commanded the entire assembly. On the area some six or seven hundred persons were squatted on benches, with their legs folded under them, the books of Moses or some Hebrew liturgy on their knees, their heads covered (for the symbol of obeisance in the East is the uncovering of the feet), and a thick veil over their faces, as a memorial of the veil worn by Moses when he descended from the Mount, and which reminded us of the language of the Apostle Paul, "that to this day when Moses is read their

veil is upon their hearts. Behind thick lattice work, in a high pitched gallery, were to be dimly seen the female portion of the assembly, but to all appearance mere spectators of a formal and feeble service. On the platform near us sat the Chief Rabbi, who presided in the assembly; but what to us was specially interesting was the presence of a youth called up out of the assembly, as Jesus was at Nazareth, to read the Hebrew Scripture. This exercise concluded, the sacred roll was carried through every part of the edifice, that the worshippers might kiss the heaven-sent law before it was deposited in the archives by the ruler of the synogogue. A few liturgical prayers were then read, or rather nasally intoned, by the rabbi, to which reponses were made in guttural and boisterous tones. The teaching element was entirely wanting, and the worship appeared to us little more than the formal and punctilious performance of religious duty.—*Sunday at Home.*

STATE AID TO COLLEGES.—The people of New York State seem to be fully alive to the importance of fostering superior education, while our politicians entirely overlook it. The Legislature of that state gives the following grants, altogether \$199,500.

Cornell University.....	\$25,000
Elmira Female College.....	35,000
Genesee College.....	12,000
Geneva ".....	14,500
Hamilton ".....	11,500
Hobart Free College.....	3,000
Madison University.....	8,500
Ransselaer Polytechnic.....	10,000
Rochester University.....	25,000
St. John's College.....	5,500
St. Lawrence University.....	25,000
Troy University.....	5,000
University of Buffalo.....	3,000
University of New York.....	16,500

FROUDE ON EDUCATION IN ENGLAND.



R. Froude, the historian, was installed Rector of St. Andrew's University, on the 19th ult. In introducing his subject, he said:—

"I am addressing the successors of that remote generation of students whom Knox 'called round him' in the yard of this very college, 'and exhorted them,' as James Melville tells us, 'to know God and stand by the good cause, and use their time well.' It will be happy for me, if I, too, can read a few words out of the same lesson-book: for to make us know our duty and do it, to make us upright in act and true in thought and word, is the aim of all instruction which deserves the name. It has become a cant now-a-days to make a parade of noble intentions: but when we pass beyond the verbal propositions our guides fail us, and we are left to grope our way to guess it as we can." He proceeded: "We will consider the stock-in-trade the moral and mental furniture upon which you will start upon your journey. In the first place you are Scots: you come of a fine stock, and much will be expected of you.

If we except the Athenians and the Jews, no people so few in numbers have scored so deep a mark in the world's history as you have done. No people have a juster right to be proud of their blood. I suppose if any one of you were asked whether he would prefer to be the son of a Scotch peasant or to be the heir of an Indian Rajah with twenty lacs of rupees, he would not hesitate about his answer. We should none of us object to the rupees, but I doubt if the Scot ever breathed, who would have sold his birth-right for them. Well, then, *Noblesse oblige*; all blood is noble here, and a noble life should go along with it. It is not for nothing that you here and we in England come, both of us of our respective races; we inherit honourable traditions and memories; we inherit qualities inherent in our home and blood, which have been earned for us, no thanks to ourselves, by twenty generations of ancestors; our fortunes are now linked together for good and evil, never more to be divided; but when we examine our several contributions to the common stock the account is more in your favour than ours. More than once you have saved English Protestantism; you may have to save it again for all that I know, at the rate at which our English persons are now running. You gave us the Stuarts, but you helped us to get rid of them. Even now you are teaching us what, unless we saw it before our eyes, no Englishman would believe to be possible—a member of Parliament can be elected without bribery. For shrewdness of head, thorough-going completeness, contempt of promise, and moral backbone, no set of people were ever started into life more generously provided. You did not make these things; it takes many generations to breed high qualities of either mind or body; but you have them; they are a fine capital to commence business with, and, as I said, *noblesse oblige.*" Passing to the second portion of their equipment, education, there was, he said, no occasion to tell a Scotchman to value it. "On this, too, they had set an example which England was beginning to imitate. He only wished their prejudices and jealousies would let them imitate it thoroughly. In the form of their education there was little to be desired. It was fair all round to poor and rich alike. They had broken down the enormous barrier of expense, which makes the highest education in England the appendage of the wealthy. Whether the subjects to which the best years of boyhood and youth continued to be given were the best in themselves, were questions all the world was busy with. I have long thought, he said, that to educate successfully you should first ascertain clearly what you mean by an educated man. Now, our ancestors, whatever their other shortcomings, understood what they meant well. In their education they knew what they wanted to produce, and they suited their means to their ends. They set out with the principle that every child should be taught his duty to God and man. The majority of people had to live by bodily labour; therefore every boy was, as early as convenient, set to labour. Besides this, you had in Scotland, established by Knox, your parish schools, where he was taught to read and if he showed special talent was trained for the ministry. But neither Kno,

nor any one in those days thought of what we call, enlarging the mind. A boy was taught reading, that he might read the bible and learn to fear God and be ashamed to do wrong. The essential thing was that every one that was willing to work should be enabled to maintain himself and his family in independence. There were two ways of being independent. If you require much you must produce much. If you produce little you must require little. Those whose studies added nothing to the material wealth of the world were taught to be content to be poor. The thirty thousand students who gathered out of Europe to Paris to listen to Abelard did not travel in carriages, and brought no portmanteaus with them. They carried their wardrobes on their backs,—walked from Paris to Padua, from Padua to Salamanca, and begged their way along the roads. The laws of mendicancy in all countries were suspended in favour of scholars wandering in pursuit of knowledge. At college the scholar's fare was the hardest, his lodging was the barest. If rich in mind, he was expected to be poor in body; and so deeply was this theory grafted into English feeling, that earls and dukes, when they began to frequent universities, shared the common simplicity. The furniture of a noble earl's room at an English university at present may cost, including the pictures of opera dancers and racehorses, perhaps £500. When the magnificent Earl of Essex was sent to Cambridge, in Elizabeth's time, his guardians provided him with a deal table covered with green baize, a truckle bed, half a dozen of chairs, and a wash-hand basin. The cost was £5. The scholar was held in high honour, but his contributions to the commonwealth were not appreciable in money. He went without what he could not produce that he might keep his independence and self-respect unharmed. Neither scholarship nor science starved under this treatment; more noble souls have been smothered in luxury than were ever killed by hunger. A young man going to Oxford learns the same things which were taught there two centuries ago; but, unlike the old scholars, he learns no lessons of poverty along with it. In his three years' course he will have tasted luxuries unknown to him at home, and contracted habits of self-indulgence which make subsequent hardships unbearable; while his antiquated knowledge, has fallen out of the market. There is no demand for him; he is not sustained by the respect of the world, which finds him ignorant of everything in which it is interested. He is called educated; yet, if circumstances throw him on his own resources, he cannot earn a sixpence. An Oxford education fits a man well for the trade of a gentleman. I do not know for what other trade it does fit him as at present constituted. More than one man who has taken high honours there, who has learnt faithfully all that the University undertakes to teach him, has been seen in these late years breaking stones in Australia. That was all which he was found to be fit for when brought in connection with the realities of things. There are but three ways of living, by working, by begging, or by stealing. Those who do not work, are doing one of the other two. The practical necessities must take precedence of the intellectual. A tree must be

rooted in the soil before it can bear flowers or fruit. A man must learn to stand upright upon his feet, to respect himself, to be independent of charity or accident. It is on this basis only that any superstructure of intellectual cultivation worth having can possibly be built. The old apprenticeship therefore, was, in my opinion an excellent system. The Ten Commandments and a handicraft made a wholesome equipment to commence life with. The apprentice plan broke down—partly, because it was abused for purposes of tyranny, partly because employers did not care to be burdened with boys whose labour was unprofitable, partly because it opened no road for exceptionally clever lads to rise into higher positions. Yet the original necessities remain unchanged. The Ten Commandments are as obligatory as ever, and practical ability—the being able to do something, and not merely to answer questions—must still be the backbone of the education of every boy who has to earn his bread. Add knowledge afterwards as much as you will, but let it be knowledge which will lead to the doing better each particular work which a boy is practising, and every fraction of it will thus be useful to him. and if he has it in him to rise, there is no fear but he will find an opportunity. Take the most unskilled labor of all—that of the peasant in the field. The peasant's business is to make the earth grow food, the elementary rules of his art the simplest, and the rude practice of it the easiest; yet between the worst agriculture and the best, lies agricultural chemistry, the application of machinery, the laws of the economy of force and the most curious problems of physiology. Each step of knowledge gained in these things can be immediately applied and realised. Each point of the science which the labourer masters will make him not only a wiser man, but a better workman, and will either lift him to a higher position, or make him more intelligent and more valuable if he remains where he is. He may go far, or he may stop short; but, whichever he do, what he has gained will be real gain, and become part and parcel of himself. It sounds like mockery to talk thus of the possible prospects of the toil-worn drudge who drags his limbs at the day's end to his straw pallet, sleeps heavily and wakes only to renew the weary round. I am but comparing the systems of education, from each of which the expected results may be equally extravagant. The millions must ever be condemned to toil or the race will cease to exist."

Dr. Froude is hard upon the clergy. He says:

"We have had thirty years of unexampled clerical activity; churches have been doubled; theological books, magazines, reviews, newspapers have been poured out by hundreds of thousands, while by the side of it there has sprung up an equally astonishing development of moral dishonesty. From the great houses in London to the village grocer, the commercial life of England has been saturated with fraud. So deep has it gone that a strictly honest tradesman can hardly hold his ground. You can no longer trust that any article that you buy is the thing which it pretends to be. We have false weights, false measures, cheating, and shoddy everywhere. Yet the clergy have

seen all this in absolute indifference; and the great question which at this moment is agitating the Church of England is the colour of the ecclesiastical petticoats. Many a hundred sermons have I heard, many a dissertation on the mysteries of the faith, on the divine mission of the clergy, on apostolical succession, on bishops, and justification, and the theory of good works, and verbal inspiration, and the efficacy of the sacraments, but during these thirty wonderful years, never one that I can recollect on common honesty nor those primitive commandments—thou shalt not lie, and thou shalt not steal. Classical philosophy, classical history, and literature, taking as they do no hold upon the living hearts and imaginations of men in this modern age, leave their working intelligence a prey to vile imaginations and make them really incapable of understanding the world in which they live. If the clergy knew as much of the history of England and Scotland as they know about Greece and Rome—if they had been ever taught to open their eyes and see what is actually around them, instead of groping among books to find what men did or taught at Alexandria or Constantinople fifteen hundred years ago, they would grapple more effectively with the moral pestilence which is poisoning all the air. But it was not this that I came here to speak of. What I insist upon is, generally, that in a country like ours, where each child that is born among us finds every acre of land appropriated, a universal "Not yours" set upon the rich things with which he is surrounded, and a government, which, unlike those of old Greece or modern China, does not permit superfluous babies to be strangled—such a child, I say, has a right to demand such teaching as shall enable him to live with honesty, and take such a place in society as belongs to the faculties which he has brought with him. It is a right which was recognized in one shape or another by our ancestors. It must be recognized now and always, if we are not to become a mutinous rabble; and it ought to be the guiding principle of all education. We have not to look any longer to this island only. There is an abiding place now for Englishmen and Scots wherever our flag is flying. This narrow Britain, has become the breeding place and nursery of a race which is spreading over the world, Britain may have yet a future before it grander than its past; but on this condition only—that her children, when they leave her shores, shall look back upon her, not—like the poor Irish when they go to America—as a stepmother who gave them stones for bread, but as a mother to whose care and nurture they shall owe their after prosperity. Whether this shall be so, whether England will now descend to a second place among the nations, or whether it has yet before it another era of brighter glory, depends more than anything on the breeding which we give our children. The boy that is kindly nurtured and wisely taught, does not forget his father and his mother. He is proud of his family and jealous for the honor of the name that he bears. If the million lads that swarm in our towns and villages are so trained at home or in the colonies, they can provide for themselves, without passing first through a painful interval of suffering, they will be loyal where-

ever they may be; good citizens at home, and still Englishmen and Scots on the Canadian lakes or in New Zealand. It was not so when we colonized America, and we are reaping now the reward of our carelessness. We sent America our convicts. We sent America our Pilgrim Fathers, flinging them out as worse than felons. We said to the Irish cotter, "you are a burden upon the rates, go find a home elsewhere." Had we offered him a home in the enormous territories that belong to us, we might have sent him to places where he would have not been a burden but a blessing. Loyalty, love of kindred, love of country, we know not what we are doing when we trifle with feelings the most precious and beautiful that belong to us—most beautiful, most endearing, most hard to be obliterated,—yet feelings which when they are obliterated, cannot change to neutrality, and cold friendship. Americans still, in spite of themselves, speak of England as home."

THE DISCUSSIONS ON UNION.

(*Glasgow Herald.*)

THE conflict which is going on in the Glasgow and Edinburgh Free Church Presbyteries, and generally over the whole Free Church, must be strangely edifying to the outside public, especially those who are able to catch a glimpse of the very fine points amid the theological dust that is being raised. In the Glasgow Free Presbytery we have had an overture on the spiritual freedom of the Church by Dr. Buchanan, and an elaborate speech in support of it; but while the speech has been torn in pieces by Dr. Begg, and bitterly opposed by many Presbyterian brethren, the overture itself was unanimously agreed to. On Wednesday we had another overture on a similar subject by Dr. Miller, which is not opposed by Dr. Buchanan and his friends, but which was supported by speeches diametrically opposed to those of the Rev. Doctor and his supporters. Dr. Buchanan puts his views on the spiritual independence of the Church into a motion, and it is so carefully worded that his opponents cannot find a joint at which they can direct an arrow; Dr. Miller does the same, puts his views on the obligations of the State to the Church into another motion; but not one of the brethren, who at next meeting will commence a fierce conflict on the questions involved, has announced his intention of dissenting from the term of the overture itself. It is only theologians who could fix upon such a striking and subtle method of fighting their differences. Probably the necessities of the case demand that such a course should be adopted by the respective leaders of the two parties in the Free Church. Dr. Buchanan could not, without ignoring bodily a distinctive principle of his church, refuse to acquiesce in an overture which asserted the headship of the Head of the Church over the nations, and the consequent obligations of the State; and Dr. Miller, Dr. Gibson, or Dr. Begg could not refuse to acknowledge an overture which asserted the Church's spiritual independence.

What is the dispute all about, then? one may ask. It would be out of the question to attempt to explain theologically in a newspaper article the questions of doctrine round which

the controversy rages; but we can indicate the practical gist of it as it effects the position of the two parties and the great subject of Union, which is the root of the whole matter. Roundly speaking, that is without hair-splitting, and without the round-about verbosity of the overtures alluded to, in which all meaning is lost, Dr Buchanan and a large section of the Free Church have become suddenly enamoured of the spiritual independence of the Church as disconnected from the State, and consider that in these times it is their chief duty to bear witness for this independence. This is on our old banner, he says; this is what we fought for, and what we ought more strenuously to contend for now, especially as all modern thought and modern legislation are tending to the tightening of spiritual bonds upon State-supported Churches. In point of fact, the party of the Free Church of which Dr. Buchanan is an able exponent have become voluntaries after a sort, though they will not frankly acknowledge it. When they use the argument, which they now do, that there can be no real independence of the Church under Governments of the present day, they are reproducing in a slightly altered form one of the well-worn arguments of the old Voluntaries. Now, how is this met by the other party? Simply upon the ground on which the Free Church always stood till the question of Union, and the wonderful coquetting on the "Civil Magistrate"—the first head of the programme—took place in the Union Committee. Dr. Begg, Dr. Gibson, Dr. Forbes, Dr. Miller, and others, while also contending for the supremacy of the Church in matters spiritual, further maintain that it is their duty now, as heretofore, to advocate the principle that the State, as under the Head of the Church, is bound to become the Church's nursing mother, and not its mere dry nurse as it is at present. They don't look for State support in present circumstances, and will not apply for it; but they feel called on to maintain what they call their right, and to lift up their testimony all the louder the farther the State goes astray.

Practically speaking, this is the difference which exists between the two parties in the Free Church, and the controversy which is just now assuming such magnitude is in substance the old Voluntary controversy over again. The United Presbyterians, especially those of them who took part in the exciting times of 1833-4, may well look on in wonder and amazement. Time has brought about its strange revenges for them. Here are some of the men by whom they were abused and mauled, and whom they abused and mauled in return, now wrangling among themselves over the old bones which caused so much contention many years ago. And 'he curious thing is that the controversy has its rise in the proposal for Union with the very Voluntaries who were formerly anathematised and stigmatised with peculiar bitterness. We have only, apparently, to wait a little longer and we may hear the same fierce epithets and the same strong language used in the bosom of the Free Church itself. Even now the bitterness of theological strife is beginning to show itself. When we talk of Dr. Buchanan and his friends as having substantially gone over to the Voluntary side we do them no injus-

tice, considering the end they have in view in these overtures and pamphlets of theirs. No doubt, they maintain that they have not changed their opinions, and that they still hold by the testimony of the Free Church on the subject. They have a way of reconciling their present speeches with those delivered many years ago, and a way of reconciling their personal views with the creed of Voluntaries, so that both may exist in union and in perfect harmony. But nobody can doubt that this excellent way consists in practically giving up the faith for which they at one time so vigorously contended. When theologians talk of "personal opinions" and "open questions," they simply mean that these are of very little consequence and hang rather loosely upon them. It is next to parting with them altogether; and we daresay nobody sees clearer than the leaders of the majority in the Free Church that if a union is consummated with the United Presbyterian Church, the Civil Magistrate will go to the wall so far as the United Body is concerned. It cannot be otherwise. The "open question" will at once become a closed one, because nobody will mention it on either side, or will only mention it as some misty theological theory is mentioned, that must not and cannot have any practical value. If any *quondam* Free Churchman in the grand United Church should ever attempt to air the old views over which such a din is made in these days he will find that he has mistaken his vocation and the character of the body to which he belongs. For it must be a Voluntary Church, with Voluntaryism on its front, though there may be any amount of old opinions with regard to the duty of the civil magistrate to the Church hanging behind. The Free Churchman of whom we speak will find himself in the position of that famous German philosopher who, Thackeray tells us, could not, after years of intense study and application, discover the reason why "his pig-tail hung behind him"—

"He mused upon the curious case,
And swore he'd change the pigtail's place,
And have it hanging at his face—
Not dangling there behind him.

Says he, 'The mystery I've found,
I'll turn me round.' He turned him round,
But still it hung behind him.

Then round and round, and out and in,
All day the puzzled sage did spin
In vain; it mattered not a pin,
His pigtail hung behind him."

He (the Free Churchman) will find that his "personal opinions" regarding Church and State will, in the Union, exactly resemble this mysterious and metaphysical pigtail. In spite of all he can do, and whatever way he turn himself, he will always find that these opinions hang behind him; and we have no doubt that it is in contemplation, after the Union is effected, either to tie up this theological pigtail out of sight, or to cut it off altogether as a useless encumbrance. One thing is certain, that the old views have come to be regarded by the majority of the Free Church as a sort of pigtail, which is in its natural and proper place when it hangs behind.



THE following hitherto unpublished lines are from the pen of Lady LISTON FOULIS, of Ratho, near Edinburgh, a warmly-attached member and active supporter of the Schemes of the Church at home. Her little poems, signed M. A. L. F., may be often seen in religious periodicals:—

THE EMERALD BOW.

Rev. iv. 3.



ABOVE the throne on high
An emerald bow I see,
What does it signify?
What lesson bear to me?

It tells of covenant to be,
That spans our cloudy sky;
It shines in rain drops here,
But there in cloudless sky.

It tells of promise sure,
Of words that never fail;
It tells of love, most pure,
For us within the veil.

Are we in sorrow here?
With clouds and tempest bound,
Ah! still the emerald bow
Around the throne is found.

Are we in lonely grief?
As if forgotten quite,
There's still the emerald bow
Undimmed and shining bright.

Our Jesus, still the same,
Who was and is to be;
Our covenant God of love,
We'll put our trust in thee!

Prov. xv. 1.



SOFTLY, softly, answer not
With heated words of strife,
These grievous words do but stir up
The angry springs of life.

Softly, softly, answer give,
With loving, gentle word;
Then only are you like to Him,
The loving, gentle Lord.

Softly, softly guide the young
To speak with loving voice;

Teach them to turn the angry word
With love the angry noise.

Softly, softly Jesus spoke,
When taunted and reviled;
Softly, softly we must speak,
When tempted and beguiled.

If wrath was turned thus away
By soft and loving speech,
How happy we might ever be
Is it within our reach?