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THE PRESBYTERIAN.

OCTOBER, 1866.



THE chief among the instrumentalities used for obtaining the means necessary for the support of Gospel ordinances at home, or their extension abroad, may be ranked congregational associations. It is not the first time the advantages attending them have been referred to. But these references have been merely incidental, and introduced in discussing other topics of a similar kind. The importance of the subject, however, demands a separate notice, as it is of great consequence that congregations, struggling with pecuniary difficulties, may have the way pointed out to them by which other congregations, with no greater numbers, and with no ampler means, have easily paid their minister a proper stipend, defrayed liberally all other immediate claims upon them, beautified and adorned their church, manse and grounds, and done work of a similar kind, while at the same time they were sending abroad, through the instrumentality of the committees on the Schemes of the Church, assistance to other objects beyond those in which they were personally concerned. As we have often insisted, to be able to raise large sums, it is not necessary that a congregation should be rich, nor is it even necessary that there should be two or three rich men forming part of it. United action is required, and a feeling of individual responsibility, with a wise consideration, by each adherent, of what he or she can afford to give in the course of the year towards each particular object. A considerable share of responsibility attaches to the minister for the success or non success of what may be called extra congregational contributions, but it is not at all desirable that he should be at the head of the association, if any other judicious and business like man can be found to take the lead. The less a minister is involved in the money affairs of his congregation the better. There

is much less danger of disputes arising about stipend and matters of that kind, when the temporal affairs of the church are managed by the trustees, than when the minister is obliged to take a leading part in the discussion of ways and means to enable the congregation to fulfil its obligations. How many disputes have arisen from the financial affairs of a church being thrown upon the minister's shoulders—how much unhappiness has been caused—how many unseemly strifes and divisions—subversive of the peace of a people, and bringing discredit on religion itself, have taken place, cannot be known; but that they have been many, is undoubted. A congregation must be in a very singular position when such an answer to an enquiry regarding its affairs could be made as this, which we copy literally from the statistical return of 1860:—"Charge vacant since October. Minister managed temporalities for himself. *Temporality Committee ignorant of state of things.*" No church could thrive under such circumstances; no minister should be put in such a position, for there is no congregation, wherever situated, which could not furnish one man to act as treasurer, and a sufficient number of others to perform the duties of trustees. Direct interference of such a kind as is here shown, even although it might not be to such an extent, is altogether incompatible with the true performance of the pastoral office. Still it is not the less true that the minister does and must exercise a very important influence on the success of the efforts made by the managers. To him they should be able to come for friendly consultation; the progress and objects of the Synod Schemes should by him be clearly laid before his people; he should be able to explain, and bring before his flock, the work being done in mission fields at home and abroad, thus awakening and keeping alive a spirit of earnestness and a desire to extend their efforts beyond themselves. Nor need this

interfere with his ordinary labours. The weekly prayer meeting could be devoted in part to this purpose, a portion of it being set aside for the objects we have indicated. Instead of detracting from, it would rather increase the interest of the congregation in these meetings.

The associations we desire to see formed would require more or less of this assistance from the minister. Without it they would no doubt be successful to a certain extent; but their full value could never be developed, as collectors are sure to be met with almost innumerable objections arising from ignorance of the objects for which contributions are required. Hence the necessity for publicity, for statistics, for information of the fullest kind, although not necessarily in very minute detail. Many of those who would be active members of the association have not the talent for communicating the information they may be possessed of; others, while having a general knowledge, cannot master details, and when met with cavilling from those amongst whom they go, they become disheartened, one after another drops off, and thus an injury is inflicted on the Church at large much more serious than might at first sight appear. But with the consciousness of this danger, we would still urge the formation of associations throughout the church. It is impossible to prescribe a method of organisation which would suit every locality. General hints are all that can be given, the particular method of carrying out the plan must be left to the members themselves. As a general rule, the charge should be divided into districts, with two collectors for each, having books ruled with columns headed with the name of the object for which the money is subscribed. For instance, there could be a column for a general fund, the amount marked in which would be apportioned at the end of the year at the annual meeting. The other columns for the Home Mission—the French Mission—the Widow's Fund, the Bursary Scheme, these being the stated schemes of the Church. In addition, however, to these might be a column for Foreign Missions, or for any other object or objects the congregation might decide upon. The districts being apportioned, and the books ready, it would be the duty of the collector to go round monthly or quarterly to receive the sums subscribed. Another plan has sometimes been adopted of having separate collectors for each scheme. Where the minister's stipend is raised by contributions, and not

by seat rents, one set is appointed for this, and so on for the others. Of course in all this there is a little more inconvenience and more time occupied than by taking up a collection on Sunday, just as there is more labour incurred by a man working for his living than by the man who has all his wants supplied by the spontaneous growth of nature. Which has most life, most vigour, most activity, bodily and mentally, it is unnecessary to say. A congregation that will not work requires to be awakened to a sense of its duty. Work is not only an evidence of life, but is also a means of quickening the sluggish into a state of living from a condition of mere existence.

That these associations have been successful needs no argument to prove. Facts show that they have been so. The congregations which have done the most, and whose subscriptions stand highest in the returns to the schemes, are those also which give most liberally, and pay most regularly for the support of the Gospel among themselves. We would not appeal to the lowest principle of human nature as an incentive to activity in religious life. But were the matter put, even on the low ground of personal interest to the ministers of our congregations, it would be seen that those charges, which were liberal outside of their own neighbourhood, are the very congregations which keep up with liberality, decency and decorum the services of the sanctuary for their own families, grudging not to supply the wants of him who ministers to them in the faith.



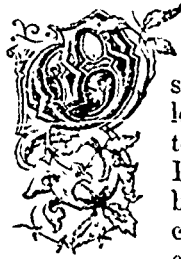
HOSE who are often called to visit the sick and the afflicted must have frequently felt how full the Scriptures of the Old and of the New Testament are of divine counsels and consolations for persons in any trouble. They must also have felt how much it would help persons seeking the aid of these counsels and consolations, were the passages which contained those words of life gathered out from the rest of the Bible, and arranged in a plain order, and printed in a volume easy for languid eyes to read, and light for weary hands to hold. Even for those whose knowledge of Scripture is accurate and wide, such a volume would be useful and convenient. But there are many, perhaps, but occasionally visited by a clergyman, and with

none near them to instruct or guide them, whose knowledge of the Bible is very scanty, and who, when left to themselves, little know where to find those words that are most suited to their wants.

These sentences begin the preface to a neat little volume entitled "Christ the consoler," containing passages of Scripture of the character indicated, selected and arranged by the Rev. Robert Herbert Story, minister of Rosneath, formerly assistant minister, in St. Andrew's Church, Montreal. All the passages which seem to refer to the sufferings of human beings under any of their common troubles are arranged in the following manner:—first, those in the narrative form, such as the stories of David and Goliath and the raising of Lazarus; next, those which convey general counsels or consolations; and then, words of promise—the order in which they occur in the Old and New Testaments being followed in each division.

To the extracts from Holy writ the compiler has added a few prayers and hymns, "believing that through ignorance of the many beautiful hymns of the Christian Church, much relief in sadness and much light in darkness is often lost: and that the prayers of the afflicted are, in many cases, from lack of fitting suggestions of form, if not of topic, too apt to be either "vain repetitions," or what they who offer them feel to be but imperfect utterances of the thoughts and desires of their own hearts."

There is, therefore, nothing original in this volume—nothing except the plan according to which its contents are selected and arranged. It is a treasury of "things old," but they are very precious things, lovingly offered and made accessible to those who know not where to find them. It is for the most part THE CONSOLER'S own illustrations of his yearning cry—"Come unto me all ye that labour and are heavy laden;" and of his promise too,—“I will give you rest.” Besides that, it is the intercessions of most Christ like spirits impersonating in their compositions the sons and daughters of affliction. We believe that much good will be done by the circulation of the volume. It is published by Edmonston and Douglas, Edinburgh.



OUR readers are aware of the proposal to found a scholarship in Queen's College, as a permanent tribute to the memory of the late Principal Leitch, and will be pleased to learn that the efforts made to carry it into effect have been successful.

£100 stg., transmitted by Rev. Dr. Williamson, of Colessie, in behalf of friends in Scotland, joined to contributions received in Canada, amounting to £200 stg., will form the foundation of the scholarship. The interest of the total sum of £300 stg., that is to say, \$100 or more, will be the annual value of the scholarship. It will thus be, by at least \$20, the most valuable scholarship for which students can compete, and to successful candidates will form a very important assistance and encouragement in the prosecution of their studies. No more fitting memorial of the distinguished gentleman, whose name it bears, could have been devised; and our confident expectation is that, while it will serve to hand down that name with honour to posterity, it will prove, year by year, a most useful incentive to diligence and perseverance among the young men attending Queen's College.

We are informed that an offer has been made by Dr. Williamson, acting in behalf of subscribers in Scotland, to forward an additional amount of £100 stg., so soon as an equivalent shall be raised in this country, for the purpose of founding another memorial scholarship, and that the committee of the trustees of Queen's College, who have successfully implemented the conditions, according to which the first has been instituted, are intrusted with the task of endeavouring to fulfil the terms upon which this offer may become available. Should this new proposal be carried into effect, it is agreed, we understand, that the first scholarship shall be connected with the theological department, and that the second shall be open for competition to students in arts, irrespective of their intention to study for the ministry. The former will memorialize the more intimate connection of Dr. Leitch with the faculty of theology, in which he was primarily professor of divinity, and with the church, to whose advantage his professional labours were chiefly directed; the second will be a tribute to him as principal of the University. We hope soon to hear of the completion of this

Mr. William R. Croil having returned from Scotland, all communications respecting the Temporalities' Fund are requested to be addressed to him as formerly.

new scheme. The contributions already received have, we believe, been obtained from fewer than a dozen congregations, and it ought not to be a very arduous undertaking to raise \$450 for so desirable an object in the communities which may now be appealed to. Whatever arrangements the committee of trustees may make to secure

this end, we willingly do our part, by these remarks, towards its attainment, and it will gratify us very much to know that the notice we are taking of the project is a means of inducing some of our readers to forward a dollar or two to John Paton, Esq., Kingston, treasurer of the memorial fund.

News of our Church.

THE PRESBYTERIAN CHURCH, ELGIN.—The Presbytery of Montreal met in Elgin on the 18th and 19th of September. Present, the Rev. W. C. Clark, Moderator, the Revd. Messrs. Wallace, Patterson, Masson, and Ross. After the usual exercises, conducted by Mr. Masson, Russeltown, the Rev. Wm. Cochrane was duly inducted into the newly formed charge there. Mr. Patterson preached an able sermon full of encouragement to those who consistently discharge the duties of life in harmony with the Divine will—then put to Mr. Cochrane the usual questions, to all of which he gave satisfactory answers; after which Mr. Clark, of Durham, delivered an appropriate charge to the newly inducted minister, and Mr. Ross, Dundee, addressed the congregation relative to their duties in a very happy manner. The whole service was appropriate and impressive, and was listened to with much interest and attention by the people, who seemed to be very unanimous, and much delighted in having a pastor settled over them. At the conclusion of the service the Rev. Mr. Wallace, who had ministered to the Elgin people as part of his charge for nearly seventeen years, led Mr. Cochrane to the door of the church, and introduced him to the people, who welcomed him in a very cordial manner.

We congratulate Mr. Cochrane, and the people of Elgin on the union which has been thus happily formed between them. It reflects great credit upon the people of Elgin, although but few in number, that they have thus cheerfully assumed the responsibility of supporting the stated ordinances of religion among them; and it is not too much to expect great good to follow such praiseworthy exertions.

INDUCTION AT DUNDEE.—On Wednesday, 15th August, the Presbytery of Montreal met in the Church at Dundee to induct the Rev. Donald Ross, late of Southwold, C.W., to the pastoral charge of the Congregation of Dundee. Although it was an unusually busy season for the farmers, a large assembly met to witness the proceedings. The Rev. F. P. Sym of Beauharnois, moderator *pro-tem*, preached an able, eloquent and impressive sermon on the words "and herein is that saying true, 'one soweth and another reapeth.'" Mr. Patterson of Hemmingford, addressed the newly inducted minister upon the solemn nature of his duties, and Mr. Ross of Chatham, delivered the charge to the people.

The Congregation of Dundee are very warmly

attached to the church of their fathers, and through their trying history have tenaciously adhered to their much-loved Zion. The settlement of Mr. Ross is in the highest degree cordial. He has a wide field of usefulness, and the people have already given several substantial tokens of their high appreciation of his efforts to advance their spiritual interests. They have also, with praiseworthy spirit, commenced to provide the ways and means for building a more spacious and comfortable church, and there can be little doubt, if we may judge from their antecedents, that they will soon accomplish their purpose.

ORDINATION AT PAISLEY.—On Wednesday the 15th of August the Presbytery of Guelph met at Paisley for the ordination and induction of the Rev. Matthew W. Maclean, B.A.

The Rev. G. Macdonnell, of Fergus presided and preached a very excellent and suitable discourse from 2nd Cor. 5. 20. "Now then we are ambassadors for Christ" &c. There was a large and very attentive audience present.

The usual ordination questions were put to Mr. Maclean, after which he was, by solemn prayer to Almighty God, and "the laying on of the hands of the Presbytery," set apart to the office of the holy ministry, and inducted to the pastoral charge of Paisley.

The Rev. Mr. Dawson of Kincardine addressed the newly ordained minister, and spoke earnestly concerning the solemn duty of preaching *Christ Crucified* to the people, and caring faithfully for the salvation of immortal souls. The Rev. Mr. Hunter of Leith addressed the people in an able and impressive manner concerning the duties they owe to their minister and the responsibility they will be charged with in sitting under a faithful gospel ministry.

At the close of these sacred services, the presbytery held a conference with the managers regarding the affairs of the congregation, and gave such counsel as seemed necessary.

We may well expect very happy results from this induction. The call was unanimous and numerously signed.

Mr. Maclean is a talented young man, and we believe one who will devote himself faithfully to the work of the ministry. Paisley is an excellent field. There is a large body of people warmly attached to the kirk, both in the village and surrounding country. We have not witnessed any settlement in a new place under such favourable auspices. Few charges in the West are equal to it. The congregation is

now large and there is good reason to suppose that with the Divine blessing it will soon be much larger. There is much work to be done, and we wish Mr. Maclean may be the honoured instrument to accomplish it.

They have a good large church free of debt. It is beautifully situated on an eminence overlooking the village of Paisley and the beautiful valley of the "Saugeen." They also contemplate building a fine manse just beside the church where they own some 10 or 12 acres of a glebe.

It must be gratifying to every friend of the church that such an important field of the West has at last been so well supplied.

ORDINATION.—Mr. John S. Lohead, preacher of the Gospel, was, by the Presbytery of Glengarry at their meeting on the 21st November, ordained to the office of the Holy Ministry, and inducted to the Pastoral charge of the Congregation of Matilda, the Rev. Hugh Lamont, in the absence of the Moderator, the Rev. Dr. Urquhart, presiding.

Mr. Lohead acted as Catechist in Matilda during the summer of last year, with much acceptance, and his settlement, as Minister, is very harmonious.

May the Great Head of the Church abundantly bless his labours in the township in which his lot has been cast, (and there is much work to be done in it), and may his Ministry there, or wherever else, in the good Providence of God, he may be called, be a useful and a happy one!

OBITUARY OF THE REV. THOS. JOHNSON OF NORVAL.

The Rev. Thomas Johnson was born in the year 1795, in Ahoghill, county of Antrim, Ireland, and died on the 30th of August, 1866, and was consequently in the seventy-first year of his age at the time of his death.

Mr. Johnson graduated at the University of Glasgow and Belfast, and while prosecuting his theological studies, was under the care of the Presbytery of Antrim, in connection with the Presbyterian Synod of Ireland, distinguished by the name "Seceder" or "Associate," by which Presbytery also he was licensed to preach the Gospel in 1822.

It was while acting as a Probationer he emigrated to Canada, and we find him in 1827, settled in Ernestown, where he laboured for four years. In 1834, he was inducted to the pastoral charge of the Congregation in Chingacousy—then connected with the United Synod of Upper Canada.

Mr. Johnson had been a member of the Presbyterian Synod of Canada in connection with the Church of Scotland, prior to the "Secession, and of course was one of those who remained loyal to her standard during the stormy times of the so called disruption.

His Congregation at this time divided—one part connecting itself with the Free Church, and the other adhering to the Church of Scotland.

From a defect in the Deed of the Church, he was driven out by the opposing party to seek another, and the old Church thus decided to the

Church of Scotland has been occupied by the Free Church party ever since.

As Mr. Johnson was pre-eminently a man of peace, and free from guile, he quietly withdrew to a distant locality, where humbly and assiduously he continued to discharge his duty. His trials were at this time great, from the vindictive spirit displayed by some of his former friends. In the year 1862, he had the satisfaction of seeing an elegant and spacious brick Church raised upon the site of the old log Church, where, for so many years, he had faithfully preached the Gospel of Christ.

Although Mr. Johnson had resigned from feebleness and illness some years before his death—he still continued to preach occasionally—and it is very remarkable, that he preached on Sabbath, the 26th August, and died on the morning of the Thursday following.

That he had been held in very general and high estimation, is evident from the great number that attended his funeral.

At the request of the family and friends of the deceased, the Rev. W. E. McKay, of Orangeville preached the funeral sermon, on Sabbath, the 16th instant, before the Chingacousy Congregation.

Another of our old and respected ministers has thus passed away from amongst us. The late Rev. Thomas Johnson, was naturally of a kind and conciliating disposition. The lustre of his deep and abiding piety was seen to greatest advantage in private domestic life. He was an excellent preacher and a sound theologian. His prayers were impressive, the result of earnest piety, and they were enriched with apt texts of scripture. The same remark holds good in reference to his sermons. He was a workman that need not to be ashamed. He sought to commend the Gospel of Christ as well by example as precept. He was constant in his friendships, and pleasing in conversation. The bereaved widow and children demand our prayers and sympathies, but they have doubtless learned to console themselves with the thought that he has exchanged a world of suffering and trial, for one of ceaseless happiness.

QUEEN'S COLLEGE.

As announced in one of our advertisements, the 25th session of Queen's College will be opened on the 3rd instant. The Rev. Professor Mowat will deliver an address on the occasion. Matriculation examinations will begin on the following day.

BOARD OF TRUSTEES.—An adjourned meeting of the Board of Trustees was held in the Senate Chamber on the evening of the 29th August, the Hon. John Hamilton, M.L.C., in the chair. After prayer by the Principal and the reading of minutes by the Secretary, a number of returns of persons nominated by congregations as eligible to fill the office of trustee during the triennial period beginning with the first day of the next annual meeting of Synod was read, and being found to be in accordance with the requirements of the charter, the names were ordered to be enrolled.

Sales of lands and investment of moneys were reported and approved.

A report from the Finance and Estate Committee, pointing out the necessity of certain repairs on the original buildings was read and adopted, and requisite instructions were given.

Official intimation of a legacy by the late George Michie, Esq., merchant, Toronto, was read.

There was read a letter from the Rev. Dr. Williamson, of Colessie, Scotland, soliciting the sanction of the trustees to the foundation of a Leitch memorial scholarship of the capital value of £300 stg. in connection with the Theological Faculty, and of another memorial scholarship of the capital value of £200 stg. in the Faculty of Arts, so soon as the collection of £300 stg. in Canada shall be completed. The proposal was sanctioned, and the Memorial Committee requested to embrace opportunities to complete the collection of the funds.

The special business of the meeting was the final disposal of an application from the Royal College of Physicians and Surgeons, of Kingston, for affiliation with the University. All the papers connected with the application having been read, the College was affiliated. In

virtue of the affiliation, students of medicine having already passed a matriculation examination in connection with the medical faculty, will rank as matriculants or undergraduates of the University in medicine, provided they have been registered, or so soon as they shall be registered, in the register of Queen's College; and those who shall hereafter pass a matriculation examination appointed by the Senate, shall, upon registration, be entitled to the same rank. The value of examinations for the degree of M.D. will be determined by the Senate upon reports of duly appointed examiners. The Trustees recorded their earnest hope that the Royal College will be eminently prosperous and successful, and that the affiliation now formed will be lasting, useful, and honourable. It was agreed to rent the buildings hitherto occupied by the medical faculty to the Royal College.

DONATIONS TO THE LIBRARY.—Government of Canada, 1 vol.; Rev. Mr. Gray, Kingston, 2 vols.; Joseph M. Wilson, Esq., publisher of the Presbyterian Historical Alliance, Philadelphia, 23 vols., some very scarce, all valuable works.

Correspondence.

PRESBYTERIAN UNION.



IR,—It is satisfactory to see that your correspondent "Union" has again vigorously taken up this most important subject. There never was a time when it could be more appropriately brought forward than at present. A great political movement is about to unite the various Provinces of British North America; and in all probability that movement itself is but a prelude to a still more close and more binding Union in which one Parliament will guide all the affairs of the Confederation. With the coalescing of our divided Provinces it is not unnatural to connect the coalescing of our divided churches. The state is about to seek strength in Union. And why should not the Church? The various States which are about to unite together have one and all conceded small points for a great general benefit. Why should not the various churches of the Provinces gladly yield to each other in non-essentials, with a view to the better carrying out of the holy work with which they are all alike entrusted?

"But," say the opponents of Union, "the points of difference are far from being non-essential." And the cry of bigotry is to be heard from both the camps into which Presby-

terianism is unhappily for itself, and for the Province, divided in Canada. The mythical connection of the Church in connection with the Church of Scotland with the State, is an objection in the eyes of some rigid Canada Presbyterians. The fact that the Canada Presbyterians sympathised with the great movement of 1813, or with secessions of older date, is an objection in the eyes of the rigid upholders of ecclesiastical establishments. Although these objections have, without doubt, greatly more weight with our clergy than with our laity, it is well known that a majority of the Ministers of both Churches is in favour of Union: and that the majority comprehends almost every man of eminence in either. And it is also certain that if the case were fairly laid before the people, nine-tenths of the laity of both bodies would declare for it. The unhappy proceedings of our Synod, which by a small majority declared against Union at its last meeting, form no answer to this. The attendance both of Ministers and Elders was very limited; and the excitement necessarily attendant on the Fenian invasion was unfavourable to the discussion of a great question. The result caused no one to doubt the fact that the opponents of Union are behind its friends in numbers, as well as in influence. Everyone believed before that vote that Union was merely a question of time; and everyone believes so still. Let us however consider the

objections of the enemies of the consolidation and progress of Presbyterianism.

How can the extreme Voluntary maintain that the Canadian Church in connection with the Church of Scotland is in any way whatever bound or tied to the State? The Ministers of our Churches are freely elected by the people without let or hindrance from any one whatsoever. With the single exception of an allowance from a small endowment, the preservation of which for the general purposes of the Church was in the highest degree honourable to them, their support is derived solely from their congregations. Our Church is as entirely free from State interference or control as is the Canada Church. Nor can the Canadian Voluntary complain that we are connected with men at home who hold to the Union of Church and State. Apart from the absurdity of doing practical mischief to the Presbyterian cause in Canada because of the existence of a connection infinitely more nominal than real, it is unquestionably true that the leaders of the Free Church in Scotland hold State Church doctrines quite as resolutely as any of the Ministers of the establishment. Till it can be shown that the theory that the State should help the Church prevents a man from faithfully performing his duties as a Minister of the Gospel, it is ridiculous to quarrel with him for holding it. Moreover, whatever he may be in theory, any supporter of Church and State must of absolute necessity be a practical Voluntary in Canada. It is by the Voluntary system, and the Voluntary system alone, that the great principles which Presbyterians hold in common can be maintained in this country. This must now be manifest to almost every one. Why then quarrel about an abstract theory which does not, and in the nature of things, cannot, be practically developed among us?

But the position of the bigot of establishments is at least equally as absurd. The extreme Voluntary magnifies his theory; but the extreme Establishment man elevates the Establishment principle into an essential doctrine of the faith. It is hardly possible to conceive anything more monstrous. Nothing can be essential which is not itself an integral portion of the faith of Christ. Nothing can be essential the absence of which does not mar the progress of that faith. And where was the State in the days of the earliest and most glorious triumphs of Christianity? It was the Church's barbarous enemy. Its representatives had given up the Redeemer Himself to the fury of the people. It made martyrs of the Apostles. It followed the faithful with the most cruel

persecution. When however did the Church more grandly fulfil her mission? The history of our own Church shows that State support may lead to indifference to the people, to supineness, and to coldness. But no history shows that State support is essential either to the progress of Christianity, or to the maintenance of the truth in all its fulness. The four most glorious periods in the long history of the Church of Scotland are precisely those in which she was without state support. In her earliest days—in the time of the Missionaries of Iona—she was purely Voluntary. At the memorable epoch of the Reformation, she for the truth's sake, threw off the yoke of the State. In 1638 she came into direct collision with a tyrannical king who had half succeeded in subverting her apostolic order. In 1662 she went out into the wilderness, and suffered persecutions which brought the curse of God on all who had a hand in inflicting them. And although, she eventually, in God's good Providence, returned to her heritage, no period in her history is more honourable than the thirty years of prelatial usurpation and oppression. The State indeed, detested the faith; but Christ was with His Church, as He has promised to be until the end of the world.

The truth is, that it is by no means flattering to our venerable Mother Church to speak of State connection as her greatest glory. Her establishment by law is humanly speaking, accidental. It was brought about at the period of the revolution by wise and good statesmen, and it has been on the whole a happy thing for Scotland that it was brought about. But even had the Church been abandoned by the State, and another body set by civil authority in her place, even then she would have been *pure divine* the Church of Scotland. And although the present establishment is in one sense, the only Church of Scotland, in another and a higher sense, it has not an exclusive right to that title. The Free Church and the United Presbyterian Church are quite as much the lineal descendants of the Church of the Culdees, the Church of the Reformation, and the Church of 1638 as is the Establishment. It is only as to the principles or results more or less remote of the Revolution Settlement, that they differ from that body. Now who can stand up for the Revolution Settlement as a matter of indefeasible Divine right? Surely men may differ as to the rights and wrongs of a contract which touches none of the essential principles of the Church. Surely men may be allowed to think as some do, that it would have been better for the Church to have stood on her own

intrinsic merits, as well as to think, as others do, that her alliance with the State was a happy and fortunate event. State connection is however, not to be regarded as essential to a Church's successful prosecution of her work. And above and beyond all other things, it must be remembered that the questions which have divided the Church of Scotland into three great branches do not arise practically in the smallest degree in Canada.

But although the questions which divide the Presbyterians of Scotland do not arise practically in Canada, how innumerable are the urgent reasons why in this country we should be united into one church? We stand alike between the Prelatical body on the one side, and the non-Presbyterian dissenters on the other. We maintain with equal firmness scriptural views of doctrine, and of order. Those, who on either side differ from us in opinion, are actively engaged in the dissemination of dogmas, which we are equally decided in considering to be in some particulars erroneous. Now or never must the foundations of Presbyterianism be strongly laid in this great Province. If we are to be powerful for good in Canada, we must cease to be Scotch exotics, and form ourselves into a Canadian Church, thoroughly national, racy even of the soil. Who has not observed the blighting effects of the wretched wrangling which divides into two hostile camps the Presbyterians of a township, or of a village? The result is that two weak ill organized Congregations take the place of one which would be really useful. And on a larger scale disunion causes precisely similar results in the Province at large. Our quarrels cause us to be despised by the sects around us; they serve as an excuse to perverts who wish to leave us; and they make all our efforts comparatively feeble and ineffectual. In some circumstances they lead to consequences at once shameful and disastrous. Take the case of Lower Canada. There the whole Protestant population is a minority and a small minority. There both branches of the Church are necessarily missionary in their character. Even united, they would only be able in many instances to hold their ground with difficulty. And yet even there, the paltry differences which some among us are doing their very best to perpetuate, are at work although with happily diminishing energy.

Different indeed would be the spectacle if the Presbyterian Church applied to the cause her united resources. We should then be strong in every section of British America. Even in Lower Canada, strenuous and united

exertion would give us a position which could not be taken from us.

Disunited though we are, the exertions of some of our Ministers have recently done much for the cause in the Eastern Townships. And when we look to the Maritime Provinces, to Nova Scotia, New Brunswick, and Prince Edward Island, soon about to be joined with us politically—it is impossible to think without pride of what could be done throughout the whole extent of the country, if the Presbyterian Church were not unhappily divided against herself. Against Presbyterian Union no argument of any force whatever has been, or can be adduced. It has indeed been said that Union would show ingratitude to the Church of Scotland. To this the course pursued by the Church of Scotland with regard to Presbyterian Union in Australia affords a sufficient answer. And how can we best show gratitude to the Church of Scotland? By following the example of the Church of Australia—by uniting cordially with all who hold to the doctrine and the order of our Mother Church—by building up a Church in Canada which in her strength and vigour will at once be an honour to the Church of Scotland, and a blessing to the Province.

A LAYMAN.

THE UNION QUESTION.

To the Editor of the Presbyterian.

SIR,—



THE vote taken upon the motion for a union between our Church and the Canada Presbyterian body had, I believed, closed that matter for a time at least. In your number just received, however, I find "Union" firing off his platitudes on the subject as briskly as ever, and claiming a victory, or if not exactly a victory, at least a glorious defeat. "Had circumstances been different," says "Union," complacently, "the result would have been different." I am not aware whether your "Union" is the same as your contemporary's "Union," but the style of both is so much alike that there is little doubt the same person is the writer in both publications. Our young friend seems intent on rocking his hobby violently, but I suspect the progress his views are making is about as imaginary as the advance of the fierce looking spotted steed, so dearly beloved of schoolboys, and which has given its name to notions—now imported—which grow up in the brains of some men for want of ideas.

Your correspondent reiterates his former statements about the desirableness of Union, the strength which it would give, and the great good which it would effect by leading to a concentration of effort in attempting to evangelize the land. There is also a glorification of the

fact—that is, as seen from his point of view—that at the last Synod not one of the arguments of the Unionists was met, but that their opponents conceded every point taken up by them. I was not there, I regret to say, but I can quite conceive of every point brought forward by the Unionists being conceded, and yet not much harm done after all. It all depends on the points. An illustration may explain this. If we take a man, let us suppose "Union" for instance, and say—this is a man—not much will be made if this is acknowledged. But if we proceed further and say, this is a *learned* man, the granting of this proposition would be a great point gained.

The Union of the two Presbyterian Churches in this Province into one body seems to be regarded, by those who take a superficial view of the matter, as a step which would lead to un-mixed good. But the vote on the question is a pretty fair evidence of the feeling entertained by a large portion of our congregations. The first melancholy result would be the rending asunder of our own Church, and the substitution for it of a body without cohesion on the one side, and the wreck of our Church on the other, the congregations remaining by which would retain their church property according to the model deed, and the minorities in each charge would in like manner be able to retain possession. Now even supposing all the theories broached on this subject of Union to be correct in themselves, there is a practical side which cannot be disregarded. All who know the state of opinion amongst our adherents know that a very strong feeling is held by very many—I believe a majority—but even admitting it is not, it is of no consequence, against the proposal to fuse our church into the ranks of one which has left our communion and which only maintains itself as a separate organization on the ground that we were false to our obligations as a Church of Christ. This is no mere dead, historical opinion long buried in oblivion, but a living fact. Upon this the Free Church in Scotland exists. Let any one refer to the speeches made in the Synods and General Assembly of the Free Church in the debate on the subject of union, and he will find that the hatred of our Church is as intense, and the hostility to it as active among the leading men of that body, as they were on the day when disappointed in their attempt to obtain ecclesiastical supremacy over the laws of the land, they withdrew to found another denomination, which by the overruling providence of God was the means of infusing fresh vigour into that beloved Church which they sought to destroy. A similar protest to that left then with the General Assembly was, a year later, entered by the seceding party from our Synod here, owing altogether to the exertions of agitators, who succeeded in rending into two parts our Church in Canada, then happy, united, and advancing. Our adherents, our ministers, our elders, our office bearers, were in that document denounced as faithless to their convictions and false to their vows, and upon this protest was the new body formed, the only reason ever given for this course being that our Church refused to denounce the Church of Scotland. Upon that protest the newly organized Church was

founded: upon that foundation it still exists; for at the time of the junction of the two branches there was no such amalgamation as made a new compound of the two—there was, to speak scientifically, a mechanical junction, but no chemical union.

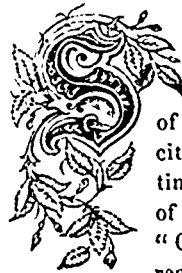
Now we are asked to cry *peccavimus*, to acknowledge ourselves in the wrong, to give up all that we have held as right, to join ourselves to those we have always held to be in error, with whose opinions we are not in accord. For a supposable benefit we propose to enter upon a union attended with evils which are undoubted. It is plain that the adoption of the proposed union will once more, as I have said, rend our Church in twain, the constant agitation of the question has already affected most unfavourably the success of the schemes of the church, a result which may be sneered at but cannot be disregarded. And in return flattering promises are held out of future glories, when all the churches shall be joined together, like the visions of enthusiastic Puseyites who pur fondly over their dreams of a time when the Churches of England and Rome shall, united to the Greek Church, bear sway over the whole earth.

Your obdt. Servant,

AN ELDER.

HYMNS, &c.

To the Editor of the Presbyterian.



IR, — Having, like many others, been prevented from attending the last meeting of Synod by reason of the excited state of the country at the time, I had not the opportunity of hearing the report of the "Committee on Hymn Book" read. This report, however, as published in Appendix to Synod Minutes, I have since perused with great pleasure. There is one thing in connection with this matter of a hymn book, which I think is to be regretted, that the Synod of the former year should have asked the committee to limit their selection to 100 hymns—a much smaller number than that formerly published by them—for, if other fifty or more hymns, equally good with the 100, and equally suited for use in public worship, can be found, why should we not have them? The expense of printing a larger collection—say 150 or 200—can be very little more than that of printing a smaller collection. And if there be any danger—which some seem to fear—of the old metrical psalms being superseded in public worship by the use of hymns, this is as likely to happen from the use of 100 as of 200.

Many people, it is well known, prefer the exclusive use of the psalms, and think it quite wrong, if not positively sinful, to use anything else in the

praise of God. With such we do not now dispute. Rather, we would commend to them—yea, to all our ministers and congregations—the occasional use—and it would be an agreeable variety—of hymning, or chanting the *prose* version of the psalms, a practice not uncommon in some of the best of our churches in Scotland, and to which not even the greatest stickler for the use of the psalms, and against that of hymns, can possibly object, inasmuch as that version is a step nearer to the original inspired Hebrew than the metrical, which they so much prize. In Park Church, Glasgow, and elsewhere, there is in use an addition of the *prose* psalms, pointed or hyphenated off, for singing in this manner—a style of singing much more resembling the Jewish mode than that commonly practised by us, and therefore more like to that of our Lord and His Apostles (who doubtless conformed in this, as in many other things, to the then prevailing custom), for example, at the celebration of the Paschal Feast, and after the institution of the Sacrament of the Supper, when we read “they sung a hymn.” or rather, “they hymned.”

In regard to the committee's book of hymns, sanctioned by Synod, I would respectfully suggest to them the importance of publishing a selection of appropriate tunes along with the hymns. In 1864, some very excellent articles on “*Psalmody Improvement*” appeared in the columns of the “*Church of Scotland Missionary Record*.” In one of these articles, the writer says: “We are by no means sure that the Church should altogether silently acquiesce in the notion, that in the matter of tunes she has no concern. The recent collections, or rather *‘Psalms of Choppe, of Monk, and of Mercer, for the Church of England, and of Ailon and Binney for English Dissenters,* afford models for a tune-book admirably suited for Presbyterian worship.” One of the collections—*Monk's*—is before me, and seems a very excellent one, both as to hymns and tunes. It is, I

think, much to be desired that the committee's selection should be printed as this of *Monk's* is, and after the fashion of the old Knoxian Psalter, with the music of the most suitable tune immediately above the words of each hymn.

This might serve to drive beyond the line of 450, many tunes, which have been obtruded upon us, and which have in them little “of grave sweet melody,” be an aid to preceptors or leaders of choirs, of many of whom it may, without breach of charity, be said, that they have frequently shewn little taste or wisdom in the selection of tunes, and thus do much to insure “the service of song” being becomingly offered in God's house.

Yours, ROBERT DOBIE.

To the Editor of the Presbyterian.

MY DEAR SIR,—I enclose a statement of receipts for St. Andrew's Church, Clifton, which you will please insert in the *Presbyterian*. Although my statement in the Synod seemed to elicit much sympathy, that sympathy has not yet assumed the money form, except in the case of two Mission Stations of Glencoe and Widder, from which the Rev. Mr. McDougall obtained the contributions noted. Very truly yours.

GEORGE BELL.

Clifton, Sept. 17, 1866.

ST. ANDREW'S CHURCH, CLIFTON.—The following contributions received between the 1st. January and the meeting of Synod, are thankfully acknowledged:—

Roslin and Thurlow.....	\$72.00
East Williams.....	16.45
Douglas.....	6.00
Perth.....	49.00
Finch.....	6.05
Coderich.....	22 00

\$171.45

Since the meeting of Synod:—

Glencoe.....	\$10 00
Widder.....	5.00

\$15.00

GEORGE BELL, Minister.

Articles Communicated.

THE SCOTTISH REFORMATION.

BY THE REV. JOHN COOZ, D. D.

At the beginning of the Christian era, Scotland was a thinly peopled country,—the inhabitants in a state of barbarism,—their religion Druidical, such as Cæsar found in Gaul and in South Britain. It is not known at what time Christianity was introduced into it.

Probably it penetrated early into the Roman Province of Britain, between which and the Capital of the Empire there was much and frequent intercourse. But it would be greatly later, we may reasonably suppose, before it obtained a footing among the wilds and savages of the North. It is not till after the fifth century that we have any reliable infor-

mation on the subject. Even after that period we have little more preserved to us than the names of certain distinguished apostles of the faith, whose great and self-denying labours had insured the remembrance of them in the traditions and in the history of the nation. Ninian, the apostle of Galloway, Columba, the head of a monastic body settled in Iona, one of the remote western islands, who was employed for thirty-five years training Christian missionaries, and planting churches in the main land of Scotland,—Mungo, or Kentigern, whose residence was at the site of the modern city of Glasgow,—and Cuthbert, who lived at Melrose, and communicated the knowledge of the Gospel to the inhabitants of the South. There were no diocesan bishops or parochial clergy till after the twelfth century. Previous to that period, behind other nations in receiving the knowledge of the faith from the centre of Christendom, Scotland seems to have been also behind others in receiving the errors and superstitions with which Christianity had early begun to be corrupted:—truth and error both, in these days, travelling more slowly than in subsequent times. Ultimately, however, the Scottish Church acquiesced in the prevailing doctrines and modes of worship, and submitted to the Papal authority. Nor was the Roman Church anywhere more powerful than in Scotland.

It would be a great mistake to suppose that during the period of the reign of that Church in Scotland it did not confer many and great benefits on the people. Its influence, though too much exerted for self-aggrandizement, was also exerted to civilize the rude inhabitants of the country. It encouraged agriculture. It fostered learning. It gave rise to sentiments of piety and views of duty, which, even when mingled with much of error and superstition, were a vast improvement on the feelings and views of unenlightened heathen; and whatever true knowledge of God, or of the Gospel of His grace, existed, came through its ministrations. But towards the period of the Reformation, it had reached a state of corruption, which, even independent of foreign influence, would not long have been tolerated by a furious and impulsive, though superstitious people. The faith of the Church embraced all those errors which still prevail in the Roman communion, by which the truth, even when taught, is to a great extent made of none effect; and the tendency of which, and the actual result, is to exalt the power of the priesthood as the medium of that sacramental grace, through which only sin

can be forgiven in this life, or relief obtained in a future life from the pains of purgatory. Preaching, God's chief ordinance in all cases, for the conversion of sinners, and the edifying of believers, and necessary especially in the case of people without even the rudiments of learning, had fallen into disuse. The parochial clergy seldom preached: the bishops not at all; the monks of various orders, with whom the country was overspread, were the only preachers, and the subjects of which they treated were of a nature little fitted to instruct and edify the people—the virtues of the mass, the pains of purgatory, the miraculous legends of saints. The Sabbath, after the mass, was employed as a holiday or a fair. Bishoprics were given to the illegitimate children of the nobility. Both bishops and clergy were scandalously licentious in their lives. Tithes and church dues of all kinds were exacted with merciless rapacity. The Scriptures, except that portion of them contained in the Roman missal, were little known even to the clergy, and a sealed book to the people. There was an extensive and disgraceful traffic in relics and indulgences: and religious processions and pilgrimages to shrines of reputed sanctity seem not to have contributed either to the piety or the morality of the people.

It was impossible that such a state of things could continue in any country, however little enlightened, without a revolt of the conscience and the common sense of men. There were loud complaints against ecclesiastical rapacity and tyranny. Poets satirised the profligacy of the priesthood, and held it up to ridicule. In the west of Scotland, from the days of Wickliff, there had been pious persons who mourned over the abuses of the church, and were prepared to return to the simplicity of the primitive faith. There was ceasing to be so wide a distinction, between the learning of the clergy, and the ignorance of the higher classes of laymen. In these circumstances the news of religious revolutions in foreign countries could not fail to tell powerfully on the Scottish mind. Germany sent Bibles and books of the new divinity.—new, that is to the people of these days, though really the old faith of the Apostles, and the primitive believers. England threw off the yoke of the Papacy, and urged on Scotland to do the same. First, among the more pious of the priesthood, and the educated of the aristocracy: finally, by the great body of the people, the principles of the Reformation were received and professed, and the Romish Church was overthrown in what had been one of its chief citadels and strongholds. It was de-

spoiled of its wealth. Its ecclesiastical buildings were stript of their ornaments; many of them were destroyed by the revolutionary fury of the populace. Its peculiarities of doctrines and worship, long held so sacred, were condemned and despised, and its superstition and tyranny abhorred, as to this day, after a lapse of three hundred years, they continue to be, by the great body of the Scottish people.

Conspicuous, and ever to be remembered with honour and reverence among those who were instrumental in bringing about this great change in the religious sentiments of the people of Scotland, was Patrick Hamilton, Abbot of Fearn, the protomartyr of the Scottish Reformation. He was born in the year 1504, and was, both by the father and mother's side, of royal lineage. So early as 1526 his mind seems to have been partially enlightened as to the great corruptions which prevailed in the Church, and the bold manner in which he expressed himself of them, attracted the attention and excited the suspicion of the clergy. Having resolved to visit the continent of Europe, he repaired to Wirtemberg, where he was kindly received by Luther and Melancthon, and at the University of Marburg, he was instructed by an exiled French Protestant in the principles and doctrines of the Reformation. Inflamed with a desire, which he could not control even in the face of the most imminent danger, to communicate these to his countrymen, he returned to Scotland, and published his religious views—corresponding with those now held by evangelical Churches,—and expressed with great clearness and brevity. He was speedily cast into prison—and brought to trial by the Romish ecclesiastics: and on the last day of February, 1528, being in the twenty fourth year of his age, he was committed to the flames, before the gate of St. Salvator College in St. Andrews. It was at noon the youthful and noble martyr was brought out for execution. He was accompanied by a few friends and a faithful servant. In his hands he had a copy of the Gospel, which he gave to a friend. His gown and garments he gave to his servant, saying: "This stuff will not help me in the fire, yet it will do thee some good. I have no more to leave thee, but the example of my death, which I pray thee to keep in mind. For albeit the same be bitter and painful in man's judgment, yet is it the entrance to everlasting life, which none can inherit, who deny Christ." It was six hours before his body was reduced to ashes. His last words were "How long, O Lord, shall darkness cover this realm! How long wilt thou suffer this tyranny

of men! Lord Jesus receive my spirit." Since the days of Stephen no nobler martyr had passed from earth to heaven. It was a cruel murder of which his persecutors had been guilty. But it was a miserable folly too—as indeed all sin is folly. His youth, his rank, his inflexible courage attracted the general attention of the people—and so greatly was the effect favourable to the cause for which he died, that it was afterwards said that the smoke of the flames in which he perished, infected all that it blew on.

We have no accurate account of the martyrs who perished after the fires of persecution were once lighted. In 1533, Henry Forrest, a young monk, was burned at St. Andrews. In the year following, Norman Gourlav and David Strachan, a gentleman of respectable family. In 1539, on the Castle hill of Edinburgh were burned for heresy, four priests and a notary. In the same year in Glasgow, a Grey friar named Russell, and a young man named Kennedy. Multitudes were driven into exile from their country, in dread of a like fate, and every means was taken to prevent the spread of the reformed doctrines. Yet they continued to spread. The blood of the martyrs in Scotland, as elsewhere, proved the seed of the Church. There was considerable intercourse at that time between Scotland and the continent of Europe. Every traveller returned with tidings of the progress of the reformers. Every vessel that reached Scotland brought translations of the Scriptures, and the stirring productions of the early days of the reformation. There sprung up a strong desire to be acquainted with the Scriptures. And then was to be seen what it is alleged the city of Quebec has recently exemplified,—families congregating together in the evening, or even at dead of night, to hear the Scriptures read. As yet there were no ministers or authorized teachers of the Reformation, but the desire for the Scriptures had become so strong, that an act was passed by the Parliament in 1543, authorizing the reading of them by all the lieges; though with singular inconsistency, prohibiting men to form opinions of them, or making them a subject of dispute or argument. In 1540, the Reformed Doctrine had made large progress, both among the common people, and persons of rank in the country. The fears of the clergy were thoroughly aroused, and they presented to the King, James the Fifth—the father of Mary Queen of Scots—a list of some hundreds of persons of rank and distinction whom they denounced as heretics,—and only the unfortunate expedition against England

which led ultimately to his death, prevented their suffering under the same cruel laws which had already brought so many to the stake. This was in 1542.

In 1544, there came back from Cambridge where he had been a student, a young Scotchman—the brother of a lauded proprietor in the Mearns. He had been driven from Montrose by the Bishop of the Diocese, for teaching the Greek New Testament. He returned a Reformer;—in his character and deportment, the most amiable and interesting of those who had received the new doctrine. “Excelling” it has been said of him “all his countrymen at that period in learning, of the most persuasive eloquence, irreproachable in life, courteous and affable in manners, his fervent piety, zeal and courage in the cause of truth were tempered with uncommon meekness, modesty, patience, prudence, and charity.” This was George Wishart. He travelled over the country, preaching with boldness, the doctrines of the Reformation—in churches, where they were opened to him—in the fields, in the market place, when they were refused. He was accompanied by many persons of distinction—and was everywhere acceptable to the people. Having heard that the plague had broken out at Dundee, he proceeded thither, and was indefatigable in preaching the Gospel and visiting the sick. Thence he was recalled to Edinburgh, to a public disputation. There his friends concealed him for a time,—but having again resumed his work of preaching, he was seized by Cardinal Beaton, taken to St. Andrews, arraigned before a tribunal of clergy—declared guilty of heresy and condemned to die. He suffered on the 1st of March, 1546—before the castle of St. Andrews, Beaton and other prelates looking on from a balcony. Then it is said, he pronounced this prophetic sentence so speedily verified in the fate of his cruel and remorseless persecutors, “He who in such state, from that high place, feedeth his eyes with my torments, within a few days shall be hanged out of the same window, with as much ignominy, as he now leaneth there in pride.”

On the night, when Wishart was apprehended, by the directions of Cardinal Beaton, he directed an attendant who had affectionately waited on him, and who was desirous to share his danger, to return to his former occupation, and to lay aside the sword which he carried for the protection of his revered friend and master.

“Nay!” said he, “return to your bairns,”—his pupils, that meant—“and God bless you, one is sufficient for a sacrifice.” This was John Knox—destined in the Providence of God, to

be yet more distinguished than the teacher whom he so much regarded—to become, as Milton afterwards expressed it, the Reformer of a whole nation—and with whose personal history and labours, the Scottish Reformation was thenceforth to be indissolubly connected.

He was born in 1505—and educated at the University of St. Andrew’s. Because of distinguished merits he was ordained a priest, before the canonical age of twenty-five. He began the study of the Fathers, and then of the Scriptures in 1535, but did not declare himself a Protestant till 1542—when he was thirty-seven years of age. He had largely profited by the instructions of Wishart—after whose death he would have returned to his duties, as a tutor, had he not been urged by the fathers of his pupils to enter the Castle of St. Andrew’s, then held by the conspirators who had assassinated Cardinal Beaton. There he lectured and taught—nowise doubting apparently the morality or justice of the deed by which that cruel persecutor had met his fate. It was in the Church of St. Andrew’s, to which the inhabitants of the Castle had access, that Knox received the call to that great work, which he never afterwards abandoned and in promoting which, his zeal never slackened. There he was unexpectedly addressed in presence of the congregation, by the preacher of the Cathedral, himself a converted monk, in these striking terms. “Brother, you shall not be offended although I speak unto you, what I have in charge, even from all these, that are here present, which is this:—In the name of God and of his Son Jesus Christ, and in the name of all who presently call you by my mouth, I charge you that you refuse not this holy vocation, but as you further the glory of God, the increase of Christ’s kingdom, the edification of your brethren, and the comfort of me, whom you understand well enough to be oppressed by the multitude of labours, that you take the public office and charge of preaching, even as you look to avoid God’s heavy displeasure, and desire that he shall multiply his graces unto you.” The congregation unanimously expressed their assent to this solemn call. Knox tried in vain to answer—burst into tears, and left the church. Ultimately, however, he accepted the call—and though oppressed with a sense of the difficulties and responsibilities of the Christian ministry, such as made even the great apostle of the Gentiles exclaim, “Who is sufficient for these things,” he gave himself thenceforth to the work. We cannot here enter at length into the details of his subsequent life, deeply interesting, as to every Scotchman should be the history of

one who so largely contributed to form and mould the national character. When the Castle of St. Andrews was taken, Knox was confined for nineteen months in the French Gallies. After his liberation he proceeded to England where he remained five years—during the reign of Edward the Sixth. The English Reformers had not yet ceased to fraternize with Protestant ministers from other Churches than their own, or to prefer orders given by Popish bishops, to orders given by Protestant Presbyters. Knox was welcomed to England—employed to preach—consulted in respect of the book of Common prayer—offered a benefice in London, and then a bishopric. He did not, however, feel free in conscience to become a minister of the Church of England, and disapproved of much of its constitution and order as unwarranted by Scriptural authority; and he particularly objected to its avowed want of discipline. He continued, however, to labour in the cause of the Reformation in England, where able and well informed labourers were few, in proportion to the need, till the reign of Mary, when he was forced to retire to France. His residence on the continent is chiefly remarkable for the friendship he formed with Calvin and for the opportunity he enjoyed, of seeing in the Church of Geneva, an ecclesiastical constitution, which most entirely concurred with what he considered to be the Scriptural and primitive order. In 1555, he returned to Scotland, where for a time he had opportunity daily to preach the gospel,—and largely to influence the minds of several of the future rulers and distinguished men of Scotland. In 1556 he preached in the West of Scotland, and in the house of the Earl of Glencairn, dispensed for the first time the sacrament of our Lord's Supper, according to the reformed order. Subsequently he joined with a large body of Protestants in a solemn bond or covenant, in which they engaged to renounce the errors of Popery, and to maintain the pure preaching of the Gospel. In July 1556, he found it necessary to leave Scotland, and to return to Geneva. Before his departure he exhorted the Protestants to give themselves to the study of the Scriptures, and to meet together for religious worship, and for mutual instruction and edification. At the earnest request of the leading Protestants, he returned to Scotland in May, 1559, where he remained till his death. Till that period, though it was a time when many great and distinguished men flourished, it is not too much to say, that his was the mind which was the most powerful and effective in its influence on the people. He it was who founded the

Protestant Church in Scotland—and so established the Scriptural order according to which it was constituted in the minds of the people, that successive generations have resisted every effort to subvert and overthrow it. He was no bigot, for though opposed to the use of liturgies in public worship, he adopted one as temporarily necessary, the clergy being few, and many but imperfectly instructed; though opposed to Episcopacy, in the circumstances of the Church he concurred in the temporary appointment of superintendents to plant churches, and, subject to Presbyteries and Assemblies, to watch over both the clergy and the people; though requiring men trained by proper education for the duties of the ministerial office—he appointed readers of the Word, as necessary in the circumstances of the times—using in all his ecclesiastical arrangements that wise expediency which is free, according to Scripture, to Christian churches, in seeking the great end of their constitution, the glory of God, the honour of Christ, and the salvation of souls. From the path of duty he could never be seduced by either the blandishments or the violence of the Court. “There lies he,” said the Regent Morton, when his body was laid in the grave, “There lies he, who never feared the face of man.” Of large and liberal views, his desire was to extend the means of common, and of collegiate education to all ranks, and to this end along with a moderate support to the Protestant ministers, he wished to devote the forfeited possessions of the Romish church, in which, if he had not been thwarted by the avarice of the nobles, he would have given to Scotland a still more distinguished place than it has yet occupied among the nations of mankind. In August 1560, Knox drew up a confession of faith in all essential points coinciding with that long after prepared at Westminster, which was adopted by Parliament as the confession of the Reformed Church of Scotland, and the Romish worship was forbidden. In December 20th the first General Assembly met in Edinburgh. It consisted of forty members, of whom only six were ministers. It sat for seven days, consulting of the things which were to set forward God's glory, and the weal of his church in the realm of Scotland. From that period the Reformation, though having many enemies to contend with was triumphant, and the Scottish mind has ever since been subject to its influence.

A ground of thankfulness to the divine Providence and to those who were the instruments under Providence in bringing about that result which it is not easy to over estimate. In one important respect, it is true the Reformation

then, and for long after stood itself in need of reformation. It was intolerant. It persecuted others, as it had itself been persecuted. There was much to palliate this. The danger of the Protestant Churches,—the spirit they had brought with them from the Roman church—the recency of their conversion to a sound faith—the novelty of the doctrine of toleration. From the beginning of the world, says a recent historian of the Church of Scotland, men saw that it was wrong to persecute them. It is about two hundred years, since they began clearly to discern, that it was wrong for them to persecute others. But apart from this sad blot with which the Scottish Reformation is chargeable—and notwithstanding much of violence and illiberality, which marked its progress, how great have been the blessings of which under Providence it has been the source. It gave the Bible to the people. It established the preaching of the Gospel over the land. It from the beginning took measures for general education. It gave an impulse of activity to the general mind. It laid the foundation of civil liberty. More or less directly all the blessings which have distinguished Scotland among the nations for the last three centuries may be traced to it. Compare Scotland now with any similar country which refused to accept the Reformation, Portugal for example, how far superior to Scotland then—how immeasurably inferior to it now!

For a change so great and beneficial, it behoves us to be devoutly thankful to God, and it is meet too, that we should honour those who were God's instruments in effecting it.

They had a battle to fight, the difficulties of which we can but most imperfectly apprehend. Who shall estimate rightly the courage of such men as Luther or Knox, standing firm not only against the powers of this world—but against all which they had been taught and accustomed to call venerable and sacred. But such men are raised up by God, to effect his great purposes in the world, and the career of such it is well for us to study—shewing us what God is pleased to make men capable of.

Oh how comely it is, and how reviving
To the spirits of just men long oppressed!
When God into the hands of their deliverer
Puts invincible might.
To quell the mighty of the earth, the oppressor,
The brute and boisterous force of violent men.
Hardy and industrious to support
Tyrannic power, but raging to pursue
The righteous and all such as honour truth.
He all their ammunition
And feats of war defeats
With plain heroic magnitude of mind
And celestial vigour armed.
Their armouries and magazines contemns,
Renders them useless, while
With winged expedition,
Swift as the lightning glance he executes
His errand on the wicked, who surprised,
Lose their defence, distracted and amazed.

Notices and Reviews.

NICHOL'S SERIES OF STANDARD DIVINES.
CHARNOCK'S WORKS VOLUME 5TH
AND GOODWIN'S WORKS VOLUME 12TH.
Edinburgh:—James Nichol, Montreal:
Dawson Brothers, 1866.

These two volumes of this admirable series have just been received. We can only repeat our commendation of the enterprise, and of the excellent manner in which it has been conducted, recommending to our readers to acquire a series of religious works which are published at an almost incredibly low price. Messrs. Dawson also announce a most valuable series, to be published by the Messrs. Clark, of Edinburgh. It is a new translation of the writings of the Ante-Nicene Fathers, and will prove most valuable to those who

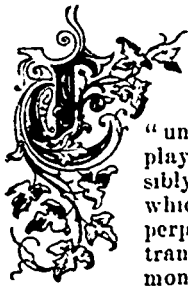
rightly contend for the antiquity of Protestantism, as distinguished from the innovations of Romanism.

THE SABBATH.—A Sermon preached by the Rev. James Mair, M. A. Martintown, C. W. Montreal: Dawson, Brothers, 1866.

A calm and able statement of the claims of the Sabbath on Christians, and on the world. It is a production which will be read with much satisfaction and will conduce much to a clearer understanding of the claims of the Sabbath, in the mind of many who have been misled, by plausible theories, on the nature and obligations of that sacred day. We regret that through accident the copy of this sermon had fallen aside, and was not noticed sooner.

The Churches and their Missions.

THE BRITISH GOVERNMENT AND THE EDUCATION QUESTION.



RIEF for the "loved and lost" is apt to be moderated by any discovery to the effect that the departed had within him or her some "undivulged crime," or even had played a shabby trick, or possibly designed a great mischief of which only death prevented the perpetration. Looking at what transpired in the House of Commons on Monday night regarding Irish Education, it would appear that from all these sources there may be drawn more or less consolation for the fall of the late Ministers. The whole story of their recent connection with that great question—what they promised, what they did, and what they intended—is miserable and deplorable, a mistake in policy, a breach of promise, a violation of principle. The points to be made note of are chiefly three: that the late Ministers promised to give the House of Commons an opportunity to discuss and pronounce upon the proposed change before the Crown was formally committed to it, and did not keep that promise; that a change has been nearly half effected which injures or destroys at the very root not only the National Colleges instituted in Ireland by the late Sir Robert Peel more than twenty years ago, but also the National Schools instituted by the present Lord Derby more than thirty years ago; and that Mr. Gladstone, acting leader of the Liberal party, has now declared in clear and even passionate terms in favour of a retrogressive policy in the dealings of the State with Education, arguing that we should seek assimilation in that matter throughout the Three Kingdoms by ceasing to advance or improve, and by beginning to go back or deteriorate.

That the late Ministers made and broke a promise to the House of Commons on this subject is painfully plain, and is made only the more painful and the more plain by the "explanations" and defences put forward on Monday night. That it was the original intention to carry through the whole transaction, so far, and it is very far, as that could be done merely by the Executive, without giving the House of Commons a voice in the matter, cannot be doubted; and though that intention was subsequently declared to be abandoned, the fact of its having existed is an indication and an explanation of the spirit which has pervaded the whole proceedings. On the 20th February, Mr. Gladstone, in answer to questions in the House, stated that it was not intended to lay before the House the *draft* of the new charter for the Queen's University—that is, a copy of the charter before signature; but that a copy would be laid before the House as soon as the charter was "issued"—that is, as soon as the document had received the royal signature, and had become a complete and irrevocable document. But, on the 23rd of the same month, in answer

to similar questions, and in view of a certain notice of motion, an answer was given very materially different. The point of that answer was, that an opportunity of pronouncing upon the question would be given to the House of Commons after Ministers had advised the Queen to sign, but before Her Majesty had actually signed. Nothing could be more distinct than the words in which Mr. Gladstone made this promise; and one of the most painful and inexplicable incidents in this altogether painful and inexplicable business, is the fact that on Monday night Sir George Grey read to the House of Commons Mr. Gladstone's speech on that occasion, omitting the very words which answered the question, and which alone are essential. Sir George read down to the very word immediately preceding these words (which we take from the report in the *Times* of 21st February):—

"As to the charter, it will naturally follow the conclusion at which the Government shall arrive upon points which that charter may embrace; and I think I may say to my right hon. friend that he need not be in the least afraid that he will be unable in point of time to bring the subject under the notice of the House, and to challenge the Government, if he thinks fit, *before the Crown has committed any formal act*, but not before the Administration had given any advice they may think it their duty to give to the Crown *before the Crown is committed to that formal act.*"

The only imaginable explanation of this very serious omission is, that Sir George must have been quoting from an extract made for his use by some other and less honest hand. Be that as it may the omission greatly helped Sir George in mis-stating the complaint on Monday night to have been that "the Government had advised the Crown to issue the supplemental charter without having consulted the House on the expediency of such a course." The complaint was, and is, that the late Government pledged itself to give the House an opportunity for discussion, not before "advising" Her Majesty, but before Her Majesty had actually signed, and that that promise had not been kept. The facts are so, beyond all decent denial. The promise was made in those plain words of Mr. Gladstone which Sir George Grey so strangely omitted from his quotation; and the breach of promise is in the fact that Her Majesty signed the charter about the 12th of last month, without the House of Commons having any suspicion at the time, or any knowledge until three weeks afterwards. Not quite denying the promise, though refusing to repeat or look at the words in which it is made, more than one of the late Ministers plead that it was really fulfilled—by some words incidentally dropped by Mr. Chichester Fortescue, when introducing the Irish Reform Bill! It is true that Mr. Fortescue, in intimating the proposal to give a Parliamentary representative to the Queen's University, alluded, as he rightly enough said on Monday, to the "intentions" of the then Government in respect to a new charter, but he did not

say that Her Majesty was about to sign the charter, and that the time, therefore, had come for the promised discussion—nor was that the fitting occasion for any such announcement. Everybody knew the “intentions” regarding the Irish Colleges before quite as well as after Mr. Fortescue’s speech on the Reform Bill—what nobody knew either before, or after that speech was, when the Ministry were to give the promised opportunity for Parliamentary discussion previous to the attaching of the royal signature. Besides, even though Mr. Fortescue had said, which he did not, that Her Majesty was to sign on a certain day, where was the opportunity for discussion in the middle of a Reform Bill debate followed by a Ministerial crisis? Sir George Grey amazingly says that, as no notice was given for an address to the Crown he was entitled to assume that there “was no objection to the course we intended to pursue!” In the first place, no opportunity, no opening, had been given for the announcement of any such motion, nor was any hint given that the time was approaching for such a motion, the knowledge of what was doing only leaking out when the time for prevention or even discussion was irrevocably past. In the second place, how could Sir George Grey possibly suppose that the objections so strongly stated by Mr. Lowe, Sir R. Peel, Mr. Mill and others had been departed from when the last utterance of the objectors had been a demand for the opportunity to state their objections in a manner more full, formal, and effectual? That the objectors were deceived does not admit of a moment’s doubt—whatever questions may be raised as to the proportions of design and of accident in that deception. And whatever ugliness there was in the look of things up to what may fairly enough be called the secret signing of the charter, was not turned to prettiness by anything that followed. Though the Queen had signed the document before the resignation of the late Ministry, the great seal was not affixed till several days after the resignation. Further, and worse, it was necessary, in order to give the new charter any hope of acceptance, that the Senate should be virtually “swamped” by new members; and the Queen’s letter, appointing six new members, bears date nine days after the late Ministers had sent in their resignations. The best of the story happily remains to be told—the new members were not sufficient in number for the purpose of their being, and the Senate, by a majority, has declined to accept the alteration. So that all this dark and dubious work has meanwhile been gone through for nothing.

Nothing in the way of actual change can be done whilst the Senate of the University remains firm, and not very much till after the passing of an Act of Parliament supplementing the new charter. But incalculable mischief has been already done by the encouragement given to the enemies, and the discouragement given to the friends, of National Education, and by the stigma of desertion and retreat affixed, not to the Liberal party, but to some of its leaders. What these have agreed and attempted to do is to injure national and promote sectarian education—to give to sectarian institutions the honours of national institutions, and so to pro-

mote what national institutions and their honours were intended to discourage. Sir George Grey declared the sectarian system to be a “boon,” to which Ireland is entitled! Mr. Gladstone argued that the “boon” should be given to Ireland because it is “enjoyed” by England and Scotland! Hitherto the creed of Liberals—and even of Tories, such as Sir Robert Peel, twenty years ago—has been, that the sectarian system was not enjoyed but suffered, and ought as soon as possible to be altered as an evil where it existed, not conformed to as a pattern where the national system existed. Much progress has been made in this work both in England and Scotland—the “conscience clause” has almost assimilated the English to the Irish schools in regard to “the religious difficulty,” and the ecclesiastical monopoly of the parish schools of Scotland has ceased to be. But Mr. Gladstone is now for reversing the wheels, and taking the Irish system back, instead of the English forward. And he founds that proposal upon a fallacy. He demands to know whether the Irish Roman Catholics are to be refused the right of being in this matter put upon an “equality” with the English Protestants—his remark extending to schools as well as colleges. Why not say, the Irish Protestants? Because the “grievance” of the Irish system is not, as Mr. Gladstone’s language would make it appear, a Roman Catholic grievance, but is common to all churches alike—the Irish Protestants being on no better than an “equality” with the Irish Roman Catholics. The difference is not one between Catholic and Protestant, but between England and Ireland, between the English system and the Irish, the sectarian system and the national. In England, the educational institutions are maintained partly by Churches and partly by the State, and they are under the management of the Churches, subject to the powers of the State always to supervise and now to provide that all schools shall be left open to comers of all religions. In Ireland, the schools are entirely supported by the State, and the State money goes to teach only those things upon which those who constitute the State do not differ, those matters upon which citizens do differ being taught separately. The proposal to which Mr. Gladstone tends is, that it shall be in the State-supported institutions of Ireland as in the Church-supported institutions of England—that everything shall be ecclesiastical, and nothing national, except the expense. If he succeeded in such a project, he would do more harm than there is good in twenty Reform Bills, or, as Carlyle says, in “all the suffrages upon this planet.” If that is Liberalism, then Liberalism has denied its nature, and ought in decency to refuse its name.

FRANCE.—It is assuredly not my business to speak of military affairs or of political questions. But there is an important fact connected with the struggle of Austria against Prussia and Italy; it is the comparative weakness of the defenders of the Romish Church when they are opposed to Protestants. Here is a great religious question which deserves the attention of your readers.

The history of Europe, for the last 350 years

testifies that Romish countries have grown weaker from generation to generation, whilst the countries which have embraced the doctrines of the Reformation have continued to increase in strength, industry, and prosperity. To prove this, it is sufficient to compare Spain with England, Sicily with Scotland, Portugal with Holland, &c., &c. Consider also the case of Switzerland. At the end of the seventeenth century the Roman Catholics were there most numerous and most influential; now they are inferior to the Protestants, in numbers and in other respects.

In the same point of view, there are circumstances worthy of remark in the history of France since the reign of Francis I. Whenever France has been in alliance with Protestants, she has concluded advantageous treaties of peace; and, on the contrary, whenever she has taken up arms to support the Papacy, she has been conquered and humiliated. I might quote numerous examples of this from the history of Henry IV., Louis XIII., Louis XIV., Louis XV., the Revolution of 1789, and other periods.

A proof of the stubborn intolerance which prevails in the clerical party is their opposition to every kind of alliance or arrangement for a new translation of the Bible into the French language. A solemn conference, in which Protestant pastors and rabbis were seated by the side of a few priests, had resolved to give to our people a better version of the Scriptures, setting aside all discussions respecting creeds. The idea was a good and happy one. But what occurred? The founders of this association had expected that the Ultramontanes would show a spirit of conciliation; but they were mistaken. Several bishops expressed themselves with bitter indignation against the plan of a common work undertaken by Romanists, Protestants, and Israelites: they said it was deception, an act of treason, and almost of impiety.

Pius IX. himself interfered in the dispute. The poor old man—who has no longer any will of his own, but has become a puppet in the hands of the Jesuits—threatened with anathema the ecclesiastics who should dare to continue in such an association. What was the result? The *curés* humbly bowed their heads in submission, they beat their breasts, pronounced the *meâ culpâ*, and did not hesitate to belie their own declarations.

Still more recently, a distinguished theologian, M. *Bertrand*, parish priest in the diocese of Versailles, has been summoned by his bishop to retract, under the penalty of being suspended. What was M. *Bertrand's* crime? He had said that piety and morality existed among the members of his flock, because most families among them possessed a Bible, and read it in their own houses! But it was a shocking, scandalous, and heretical opinion in the eyes of the Jesuits.

A conference, attended by twenty-five members—pastors and elders—met at Nîmes last month. The subject proposed for discussion in this assembly was expressed in the following words: "What is the testimony of the New Testament, relative to the historical reality of the resurrection of Jesus Christ, and what is the importance of this fact to the religious life of the Church? M. *Grotz*, one of the pastors of

Nîmes, had been appointed to make a report on the subject of this question. He said (1) that the resurrection of Christ was not at all proved by the evidence of the Gospels and the Epistles; (2) that it is a mere historical problem, which may be solved in two opposite ways; (3) that the early Christians accepted, as a *corporal* or *materia'* resurrection, what was but a *mere vision*, a *ancied* or *imaginary resurrection*; (4) that this fact is *insignificant*, after all, and in no way concerns the foundations of the faith, or the conditions of salvation. In short, M. *Grotz* clearly declared that he does not believe in the resurrection of the Saviour in the sense in which it has been proclaimed and received in all Christian communions for eighteen centuries; nevertheless, he claims the name and the privileges of a disciple of Christ—may more, he retains the title and the rights of a pastor, and pretends to be the guide of believers!

Amid so many assaults on the Gospel in the Christian Church, it is a consoling spectacle to see pious and devoted laymen, distinguished for their intellectual culture as well as for their social position, zealously labouring for the defence of the Evangelical cause, and the advancement of the kingdom of God. I have before me the programme of a *Fraternal Society for the Evangelization of the Reformed Church of Paris*. The plan of the founders is to employ schools, lectures, religious publications, the formation of popular libraries, evening classes for adults, the patronage of young workmen, &c., as means to instruct and edify the Protestant population of Paris. I shall have more to say respecting this institution, which promises to bear good fruit.

ITALY.—The "*processo*" against the rioters and murderers of Barletta "drags its slow length along," and every effort will be used to make it as "mild" as possible, if it be not hung up till the matter is forgotten. It is said that the Prosecutor Royal at Trani is a Liberal, and anxious that justice should take its course; but the "*Juge d'Instruction*" at Barletta, to whom is confided the drawing up of the case, precognosing the witnesses, &c., is said to be a *Paolotto* of the deepest dye, a mere tool in the hands of the priestly party, and it is feared he will manage the case, so that it will be as innocuous as possible when it comes before the courts. The number now in prison as concerned in that massacre is over 200. Immediately after that sad event there was so strong a reaction in favour of liberty of conscience and worship, that the Nice Committee's missionary might have settled at Barletta with the assurance that, humanly speaking, he could be nowhere so safe as there in preaching the Gospel, after what had occurred. By weakness on the part of its agents, however, and bullying on the part of the sub-prefect, they were driven away for a while, time was lost, the people were discouraged, nay, were even induced to sign a paper requesting that the evangelist might be removed for a time: but all that is now past, Giannini has returned to Barletta, and finds now no obstacle in the way of his work.

GERMANY.—It is consolatory to know that,

whilst war is prosecuting its ravages, Christian charity in Prussia displays the most praiseworthy activity in endeavouring to mitigate the sufferings of the wounded soldiers, and to do good to their souls. Thus, different associations have been formed for assisting, by free contributions, the official chaplains of regiments and divisions in the army. The Government has eagerly seconded these efforts of individual piety; and many free preachers have offered their services for this object. Then, moreover, the order of the Knights of St. John, created at Berlin in the reign of the preceding monarch, has caused to be prepared for our wounded and sick soldiers several lazarettos, containing altogether more than 400 beds. In addition, the members of this order have, individually, and at their own expense, placed above 200 other beds at the service of the same cause. The establishments of deaconesses at Berlin, Kaiserswerth, Breslau, and Königsberg, have also devoted to this sacred work the services of all their disposable Deaconesses, to the number of nearly thirty. And the House of Deacons of Duisburg has sent thirty of its brethren to the fields of battle, to the assistance of the wounded. The establishments of the *Rauhen-Haus*, near Hamburg, have not remained behind in this holy crusade of charity. We must not forget to add, that the depots of the British and Foreign Bible Society at Berlin, Cologne, and Frankfort, are abundantly supplying the armies with the Holy Scriptures by the agency of numerous colporteurs whom they send thither.

DENMARK.—Our Tract Society continues to make progress. During the war 300,000 of its tracts were distributed amongst the soldiers, principally, yet not exclusively, by the colporteurs of the Home Missionary Society. In 1865 seventeen new tracts (137,000 copies) were printed. Its affairs are conducted with the greatest economy; its receipts for the last year were £350, and its expenses about the same sum.

The Danish Bible Society, which celebrated its semi-centenary jubilee October 31st, 1864, issued last year 8,009 Bibles and Testaments

(since its foundation 300,319 Bibles and Testaments). The Gospel of St. Matthew, and four of the Epistles, are printed for the use of the blind, according to Moon's system. A new translation of the Old Testament, which is very much wanted, has for several years been prepared by Professor Hernansen at Copenhagen, a great Oriental scholar.

The Deaconesses' Institution at Copenhagen, which has seven sisters, a little hospital, and a little school for girls, obtained last autumn new and excellent buildings.

CHINA.—The Rev. Alexander Williamson, the agent of the National Bible Society of Scotland, in China, has just sent home a copy of a minute and graphic journal, kept during a journey in October and November, 1855, from Peking to Chefoo, by a route in a great measure untrodden by Europeans of this generation, and lying through the countries of Confucius and Mencius—the very heart of ancient China. Mr. Williamson's sales during this one journey were 1,307 Testaments and 1,754 portions—in all 3,061 copies. The entire circulation of Chinese and Mongolia. Scriptures during the twenty-one months over which his labours have extended, amounts to 16,554 copies—besides 650 European Scriptures, and 19,595 books and tracts.

POLYNESIA.—Eromanga, the scene of the martyrdom of John Williams, and more recently of that of Mr. and Mrs. Gordon, is now occupied by the late Mr. Gordon's brother, Mr. J. D. Gordon, of the Presbyterian Church of Nova Scotia. Though there had been several baptisms, Mr. Gordon speaks of the island as much disquieted, with "great odds" against him and the friends of Christianity; "so that between sickness and death, wars and rumours of wars, murders, private and public, and the threats of the heathen," he hardly knew what to do. "The situation is perilous, and the case extraordinary." A letter from Mr. McCulloch says: "Unless a decided change takes place, Mr. Gordon cannot remain at Eromanga any longer with any reasonable prospect of safety."

PROVINCIAL SABBATH-SCHOOL TEACHERS CONVENTION.



On the 4th September the meeting of the third Provincial Sabbath-School Convention was opened in Zion Church, the Rev. George Bell, B.A., of Clifton, in the chair.

In opening the proceedings, he said he had much pleasure in meeting them to organize the Convention. As this was but a preliminary meeting, and as friends from various parts of the Province would not, perhaps, expect so early an hour for this meeting, they would not, of course, arrange to arrive so early. It would, therefore, be in the afternoon that they might expect the largest attendance, and the most delightful communion.

The 13th hymn, beginning "How lovely are thy dwellings fair," was then sung, and the Rev. Mr. Gordon engaged in prayer. After praise had again been offered, the chairman read a portion of Scripture from the 21st chapter of the Gospel of St. John, beginning at the 15th verse, and the Rev. Mr. Wardrobe led in prayer.

Mr. S. J. LYMAN then moved, seconded by D. Morrice,—

"That the Chairman appoint a committee to nominate office-bearers for the Convention."

The chairman then appointed the following: Thomas Muir, of Hamilton; Mr. Clarke, of Toronto; David Morrice, S. B. Scott, and Rev. Mr. Clarkson, of Montreal.

The Hon. JAS. FERRIER then made a few remarks on the beneficial effects which had al-

ready resulted from these Sunday-school Teachers' Conventions in Canada, and the necessity that the Divine influence should be especially sought for their proceedings, as Sabbath-schools were of especial consequence in a new and rising country like this.

Rev. Mr. McKILLICAN stated that there had been no period when so many children were being taught in Sabbath-schools in Canada as at present, nor when a greater interest was generally felt in the operations of Sabbath-schools. A large number of both sexes, were engaged as teachers, and displayed the greatest zeal. He urged the desirability of Sabbath-school Teachers being so versed in Scripture and divine things as not to be obliged to depend so much upon what were technically called Teachers requisites.

The Rev. Mr. WARDROBE of Bristol, then spoke with much warmth of feeling, on the great amount of good which this Convention was calculated to do to the souls of those who attended it, also warming their hearts, and benefiting them intellectually. The minister in the backwoods could often reach the parents through the children, when other means would apparently fail.

THE CHAIRMAN commented on the good which would result from the convention, by its members carrying away with them to their respective neighborhoods the fire which would be kindled in their own hearts.

The Rev. Mr. GORDON said they had received not an illustration, but a demonstration calculated to do away with a supposed antagonism as between parents and Sabbath-schools. It had been asserted that the latter was usurping the work of the former, but facts were showing to the contrary. If the work were left entirely to parents, it would not be done completely. But parents and Sunday-schools were now acting rather as a double power.

Mr. HENRY LYMAN, Montreal, believed that it was intended that the Gospel should be taught colloquially; and that the Sabbath-School had not taken its proper and high place in the affections of the people.

The Rev. Mr. BONAR, Montreal, called attention to the improvement which had taken place of late years in Sabbath-school instruction in this city, but stated that it had not kept pace with the improvements in our day-schools. He would like some plan to be struck out at this Convention for the elevation of the standard of teaching in Sabbath-schools.

The following were then elected office-bearers:

President.—Principal Dawson.

Vice-Presidents.—The Right Rev. Bishop of Huron; Hon. J. S. Sanborn, of Sherbrooke; Rev. Dr. Burns, St. Catherines; Lieut-Col. Haultain, Peterboro, Rev. Dr. Bancroft, Montreal, Rev. Dr. Wilkes, Dr. Jenkins, Dr. Taylor, and J. Elliott, of Montreal, Dr. Caldicott, Toronto; Dr. Fife, Woodstock; S. D. Rice, Hamilton; Dr. Wilkie, Quebec; Hon. John McMurich, Toronto; J. C. Aikins, County Peel, John McDonald, M.P.P., Toronto; Dr. Mair, Kingston; H. A. Nelson, Esq., Montreal.

Gen. Secretary.—Rev. Wm. Millard, Toronto.

Secretaries.—Thomas Robin, and L. Cushing, jr., Montreal; Rev. F. H. Marling, Toronto; G.

Bell, Clifton; A. J. McKenzie, Thos. Muir, Hamilton.

Business Committee.—Rev. D. H. McVicar, Rev. J. M. Gibson, B. A.; Rev. J. B. Clarkson, B. A.; Messrs. Robt. Kennedy, S. B. Scott, David Morrice, T. M. Bryson, S. J. Lyman, James Ross, Wm. Greig, Montreal; D. W. Beadle, St. Catherines; J. E. Clarke, Kingston; J. Paton, Kingston; J. A. Adams, Sarnia; J. J. Woodhouse, Toronto.

The CHAIRMAN then called upon Principal Dawson, who had recently entered the meeting, to preside, and informed him that he had been elected President.

Principal Dawson on taking the chair, expressed his deep sense of the honour just done him in electing him President. He had always been strongly impressed with the importance of the work of feeding Christ's lambs.—He felt that his present position, as well as that of the members of the convention, was one of grave responsibility; what they were about to do during these meetings would guide the conduct of those engaged in the work of Sabbath-school teaching, and might affect that work, and control its consequences both for time and eternity. He could not, then, but feel something akin to fear at accepting the office of President, but as there were experienced members in the convention, and they would have the Lord's Spirit to direct them, he felt somewhat relieved of his anxiety.

AFTERNOON SESSION.

On the opening of the afternoon session, Principal Dawson, President of the Convention, took the chair, and the hymn, beginning "Sow in the morn thy seed," having been sung, the Rev. Mr. Clarkson led in prayer.

The minutes of the morning session were then read and approved, and the report of the Business Committee was also read. It stated the times of meeting, &c., of the Convention, and that all Ministers and Sabbath-school Teachers might be considered as members of the Convention. It recommended that the subject of discussion this afternoon should be "Libraries," and "Infant means of grace."

LIBRARIES.

Mr. PARDEE, of New York, spoke of the vast numbers of books to be found in Sunday-school libraries. Many of these had been carefully prepared, and now books of undoubted character could easily be procured for Sunday-schools. But in choosing agents for the filling of their libraries, pecuniary considerations were too often allowed to weigh, and the result was that exceptional books found their way into them. A committee should be appointed to examine all books received. There never was a time when there were works of such a high order, available for Sunday-school libraries. These books should be adapted to the minds and tastes of children. He deprecated, too, the librarian or secretary entering the school with the books during the time of teaching, and thus causing interruption. The teacher should no more be interrupted in his lesson than the minister in his sermon. He also gave some practical details as to the orderly and expeditious mode of application for, and supply of books to

the scholars. The selection from the catalogue should be made by the child and its parents at home during the week. It was likewise a good rule to have no books opened in the school except the Bible and hymn-book. The speaker concluded by again urging the necessity of the greatest care being taken to withdraw all questionable books from these libraries.

The Rev. J. DUNNIE, said that Mr. Pardee's plan could not be worked in small schools, and wit out a catalogue.

Mr. WAYTE spoke on the importance of placing suitable books before Sabbath-school children. Many of the stories in some of the books in these libraries were on subjects similar to the rankest novels. As Mr. Pardee had said, inexperienced persons, too, were often sent to select and purchase books.

The Rev. Mr. MARLING said that the system of ordering books for Sunday-schools from societies was one reason why objectionable books crept in. Every society had some doubtful books, and no particular Society had all the good books. One corrective of this was to select a number of books from a catalogue, and give them out to competent persons to be read, and decline to receive those which might be considered exceptionable. But the scholars showed an extreme partiality for stories, and but little liking for the didactic. They should, then, seek to get the right kind of stories. We all knew who taught by means of parables. Few books had been more read and done more good than the "Dairyman's Daughter" and the "Young Cottager," and the reason of this was because they were so full of human interest and human love. Children should have stories; not stories with the moral tacked on to them, like a piece of lead, but stories with the moral within them, and from which the children could not escape. The "Pilgrim's Progress" and "Uncle Tom's Cabin" were such stories, and the Bible was full of them.

A hymn was now sung, Mr. Philip Phillips, of New York, leading, and also accompanying with great taste and effect the air on the melodeon.

The Rev. Mr. McKILICAN alluded to the extreme difficulty of selecting an unexceptionable library for country Sunday-schools, and suggested that gentlemen in the city should assist towards doing this.

A member whose name we did not learn, said he had never yet found a pernicious book in these libraries, but he must confess that, for children, he had found many of them dry and dull. Many of these books which were somewhat in the novel form, or, in other words, a story, had, he thought, nothing dangerous in them.

The Rev. Mr. BONAR, feared to encourage these books of stories, some hundreds of pages long, and with the moral very far to seek. He would not take books on the recommendation of any sectional society. Volumes for a Sunday-School library could be obtained from the Sunday-School Union, which was not a denominational institution. He had seen books from a society which he would not admit into his own family, and which he considered ought never to be seen in a Sunday-school library.

The Rev. Mr. SCOTT contended that these

books should be of a more exclusively religious nature, and that in them children should be invited to come to the Almighty not so much by Sinai, as by Calvary.

Mr. WHITNEY, of Hemmingford, Mr. WHITLOCK, of Whitby, and Mr. BEGG, of London, spoke to the question; and Mr. PARDFE gave some additional information on the mode of selecting and distributing these volumes.

Mr. GOODHUE complained that some of these books were too heavy to be read, and others were so light that they had better not be read. A golden mean was what was wanted.

Rev. Dr. WILKES suggested that there was great room for literary effort in this department, and he could not see why our Canadian friends, male and female, some of them now present, should not set to work to supply the desideratum.

The Rev. Mr. BELL said there were many families, whose only means of grace were books from the Sabbath-school library. How important must these be, then? The libraries should always contain some books which would be proper reading for parents, and instruct them in the way of life.

Rev. Mr. WALKER, of Wetherby, said every book in a Sabbath-school library should bear upon its face that its intention was to lead the mind of the child to Christ, whether the book was in the form of a story or not, for which he cared but little.

Rev. Dr. IRVING deprecated pandering to the appetite for stories, and said the great craving for them in the present day was only an evidence of the depravity of the human heart. Many celebrated books, in the story form, had done the good which they had done, not because they were in the story form, but because they were full of Christ and Him crucified. The look should not be written down to the child, but the child should be raised up to the book and the story it contained ought to be the story of the gospel.

Rev. Mr. SUTHERLAND, of Hamilton, complained that in the Sunday-school libraries they were now getting scarcely anything except religious fiction. The craving for this was a morbid appetite, and ought not to be fed in the Sunday-school. The books should be examined by the superintendent of the school.

A few more remarks having been offered, the Rev. Mr. GORDON, of Gananoque, suggested that it would be well to offer a prize for a tract on this very subject, viz, the form and materials desirable for the books for Sunday-school libraries.

The CHAIRMAN, in winding up the debate, agreed with the last speaker, and hinted that it would be well if the tract, which might be written, should itself be a model in this respect. He then reviewed the leading suggestions thrown out during the discussion. Swarms of books were, he admitted, both weak and aimless, because written by persons not competent. To write stories in the proper or Bible style, required talent of a high order. All the long stories in the Bible were historical, and the short ones were parables. He would prefer stories of fact to fiction. Different kinds of books, too, were required for children of different ages.

INFANT MEANS OF GRACE.

Mr. PARDEE opened this discussion, dwelling particularly on making these means attractive and instructive; and in doing so, he cited the example of a lady who had under her charge a large infant school, divided into classes of six, each being taught by a young lady as assistant teacher, so that each child was well attended to. The lessons were exceedingly brief, and in some lessons a chant or recitation was used, and any passing or striking event was improved. The duties, and some of the doctrines of religion, were thus enforced and illustrated to these infant minds, which, under her course of religious instruction, expanded in a surprising and most pleasing degree. Mr. Pardee had listened to and witnessed one of these lessons, and a more delightful religious service he had never at any time attended. The value of the infant class in the Sunday-school was greater than was imagined, and many individuals had been converted in their infancy, when their parents did not suspect it.

Mr. PARDEE gave some further information for the conducting of infantile instruction profitably in Sabbath-schools, which was received with much attention and favour by those present.

Mr. DIXON, of London, then gave his successful experience in teaching little children with the pictorial illustrations of Scripture subjects, and a succeeding speaker bore testimony to the usefulness of this mode.

The Rev. Mr. MARLING advocated the use of Scripture pictures in the younger classes, and also the use of black-board and object lessons.

In reply to a suggestion of the Chairman, a speaker said that a child should not be refused admittance into a Sunday-school on account of its tender age, if it could only walk. He also dwelt on the advantages of pictorial teaching, and the use of the black-board to the junior classes.

The CHAIRMAN, before closing the meeting, said he hoped the subject would be again taken up, as it had hitherto been discussed rather in its material aspect, but it should be borne in mind that the great object was to bring these little children to Christ, who gave us the leading idea of our duty in this respect, when he said "suffer little children to come unto me." He was of opinion that the mode of dealing with infant Christians was as yet but imperfectly understood.

The Rev. Dr. WILKES then offered up prayer, and the doxology having been sung, the meeting closed.

PUBLIC MEETING.

A largely attended public meeting, in connection with the Convention, was held in the evening at half-past seven o'clock. The subject under consideration was: "The Gathering in and Retaining of Neglected Children."

Principal DAWSON presided, and the proceedings were opened with devotional exercises.

The Rev. Mr. BOLTON, of New York, introduced the subject by alluding to its importance, and showing the palpable necessity which all large cities afforded of bringing into the Sabbath-school these neglected ones. Some, however, denied that it could be done;

but the speaker showed that the children of the school were themselves the most powerful agents in bringing in their less fortunate companions, who ere pure its were unable or too indifferent to teach them. He also pointed out the requisites to the successful establishing of a mission Sabbath-school. The first was to make the school-room attractive, by its light cleanliness and the pictorial Bible embellishments on its walls. Secondly, to make the intercourse therein as sociable as possible, the teachers having kind words and books for these poor scholars, who soon felt, and reciprocated the kindness thus manifested toward them. From time to time they had in New York provided for them little festivals of fruit, &c., and a flower bestowed upon a child of this class by a teacher often gave it great delight. Singing of a lively, though religious, character was another means to be adopted, with which the children were frequently so captivated that they would ask leave to come in. But every hymn sung in a Sunday-school should have the gospel in it, and good libraries were especially necessary to the keeping together of a Sabbath-school. The children in these mission schools were often found exceedingly eager to read the books, which was one strong reason why unexceptionable ones should be obtained. In doing this, the natural tastes of children ought to be somewhat consulted, and by following out the above suggestion of the speaker,—which he enforced both by argument and examples,—they would find no difficulty in getting scholars.

The Rev. Mr. BONAR of this city, said, that this there was no more interesting and important topic would come before the Convention. There was not a proper feeling either here or elsewhere as to the necessity and duty of labouring for the benefit of this class of children. Let any one walk into some of the streets of Montreal, on a Sabbath afternoon, when the Sunday-schools were in full operation, and they would, nevertheless, find plenty of instances of what he complained of. He would say that one-third of the Protestant children of Montreal, between the age of six and eighteen years, were never seen within the walls of a Sabbath-school. And were these children to be allowed to grow up in ignorance of God, and of His truth; and, if so, what was to be their influence on our own children, on the Province, and on the Christian life of this country?

The Speaker then related a most encouraging instance of the wonderful effect for good of establishing a mission school in one of the very worst parts of the city of New York, and in which work he had himself for four years been an agent. A school of this class had been established fourteen years ago, and from rag-pickers, dust-boys, and others of the lowest of society. Persecution and danger had attended its early history, but for each of the last seven years more than twenty of its scholars, thus taken from the dregs of the population had made a profession of religion; and last year there were no fewer than forty of them did so. One of its former scholars, originally a rag-picker, and who lived at the notorious place known as Five Points, graduated last spring as a theological student, and in another year would be a minister of the Gospel. To show

that the same thing could be done in Montreal, he might tell them that in one of the lowest neighbourhoods here a Sabbath mission school had been established, and though a few months ago it numbered but fourteen scholars, it had now an average attendance of from 170 to 200. All that was really wanting to be the instrument in bringing about these blessed results was faith, With faith in man as well as in God anything could be done. By means of it any nest of wickedness, any city could be thus transformed. There was a noble work to be performed in this city and Province by the Sabbath-school teacher. The Sabbath-school should never be perverted from its original purpose, which was that of a missionary institution, and one of the best that God had ever ordained.

Mr. CAMPBELL, of Galt, inquired whether it was always advisable to establish mission schools. There were small places where the number of the classes for which these schools were especially meant, were not sufficiently numerous. These poor children themselves felt a diffidence in appearing amongst others who were so much better clad. How was this difficulty to be met? Should they be taught in separate classes?

The Rev. Mr. COCHRANE, of Brantford, replied that they ought by no means to be allowed to be taught in separate classes, for of all places the Sunday-school was one where the rich and the poor should meet together. But in towns and cities it was impossible to overtake this class without resorting to mission schools, just as they had resorted to mission churches. But when such a school had been founded, nothing save persevering weekly visitation of the children would for a long time keep it up in attendance, yet the children in the end would become missionaries to recruit its numbers. A teacher should also establish a prayer-meeting in the house of the parents of one of the scholars, and by that means the parents might be brought to a mission church. As to the question of clothing, there was no doubt but that you must clothe these children less or more, and any church seeking to start such a school, must lay its account to give liberally.

The Rev. Mr. RENNIE, of Dunville, C W., spoke briefly, and made some most encouraging statements as to the success of a recent canvass for Sabbath-school scholars in Dunville, where there was now scarcely a child that did not attend a Sunday-school.

The Rev. Mr. CHIDLAW, of Ohio, was glad that the delegates had begun at the beginning, for, on entering, his ears had been at once saluted with the sound of appeals for labour in the Sabbath-school field. They everywhere found children growing up in ignorance. In the United States one third of the youths were growing up in ignorance of God and of religion. He then gave several instances of the happy results of these mission schools, and of their spread by means of those who had been their former scholars. These poor people must, he said, be visited in their garrets and in their cellars, and the labourers in Sabbath-schools must have faith in God and confidence in humanity, and by that means they would secure the Almighty's blessing upon their work.

The Rev. Mr. PHILLIPS addressed the meeting, insisting upon the need in the teachers of a proper spirit, not going forth in their own strength, but trusting to the divine illumination and blessing.

Mr. PARDEE closed the discussion, and in doing so expressed his intense satisfaction with the tone and speeches of the present meeting, which he described as a grand missionary one. He had witnessed brothers Bonar and Bolton formerly in New York at the Sabbath-school work, in which they had been so arduously and successfully engaged. He had listened to them to night, and was thrilled to hear them and other speakers, men who had a sort of pre-emptive right to speak on this grand topic. He then summed up the principal remarks made by the previous speakers, especially corroborating the statements that had been made by Mr. Bonar as to the extraordinary and delightful results from his former mission Sabbath-School in New-York. Yet this school had been started under such circumstances of peril and opposition that it had taken four policemen to keep order, and the priest of the neighboring Catholic Church had formally anathematized all those who attended and received its instruction. Mr. Pardee then went on to show how neglected Catholic children could be reached, and illustrated this by a most graphic account of how himself and another zealous Sabbath-School labourer had one Sunday morning gone out into one of the most densely crowded Catholic districts of the city of New-York, and there, under the most adverse circumstances, founded a Sabbath-School, after others had frequently failed to do so. In doing this he had to deal with the lowest, and in one case at least, with one of the fiercest rowdy youths, whom he, in thus going out into the moral highways and hedges, with kindness, compelled to come in. The story was a wonderful instance of the power of perseverance, and an excellent lesson in tactics to those who might be contemplating to go out in the same way, and gather in outcasts from our own city. Fifty-six scholars were in one morning brought to the school, chiefly by the instrumentality of a ruffianly boy, the terror of the neighbourhood, and whom Mr. Pardee had just met with on the street, as the ringleader of a band of young Sabbath-breakers. In three years there passed through this school 1,500 scholars, and that ruffianly boy, who from his savage recklessness, had bid fair to pass much of his life in a prison or end it on the gallows, was now himself a founder of mission Sabbath-schools in a country part of Connecticut, whither he had gone to escape old associations and learn a trade, and whence Mr. Pardee frequently heard from him, and yet expected to hear of him as more widely known for good.

WEDNESDAY MORNING SESSION.

In the absence of the President the Hon. John McMurrich, one of the Vice-Presidents, was called to preside.

Mr. PHILLIPS conducted praise and the Chairman having read the 2nd chap. of Philippians, the Rev. Mr. Bell offered up prayer. After brief addresses, prayer and singing occupied the time till ten o'clock.

The CHAIRMAN announced that the Rev. Dwight Scorel and Rev. A. H. Parmelee had been appointed delegates from the New York Sunday-school Teachers' Association to the Convention.

The minutes of yesterday's proceedings were read and approved of.

RETENTION OF SENIOR SCHOLARS.

Was the appointed subject of discussion for this morning.

The Rev. Mr. CHIDLAW of Ohio, opened it by saying that in the States it was the exception to go into a Sabbath-School and find there many adults. This was a great loss both to the school and to the individuals, since they left at the very age when instruction could be most profitably received, and often went out to associate with Sabbath-breakers. He then enumerated the causes why the scholars left. These were: First, the want of parental example and influence, which should hold the scholar to the school. Secondly, want of progressive instruction adapted to the expanding mind and increasing capacity of the scholar. This required study and improvement on the part of the teachers, else the scholars became tired of attendance from its sameness. Thirdly, want of practical sympathy with the scholar, in and out of the school. Fourthly, when the pastors superintended the school, it had a tendency to retain the scholars and draw them into membership with the church.

The Rev. Mr. SUTHERLAND, of Hamilton, acknowledged the difficulty of getting teachers for the most advanced classes. Boys in school did not like to be taught and governed by those of their own age. He thought that if the teachers came with their lessons better prepared, it would to some extent correct the evil of leaving the school. He thought, however, that men of age and experience should be, if possible, obtained in the work of teaching. There was not a sufficient manifestation of a spirit of respect and confidence towards the scholars of the more advanced classes from the teachers. But the great thing was to seek, by all means, the conversion of this class of scholars to God. In answer to a previous question, as to why did not the young scholars attend church as well as sabbath-school, he said he thought that if parents would bring their children to church, even when very young, the habit of attendance would be so confirmed that it would not be difficult to get them to church, although they had previously been in school.

The Rev. Mr. PHILLIPS followed briefly.

Mr. WASSAHO, of Bristol, thought this question must be met by trying to enlist the sympathies of the entire church with Sunday-schools, from the pastor downwards. The scholars were not sufficiently recognized, nor a personal sympathy with them manifested by teachers and pastors, nor was the fact of their drifting away from the schools sufficiently realized.

Rev. Mr. CARRERA, of Galt, thought that the real cause of the young men leaving the Sabbath-school was the precocity of American and Canadian intellect, and the young people becoming as it were men and women too soon. Indeed, he thought, we must have a social change before this difficulty could be met. It

would be well, if possible, to utilize this precocity by some means.

Mr. MCKENZIE, of Hamilton, wanted to know how it was that our young men and women had arrived at this age without having been sufficiently influenced by the school to cause them to remain there. He was afraid that it would be found that most of our thinking young men became sceptical, and the way to hinder this was to impress their hearts at an early age in the school, so that they should not seek afterwards to leave it.

The Rev. Mr. COCHRANE said this evil existed, in England and Scotland, as well as here; and in the latter country what were called "chasm" classes had been established for scholars between 14 and 16 years of age. He fully recognized the necessity of a progressive system of teaching, and suggested some means of meeting the present want, to carry the scholars over from youth to manhood, and not allow them to drop out of the school, but to go forward to the church.

The Rev. DWIGHT SCOREL then addressed the Convention, drawing attention to the catholicity of spirit fostered by the institution of Sabbath-schools, wherein he had been himself for seven years, and he thought, learned more theology than in the seminary. Nevertheless, he had reason, from his own experience, to complain of the too frequent want of sympathetic intercourse between teacher and scholar.

The Rev. H. PARMELEE said that he and his co-delegates had come here to learn in reference to Sabbath-schools as they had already learned to love their Canadian brethren. He believed that the pastor of every church should be the superintendent of its Sabbath-school, and there should be a chain of classes therein for all years from childhood to old age. He thought, too, that the Sabbath-school exercises should, in the forenoon, follow those of the church. He also insisted on the intelligence and piety of teachers, and having these, he believed it would be comparatively easy for them to retain their elder scholars. Indeed this evil was now lessening, and in a very few years we should not have this question recurring at Sabbath-school conventions. Let pastors, parents, and teachers all do their duty, and this cause of complaint could not fail to cease.

Mr. MORSE, of Buffalo, addressed the Convention, and afterwards read some encouraging statistics for the State of New York, wherein there had been, during the past year, an increase of more than ten thousand conversions. He did not agree with Mr. Parmelee as to the pastor being the superintendent of his own Sabbath-school.

Rev. Dr. JARRISS moved a vote of thanks to the American delegates for their presence. He expressed the satisfaction which the Convention had in welcoming them to its meetings. The Christian brethren in the United States were, he considered, far in advance in the matter of Sabbath-schools, of either the Christians of Canada or of those of Britain. He could not, any more than the delegate from Buffalo consider that pastors should be the superintendents of their schools. They had not the time, nor always, possibly, the exact kind of ability for the work, which, perhaps, some members of

their congregation had. He would not wish it to go forth that this convention held that ministers should always be their own school superintendents.

The Rev. Dr. IRVING dissented from Dr. Jenkins, as to ministers superintending their Sabbath-schools, and followed with some suggestions as to how to retain the scholars at the critical age under consideration.

The Rev. Mr. SCOVZ, thought ministers could not be acquainted with the *minutiae* of Sabbath-schools,—yet he was virtually, by his office, Superintendent, though not directly interfering.

Dr. JENKINS confessed that when the minister had leisure, and the proper adaptation, it was perhaps best that he should be his own Superintendent.

The Rev. Dr. BONAR thought that for a minister to take charge of the school would dwarf the church.

The Rev. Mr. MARLING considered whatever might be the name, the minister had in reality the responsibility for the success of the school.

The CHAIRMAN was happy to find that the difference between the late speakers was very little after all.

AFTERNOON SESSION.

Principal DAWSON, president of the Convocation, having taken the chair, a hymn was sung, and the Rev. Mr. Gundy led in prayer.

REPORT OF THE COMMITTEE ON THE PRIZE ESSAY.

The subject of the prize essay was, "The Sabbath-school Teacher, His Place and Power." Twenty-six essays had been received and examined. Many of them contained fine thoughts, but generally they did not confine themselves sufficiently to the subject. The Committee were of opinion that the essay received under the signature "Didasculos" should receive the prize. In order to call forth a higher order of talent towards this subject, the committee also recommended that a higher premium, say \$200, should be offered, in order to obtain another essay on the same subject.

A motion to the effect that this should be referred to the Executive Committee was carried.

On opening the envelope in which the essay was folded it presented the name of the author as the Rev. John Wood, Brantford, C. W.

The essay was then read by the Rev. Mr. A. N. Gibson.

It was then moved and seconded, that the essay be printed and included in the report of the Convention proceedings, under the direction of the Association.—Agreed.

A vote of thanks was also passed to the Committee for the great labour which it had incurred in reading so many essays and reporting upon them.

The Rev. Mr. CLARK the General Secretary, then read the first report of the Sabbath-school Association of Canada. It gave an account of the inception and carrying out of the first or Kingston Convention in 1857. The Convention was not repeated until eight years afterwards, when, last year, one was held at Hamilton. The result of this Convention was highly beneficial, and at it the Association was thoroughly organized. The county secretaries had

reported during the past year, but, from various causes, many of these reports were imperfect. County Sabbath-school Conventions had also been held in a number of counties, and the day was anticipated when all of the counties would hold such conventions. The report complained of the lack of efficient teachers, and called upon those who were competent to come forward and assist the Association in its work. Statistics of the number of schools, teachers, and scholars, were given, from which it appeared that there had been a net increase of scholars during the year of 337. There was no Sunday-school Union, nor person duly authorized, to forward the work of Sabbath-school union in Canada West.

A number of questions were asked of the Secretary by members of the Convention; amongst others, the Rev. Mr. Bonar wished to know whether it were likely that the work of the Canada Sunday-school Union, which centred here, could not be extended to Upper Canada.

The report was unanimously adopted, and the thanks of the Convention were given to the Secretary therefor.

THE NEXT CONVENTION.

The next question for consideration was as to where the next Convention should be held.

The Hon. Mr. McMURICH moved, and the Rev. Dr. Caldicott seconded, that the next Convention be held at Toronto.

Both of these gentlemen extended a most cordial invitation, in the name of Toronto, to the Convention to meet there next year, and the invitation was supported by other delegates, speaking in the name of the Evangelical churches of that city.

The motion was passed unanimously.

It was stated that the present time of the year was most inconvenient for the holding of the Convention, both on account of families being from home, and this being the busiest season of the year for wholesale merchants. Had this not been the case, the present Convention would have had a larger attendance.

Considerable discussion took place as to the time of the year for holding the Convention, some advocating October, and others stating that October was the busiest season for the retail merchants, whilst others again held that September was the most convenient month.—July and June were proposed, but these months would not suit the farmers.

It was finally carried that the next Convention should be held next autumn, the time to be fixed by the Executive Committee, the Committee to be enlarged so as to include a considerable number of Toronto members.

A discussion then took place on a subject arising out of the report which had lately been read, namely, the extension of Sunday-schools in Upper Canada.

Mr. CAMERON, of Woodstock, moved that this association recommend the employment of some agent in the Upper Province.

Mr. KELLUM, of Troy, gave a short account of a Sabbath-school extension plan, for a long time back in operation in his county, and which at an economical rate reached every part.

The Rev. Mr. BONAR said this plan, as just

explained, would not answer in a thinly settled country like Canada. What he wanted to see was one strong society for the whole of Canada to extend the Sabbath-school work. He thought he could pledge the Canada Sunday-school Union to lend all the help in their power to their friends of Western Canada. Anyhow, he should like to see Western Canada do something of its own in this direction.

The Rev. Mr. McKILLICAN, agent of the Canada Sunday-School Union, then, by request, gave some account of Sunday-school operations in the contemplated field, wherein, he said, there were required not merely one agent, but ten. The want of a missionary agent was grievously felt in some localities, which he named, and where they had never heard the name of a Sunday-school. There should be a Canada Sunday-school Union for the whole of Canada.

The Rev. Dr. WILKES called attention to the lumbermen, and thought that the gospel might and ought to be carried to them by means of Sunday-classes to be established amongst them, when in the woods in winter, and which they could attend, as they were idle during the Sabbath.

The Rev. Dr. CHIDLAW, travelling agent of the American Sunday-School Union, related some experiences of his own, showing the urgent need of there being some travelling agent for the establishing of Sabbath-schools in out-of-the-way and destitute places.

A very lengthy discussion then ensued, in which a variety of opinions were advocated relative to the above subject; all, however, agreeing in the need of something being done for the spread of schools to those districts where they did not already exist, particularly in Western Canada. Some members thought it would be sufficient for the present if the county organizations were completed and efficiently worked, but the majority seemed to think otherwise. The following was at length agreed to:—

Moved by R. CANEROS, seconded by the Rev. J. A. R. DICKSON,—

“That this Convocation recommends to the Executive Committee of the Association duly to consider the importance of taking means that would lead to the employment of a Sunday-school missionary or missionaries to visit destitute districts of Western Canada, with a view to the establishment of Sunday-schools, and to seek to provide the means for the same.”

The benediction was then pronounced, and the meeting separated.

EVENING SESSION.

The attendance was the largest yet during the sittings of the Convention. The subject to be considered was of the most interesting nature, and the reputation of the principal speaker, or rather illustrator, Mr. Pardee, contributed towards the spirit of expectation which evidently filled the audience from the commencement.

Principal DAWSON presided, and, after devotional exercises, introduced the topic of the evening in a few brief words.

The Rev. Mr. McVIEAN began by saying it was one of the most important that had occupied the attention of the Convention. If neglected children were not gathered into the

Sabbath-school, it must be owing to the remissness of those engaged in the Sabbath-school work; and if the advanced scholars were not retained in the schools, let them look for the reason in the same direction. The responsibility thus lying where he had indicated, it followed that the work of training teachers must be one of the utmost importance. He assumed, then, that they were all agreed upon the necessity of organizing teachers' training classes, and the question therefore was, “How were these classes to be formed? and by whom were they to be organized?” The reply to these questions was, pastors, deacons and official members of churches generally, must take part in this work. No doubt, difficulties would be found in the way, and amongst these might be, that some teachers would think that they did not need improvement in their mode of communicating instruction, nor their stores of information to be enlarged; and, certainly, unless pastors and office-bearers would consent, at least for a while, to come down from their high pedestals of routine, as it were, and give such instruction to the present teachers, it would be next to impossible to organize these teachers' training classes. Such were already organized in Scotland, but nothing of the kind yet existed in Canada. He would ask, then, by whom were these classes to be taught? By laymen, if possible. Let the educated professional men and merchants, who were members of churches, come forward at this juncture and assist; and, even with this aid, it was probable that in the beginning it would be needful for pastors to throw themselves into the work. Another question was, *How* were these classes to be taught? Through the medium of God's word, and in the spirit of prayer, and with the assistance of judiciously written books in the form of commentaries, &c. The use of the black-board, and the possession of proper class-rooms, something like those in colleges and seminaries, would also be amongst the future appliances. Moreover, the person teaching the members of these classes should teach them in the same manner in which it was expected the members themselves should teach their own scholars. All knew the power of example; therefore, in this teaching, a good example of the mode of teaching ought to be set. There was a difficulty on two hands. There was a danger lest, in the infant classes, the teaching should not be emotional enough, and in the advanced classes there was the chance of a want of sufficient amount of scriptural and general information. He feared that it would require several years to bring these training classes to a state of efficiency; what, then, was to be their substitute in the meantime? Bible classes, which might be made a sort of training classes. The students in these classes would require to have instructors well acquainted with the points of theological doubt of the present day, and the answers thereto; for it was too true that the young men in this generation were, as had been asserted, more or less affected with scepticism, and were not to be answered with mere commonplaces.

The Rev. Dr. CALDICOTT, of Toronto, said the question of classes for teachers was one of

great importance to Sabbath-schools. Great sums were spent in educating men for professions and for teachers of secular schools, yet the work which these had to do was not of equal importance to that of the Sabbath-school teacher. Nothing should be thought too much towards the educating of these latter for their work, for he believed that the Sunday-school was yet to be the Church's right-hand for the conversion of the world. The churches at present found it very difficult to obtain persons to instruct others in the art of teaching Sabbath scholars. Such an instructor would give to the teachers under his charge clear views of the Bible doctrines, its geography, &c., but his greatest aim would be to give them a clear idea of the plan of salvation. He would endeavour to form aright their *style* of teaching, would furnish them with books upon that subject, and induce them to attend these conventions. Much depended on a happy method in teaching.

Mr. PARDEE then addressed the meeting, illustrating a portion of his remarks by means of the black-board, now beginning to be used in Sabbath-schools, as it has long been in day-schools. He said the great inquiry now was as to the best mode of Sabbath-school teaching. The present class of teachers had never had any special instruction in their duties, which involved the practice of an art the most important. Teaching was an *art*, and though an individual might have piety, and stores of general Scriptural knowledge, he might yet be but a poor teacher. Nor had it hitherto been easy to have a much better state of things in this respect, for want of proper books on the subject of teaching. All this, however, was altered now. A great variety of text-books, and works of extraordinary excellence on the art of Sabbath-school teaching in its different branches had years ago been published in England, and were at length beginning to be known and used in the United States, where they were far behind in this respect. These books covered the whole ground, and were to be not merely read, but studied. Some of these works were perfect gems in their way; and many of them excited admiration for themselves, and love and respect for their authors. He had written to one of the latter, Mr. Fitch, who was at the head of the college in London for the training of teachers. He had written to him to inquire further about the "art of questioning," which that gentleman, in one of his school lectures, declared that they had mastered. In reply, Mr. Fitch sent him, along with copies of various educational works of the London Sabbath-school Union, several invaluable rules in reference to this same art of questioning. They were in effect as follows:

1st. Never teach what you do not quite understand. 2nd. Never tell a child what you could not make the child tell you. 3rd. Never give information without asking for it again—recapitulate. 4th. Never use a hard word if an easy one will do, and don't use a word without an idea; never make use of fine language to a child. 5th. Never begin an address without a clear view of its end. 6th. Never give an unnecessary command, nor one you don't mean to have obeyed. 7th. Never permit a

child to remain in your class for a minute without something to do, and a motive to do it. In London there were no less than 13 or 14 training schools for teachers in operation last winter. He was happy to say, however, that these training schools or institutes were spreading in the Western States; and the same spirit which had been shown in Britain for these ten years had, for the last two, prevailed over the borders, where the subject of the training of teachers and the best modes of teaching was a matter of earnest discussion and inquiry. It was there found that the forming of mere Bible classes was not sufficient.

He then showed why different teachers failed, and stated that the object of a teachers' meeting should be, to help each teacher to teach better the lesson of the next sabbath. In doing so, the best thoughts of the lesson should be brought out. The best illustrations of the week's lesson should be required; and examples of teaching, or a model lesson given, in which great simplicity should be found. At these meetings there should be also an inquiry as to the attendance at the classes. How to teach and what to teach, were the great questions to be answered. Object teaching was now becoming prominent amongst the means of imparting knowledge, and drawing forth the information and ideas acquired in the school. It might be defined as being the bringing to bear the two organs,—the eye and the ear. This was done after the flood in the Jewish ceremonial, and at a later period, Christ was an object teacher of the highest order. The very institution of the Lord's supper was in itself an object lesson under the forms of bread and wine; and our Saviour during the whole of his divine teachings constantly referred to surrounding objects, as those connected with the callings of those whom he was addressing. Mr. Pardee then, by means of the black-board, illustrated what he meant. Many of the illustrations he used, were very striking; and their great use in ascertaining how much the children retained of their lessons, as well as fixing it faster in the memory, was made evident. In the Sunday-school the great central thought of the day ought to be placed upon the board, and nothing should be done to divert the mind from the lesson of the day, the great thing to be done being to grasp the divine idea in the lesson or chapter. Actual examples of this were given, wherein the leading idea having been discovered it was embodied in one or two words, and these words written upon the black-board, and questions, pertinent to these typical words asked of the scholars, whose answers often showed an astonishing shrewdness and amount of moral perception, besides knowledge of the Bible and the spirit of its teachings. The examples given by Mr. Pardee on the board were numerous and deeply interesting, and occupied much of the time allotted him to speak, embracing a vast amount of information, crowded into one brief exposition of the best modes of Sabbath-school teaching.

Mr. KELLLOGG, of Troy, in a brief address, urged upon the delegates not to let drop what they had just heard and seen, but, on returning home, to set about the establishing of training Institutes in their respective counties. He also ac-

acknowledged the great value of these Conventions, advising others to attend them, and characterized them as grand Sunday-school exchanges, whereat there could be exchange of thought on one of the most important of subjects.

The president before closing the proceedings made a few appropriate observations of a congratulatory nature, concluding by saying, that at the bottom of the whole of this matter of the efficient Sabbath-school teacher were three great requisites; namely, the grace of God in the heart, the having been trained in a good school for teachers, or by some means equivalent thereto, and a natural gift of teaching. With this natural gift it was surprising what efficiency could be manifested by persons otherwise imperfectly prepared. But, unfortunately, these persons were often exceedingly diffident, and were not aware of the gift that was in them.

The meeting was closed by the singing of a hymn and the pronouncing of the benediction.

MEETING OF THE SCHOLARS AND TEACHERS.

On Thursday at three o'clock, in connection with the Convention, a public meeting was held in the Wesleyan Church, Great St. James street. The body of the building and galleries were densely crowded with Sabbath-school children and their parents and friends, whilst the pulpit and neighbourhood of the communion table was occupied by delegates, many of whom were also scattered over other parts of the church.

The President of the Convention, Principal Dawson, presided.

The proceedings were then opened with singing, followed by prayer from the Rev. Mr. Wardrobe.

J. H. KELLOGG, of Troy, addressed the children, enforcing the necessity of having the tree of religion planted in their hearts, to bring forth the fruits of love, obedience, sympathy, charity, and self-denial. He also earnestly and affectionately warned them against the danger of the worm of sin being permitted to eat at the root of the tree, and so cause it to wither and perish.

The Rev. Mr. MARLING, of Toronto, delivered a brief address, taking as his theme, the words from the 3rd Epistle of John: "I have no greater joy than to hear that my children walk in truth." He explained what was to be understood by walking in truth, and introduced, accompanied, and closed his address with anecdotes and allusions both beautiful and impressive, and tending to fix the whole upon the memories of his youthful listeners.

The Rev. Mr. BOLTON, of New York, followed. His address was studded with a series of short and homely anecdotes, that illustrated his meaning, and was evidently much relished by the children. Yet, though the anecdotes had a dash of the humorous in them, the address was serious, its scope being to inculcate watchfulness against the temptations of Satan, who would be as busy for evil in the young hearts of his hearers as he often was with those of their elders.

The Rev. Mr. SUTHERLAND, though not doubting, as he pleasantly said, his ability to give a satisfactory address on the present occasion

would, since the time allotted for the meeting was almost expired, make way for the last speaker on the programme, Mr. Chidlaw.

The Rev. Mr. CHIDLAW, of Ohio, and Agent to the American Sunday-School Union, then delivered a stirring address. Like the addresses of the speakers who had preceded him, they were to some extent, anecdotal in form, and drawn from his experience in the military hospitals during the late war in the United States. In these places he had met with wounded and dying soldiers, who still retained, along with their military accoutrements, the copy of the Word of God given to them years before in the Sabbath-School.

Mr. Chidlaw also took the opportunity of putting to the children a number of questions, arising out of his remarks, the answers to which were generally given promptly and aright.

The singing, led by Mr. Phillips, formed a pleasing feature of the meeting.

THURSDAY MORNING SESSION.

MR. NELSON, one of the vice-presidents, occupied the chair, and, as usual, the first hour was occupied with devotional exercises, followed by brief addresses and prayer.

SINGING.

The first subject for discussion was, "Singing," to be opened by Mr. Phillips.

Mr. PHILLIPS said each one would do some part of the work in Sunday-schools. He found that he could help the music along the best. Music was now a most important part of Sabbath-school exercise. There were two kinds of music. One was the artistic kind, not very easily appreciated by the musically uneducated; and then there was the more simple congregational singing, which went directly to the heart, and lifted the listener from earth to heaven. Every Sunday-school ought to have organized along with it a weekly singing meeting.

The delegates were then invited to come forward to the front, and a sort of singing meeting was at once improvised. A number of passages of Scripture, inculcating the exercise of singing in the worship of God, were recited aloud by those present, followed to the same effect with singing by Mr. Phillips. A solo, sacred song or chant, was then sung by Mr. Phillips, with a response by the delegates. This was given with an effect almost overpowering. Mr. Phillips laid it down as a rule that all singing should be calculated to be interesting, inspiring, and profitable, and always in keeping with the subject of meditation or instruction then in the school. A number of questions, with the answers thereto, taken from Mr. Phillips hymn-book, were repeated, with a running commentary thereon by that gentleman, and occasioned a short and lively discussion, and, in answer to questions, elicited some useful practical suggestions. The sense of the meeting seemed to be unanimous, as to the importance of singing in the Sabbath-school, but anything approaching to a mere learning of the tunes on these occasions was earnestly deprecated by several delegates, notably by the Rev. Mr. Bonar and the Rev. Dr. Irvine. Anything of this kind was, however, disclaimed by Mr. Phillips, who would confine the learning

at the singing-class meeting during the week.

The examples of singing by Mr. Phillips, were then proceeded with, along with a response from the delegates, the response being given with great heartiness.

A lesson was then given on the mode of learning a new song, as practised with young scholars. This was done by Mr. Phillips singing a line at a time, the same being instantly taken up by those present. The progress made by Mr. Phillips's adult pupils by this mode was astonishing, it being apparently possible to learn almost any sacred air in five minutes by this method. Two lines at a time were then taken with equal success, and afterwards the whole verse, the whole going with a swing and precision, showing how fully the pupils had learned their five minutes' lesson, which gave them full possession of a new tune, as well as having been a most inspiring exercise.

An interesting little boy a son of Mr. Phillips, then sang "Come to Jesus," the silvery tones of his infant voice being beautifully modulated.

Another piece, "We will gather at the River," concluded this part of the morning's proceedings, which, by those having music in their souls—and all present seemed to have it largely—will not soon be forgotten.

The Rev. Dr. WILKES then read an essay in reference to Sunday-schools and their teaching. The essay was historical, and eminently practical.

The thanks of the Convention were tendered to Dr. Wilkes for the excellent essay which he had just read. It was also moved and carried unanimously that the Executive Committee be recommended to have it printed in conjunction with the Prize Essay and the Report of the proceedings of Convention.

The matter of singing was again taken up, and Dr. Vermilye, one of the delegates from the United States, gave some striking incidents, from the late war, of conversions amongst soldiers incidentally owing to impressions left on their minds by the singing in Sabbath-schools which they had attended in youth.

The Rev. Mr. CHIDLAW followed, and gave some of his experiences in connection with the devotional singing by the soldiers during the war.

Mr. PARDEE took the opportunity of supplementing some remarks on singing by the infant classes in Sunday-schools, which he had offered yesterday afternoon in the females' meeting in the lecture-room. The pith of his remarks was, that any subject brought before the notice of the children, might be applied with still greater force to their impressionable minds by singing verses, apposite thereto.

The sitting was closed by singing and the benediction.

CLOSING MEETING.

The proceedings of the convention were brought to a close with a festival held in the lecture-room of Zion church, followed by a public meeting in the church itself. The delegates and a large number of friends partook of refreshments together, after which, at eight o'clock, they adjourned to the church, which was well filled.

Principal Dawson presided, and the meeting, was opened with a hymn, by Mr. Phillips, and prayer by the Rev. Dr. Taylor.

The Rev. Mr. SUTHERLAND, Canadian delegate to the late New York State Sabbath-school Convention, held at Utica, gave a rapid and condensed account of several things which more particularly struck him during his visit to that Convention. First, the reception of the delegates was most cordial, and the proceedings of the Convention were of the most interesting and profitable character. He was also impressed with the extraordinary number of delegates, some ten or twelve hundred, from all parts of the States.

He was likewise impressed by the large proportion of laymen who took part in the discussions, and he thought that we in Canada might profit by that example. Many of the leading men in the States, both civil and military, took a part in Sabbath-school work. He was struck, too, with the completeness of the statistical returns, and most favorably impressed with the almost complete obliteration of denominational and party lines. But one feature above all had impressed him, namely, the announcement that eighteen thousand New York State Sabbath-school scholars had that year been converted to God.

The PRESIDENT then said he would call upon one, or as many as chose, of their American friends present to speak of this, their return visit to the Montreal Convention, now about to close.

Mr. KELLOGG, of Troy, said these words at parting were the hardest, he had had to speak during the whole time of the Convention. He expressed his own and his brethren's sense of the hospitality with which they had been received in Montreal. The leading thought to be gathered from this Convention was earnestness. The world and Satan were in earnest, and we should also be so. The guiding motive of all should be to give everything to Christ, for as the shades of night were now falling upon that beautiful building, so the shades of death would come upon themselves. Would it find them prepared, and ready to render their account, saying, "here, Lord, am I and the children whose hearts thou hast given me?"

The Rev. Dr. VERMILYIE, of New York, said they had found the Canadian delegates good Christian men, and likewise good *union* men. He encouraged the Convention to perseverance, and not to complain too much at its outset at comparatively small results. His address, which was valedictory, though brief, was solemn, and anticipated the day when all those now eminent for their zeal and talents in the Sabbath-school cause should meet above; and when it should be said to them, "inasmuch as ye did it unto one of the least of these, ye did it unto me."

The Rev. Mr. SCOVIL enumerated some of the benefits from attending these Conventions, which he characterized as revivals of pure and undefiled religion. Their motto should be EARNESTNESS. He thanked them from his heart for the cordial welcome he and his American co-delegates had received.

The Rev. Mr. PARDEE expressed how the heart of himself and brother American delega-

tes were drawn out towards the hearts of their Canadian brethren, and spoke of the uniting effect of the Sunday-school work. He alluded to the essential oneness of the Christian work and spirit on both sides of the line, and declared that he had not been prepared to find us so far advanced in this work as we were. The American delegates would long remember the large-hearted men they had met with here, and hoped to see them amongst themselves next year.

Mr. WILLIAMS, of Utica, in offering a few farewell remarks, ascribed, under God, the extraordinary gathering into Christ's fold, during the last year, from the Sunday-schools, to a resolution come to at the previous convention held at Syracuse,—to pray for the conversion of every Sunday-school scholar during the next year.

The Rev. Mr. BOLTON and the Rev. Mr. CHIDLAW delivered effective and feeling valedictory addresses, and a sympathetic and encouraging letter was read from Rev. Dr. Tyng, who had been prevented from being at the Convention.

The PRESIDENT then said it was expected that he should undertake the difficult task of responding on behalf of the Canada Sunday-School Union to the flood of eloquence which their American visitors had poured out. He would, however, confine himself to one thought which had been prominently brought before them during the Convention, namely, Union. England and America, were, despite of their apparent differences, in reality one country, and although the Puritan settlers might have felt

cut off from their native land, yet if they could have seen their descendants of the present day, with all their means of personal and spiritual communication, they would not have considered themselves as exiles. The people of God were essentially one everywhere; and herein was no distinction between the old monarchy and the new Republic.

He also recommended all who had been present to treasure up in their minds the good things they had heard from their American friends about the art of teaching. He frankly expressed the great obligations we were under to them, and trusted that they might be repaid in themselves. All who had been at the Convention had thereby had some responsibility laid upon them, and if they did not do something in return they would only lay upon themselves a load of guilt.

A vote of thanks was then passed to the Railway and Steamboat Companies for having granted passes to the delegates.

A vote of thanks was also passed to the trustees of Zion and Great St. James street churches for the use of these buildings by the Convention.

A vote of thanks was also passed to friends in Montreal, for the kind manner in which the delegates had been received and entertained by them, and for the efforts which had been made to make this Convention successful.

A parting hymn was then sung, and the benediction, pronounced by the Rev. Mr. Walker; and the public proceedings of the Convention terminated.

Articles Selected.

CHRISTIAN WORK IN A LONDON REFUGE.



THE refuge in Queen Street is the scene; a wet, cold night, succeeding a miserable day, is the season. Mr. Williams, the secretary, who founded this refuge years ago, and moulded it in concert with devoted Christian gentlemen, whose names I doubt not are written in the Book of Life, has been distinguished for his rare success among out-cast boys, as well as in stimulating the bounteous gifts of those whom God has blessed with willing-heartedness and wealth together. Large and varied have been the results, as I shall indicate afterwards; but, meanwhile, what led to the supper-party? Why, partly the revelations of the gentleman who for the occasion put on the garb of the "Casual," and endured a whole night's privations and inflictions, and who had his attempts to sleep marred by two juvenile casuals, one of whom was the future shoemaking pupil at Queen Street; and partly also from the revived convictions of Mr. Williams and his coadjutors in their minds, that outcast boys without were far more numerous than those within all the various

refuges of London put together. The difficulty of reaching these waifs and wanderers was attempted to be overcome by special printed invitations to the homeless boys of London, under sixteen years of age, to a supper, and to receive money for a night's lodging. These invitations were distributed on Wednesday, February 14. They were scattered among the lowest haunts of the poor: they were given to crossing-sweepers; they were sent to casual wards and other places of resort; and in the event of acceptance, personal application was to be made at the refuge, Great Queen Street, Lincoln's Inn Fields, before the evening, for tickets of admission: 144 youths obtained tickets.

Antecedents.—The names of the boys who accepted the invitation were taken down, as well as the following painful and most affecting details:—

Their ages were—

3 under 10 years; 5 under 11; 10 under 12; 14 under 13; 38 under 14; 48 under 15; 26 under 16.

On questioning them as to birthplace and parentage, it was ascertained that—

92 were born in London, 33 were born in the country, 17 birthplace not known. 2 born in foreign parts, 16 father living, mother dead; 35 mother living, father dead; 6 father and mother living; 87 father and mother dead.

On inquiry respecting their homes, and where they slept on the preceding night, it appeared that—

82 slept in Casual Wards, 36 in Refuges, 8 in Lodging-houses, 6 in Covent Garden, 3 in Pottery Kilns, 2 in Sewers, 5 in Loft, Shed, &c. and 1 slept in a crevasse of Blackfriars' Bridge, 1 walked about all night; 18 without home under 3 months; 17 do. do. 6 months; 17 do. do. 9 months; 13 do. do. 12 months; 24 do. do. 18 months; 7 do. do. 24 months; 22 do. do. 36 months; 11 do. do. 48 months; 6 do. do. 60 months; 5 more than 60 months; 4 indefinite, of whom one was "always" without a home, born in a workhouse.

Their moral character, so far as imprisonment could indicate it, was shown by—

130 never having been in prison, 12 in prison for dishonesty once, 2 in prison for dishonesty twice.

Three-fourths of the 150 who attended were found to be forlorn and wretched, squalid and half-naked. Many were quite barefooted. Questions were put and answered variously, thus:—"How do you get your living?" "I sell fuses and begs." "I hold horses." "I carry parcels." "Oh, I do anything." "Have you any parents?" "No," or "Yes" "but I don't know where they are;" "I've a mother, and she drinks, and she's on the streets, like me;" and so on.

Eager was the expectation as to supper after the poor little fellows came in out of the rain and took their seats. Their behaviour was good; some of them were noticed trying to cleanse their faces by scrubbing them with their damp caps.

At last the "waiters" placed the first half of the supper on the tables. Be it here observed that the shoemakers' and carpenters' shops were cleared out, and made ready for this unique supper-party. First of all, half a pound of good roast-beef and a large roll were placed before each guest, and were quickly disposed of; then came a pint of coffee, with a pound of excellent plum-pudding. These good things were served out under the superintendence of the master and matron, and enjoyment was mingled with wonder on the part of some, and of real gratitude in the case of others.

It had been expected that at least 100 would have received and accepted the invitation to supper, while only about one-third did so. When those who came were asked the reason of the small attendance, one said, "They won't come 'cos it would be lots of jaw" (speech-making, or good advice) "and nuffin to eat;" another said, "Becos they don't like bobbies (policemen) askin' questions; and a third said, "Cos they knowed jolly well what a sell it would be, and they wouldn't be fooled." The suspicion and want of confidence here indicated are easily accounted for. These children never knew what disinterested kindness was; and Christianity, if it had occasionally been brought up before their thoughts, had not been of that divine pattern set by Him who, while He yearned over the souls, and sought above all things to woo and win to Himself the "sheep without a Shepherd," yet frowned on the disciples who said, "Send them away," and answered, "Give ye them to eat," and then Himself supplied the

necessities of the famishing throng. Now, thank God! this belief of the outcasts of the streets in "jaw" without bread for the hungry, or money for the unsheltered and unlodged, has been scattered to the winds. When the next invitations are sent out, depend upon it, their knowledge of the "grand supper and four real pennies" will be a talisman of irresistible attraction.

Results.—On the day of my visit to Queen Street Refuge, I found, as already stated, that fifty-four of the boys who had partaken of the supper had presented themselves to the master, had been taken in, and were, as I myself witnessed, happy and busy in their respective and chosen trades. Since then many other boys have been received.

We have now to record that greater results than those already narrated are about to be achieved; for, immediately after the famous supper, there was a general adjournment to the great room of the refuge up-stairs, and Lord Shaftesbury addressed a series of interrogatories to the boys who had been feasted that evening. "Let all those boys that have ever been in prison hold up their hands," said Lord Shaftesbury. From twenty to thirty held up their hands. Then, "Let those who have been in prison twice hold up their hands." About ten did so. "How many in prison three times? Five hands were upraised. "Is it the case, that most of you boys are running about the town all day, and sleeping about the town where you can at night?" "Yes," was the general response. "Supposing," said Lord Shaftesbury, "that there were a big ship large enough to contain a thousand boys, would you like to be put on board to be taught trades, or trained for the navy and merchant service?" A forest of hands was raised. Do you think that as many more boys out of the streets would say the same?" Answer, "We do."

"There had never been anything," says the 'Ragged School Magazine,' "more touching in the way of benevolent experience than the earnestness of those shouts, and the eager looks with which they were accompanied. On more than one face among the visitors tears were to be seen, and those most steeled to spectacles of human misery evinced, by the twitching of their muscles, the struggle it cost them to maintain some appearance of *sang-froid*. But what a case it is for us to consider? What a case, for example, for the citizens of London; for the wise and good everywhere; for those especially who profess to be guided by religious principles, and to be actuated by benevolent motives! The streets are the great preparatory schools for the jails, and society pays more for this sort of education than it would cost to remove by force the whole of these unhappy pupils, and keep them in idleness for the rest of their days.

"There can be no doubt that the greater part of the juvenile vagrants of the metropolis could be reclaimed, and that such a work of mercy would bear temporal fruit, as well as that higher and holier fruit which it is the chief object of the philanthropist to cultivate. Already at the Bloomsbury Refuge, shelter, food, and teaching are given to about 100 desolate boys; and if the public would furnish the needed

funds, hundreds might be provided for, and the streets of London might be clean swept of its child waifs and strays, which, after all, are their greatest scandal, because in a certain sense, this class has not chosen its lot, but is the creation of peculiar circumstances."

"The army and navy would," adds the writer, "absorb all the able-bodied lads that could be gathered up from the streets, and be made amenable to proper teaching." This leads us to notice.

The "Big Ship" Proposal.—The anniversary meeting of the Bloomsbury Refuges was held at Willis's Rooms on the 18th of April last. The clean and healthy appearance of the refuge children who were brought to the meeting gave great satisfaction. Lord Shaftesbury brought before the audience the importance of having a ship moored in the Thames for the purpose of receiving not less than 400 boys. He stated that a ship could be obtained and kept up at much less expense than a house capable of accommodating the same number, and in the ship might always be found a number of well-disciplined lads, well fitted to take service in the merchant marine service, or in Her Majesty's navy.

"It so happens," said the speaker, "that many poor lads have a great partiality for the sea; those in the Queen Street Refuge seem to have a positive affinity for it. What is needed then is, the ship in which they may be well trained. It would cost a great deal of money; but even in a commercial aspect its purchase would effect a good return in the limit it would set to crime, when the juvenile population were better cared for. I know that there are many calls upon the charitable at all times, but I appeal for help in this matter upon political and social, upon religious and Christian interests." A gentleman present expressed his conviction that the new movement at Queen Street was the nucleus of a great national undertaking, that would one day embrace the destitution of the country at large; and Judge Payne urged liberal support to reformatories, inasmuch as thus a considerable amount of crime and violence would be done away by it. The subscriptions obtained at the meeting, and the collection made, amounted to about £500.

While the Lords of the Admiralty have promised to give a fifty-gun frigate to be used as a training-ship, £3000 at the least will be required for fitting up and furnishing the vessel for the reception of the boys, and another £1000 must be expended on the "Country Home." A sum of several thousand pounds will be needed for carrying out the designs of the training-ship. When this Home and the "Country Home" are in full operation, there will be, with the present refuge in Great Queen Street, at least 400 of these houseless boys under such education and thorough training as shall fit them to become useful members of the community.

THE SCOT AT HOME—THE SCOTTISH KIRK.

(From the Cornhill Magazine for August.)

The Scot abroad is tolerant and liberal. He can find beauty in a liturgy and devotional inspiration in an organ; and, above all, he learns how to take such questions quietly, and not to tease himself or his neighbours about Erastianism, Prelacy, Forms of Prayer, Patronage, the Aberdeen Act, the Sabbath question, and so forth. But in Scotland, partly owing to the fact that the big scale of her dissent has overpowered her, there is a vast deal too much ecclesiastical agitation of every kind. What was the position of Titus in Crete; whether the *episcopus* of the Gospel was superior in rank to the *presbyteros*, or was only a *presbyteros* doing a particular duty; did the ancient Church stand to pray and sit to sing; are organs forbidden, or only matters of choice possibly mischievous?—such questions as these are discussed habitually in Scottish newspapers for the delight of the Scot at Home. The organ question, for instance,—surely a very foolish one when we remember that the Presbyterian Church of Holland has some of the finest organs in Europe,—excites as much interest in Scotland as a Reform Bill or a European war. The evils of this undue wrangling are many. It exasperates differences already incurable between sect and sect; and within the bosoms of the sects themselves. It draws away energy which ought to be levelled at the real evils of the country,—the poverty and immorality of the rural labourers, the drunkenness and filth, of the large towns. It hardens men's hearts, and vulgarises their manners. It is especially fatal to the higher culture—that of the clergy included.

The Scotch clergy have many difficulties to contend with.

But they don't make the most of the advantages which they have. They ought to revise their examination system, and raise their intellectual standard; deal boldly and liberally with such minor questions as those of church music and "standing to sing," and reproduce in a fashion suited to the nineteenth century old, cultivated, tolerant, and sensible Presbyterianism.

At all events, this is the only chance for the Establishment. The more violent Presbyterians will always be drawn to the Free and United Presbyterian Churches—the amalgamation of which, moreover, is only a question of time. The Aberdeen Act—a compromise of the Patronage difficulty, giving the flocks of the Establishment a right to offer objections to nominees—will certainly have to be revised.

The cause of the Scottish Establishment—certain improvements secured—is the cause of enlightened and accomplished church life in that country.