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No. 5.

THE

# PRESBYTERIAN

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AND

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CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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March, 18



# THE PRESBYTERIAN.

MAY, 1871.

THE movement in Ireland to provide a sufficient Sustentation Fund, rendered necessary by the disestablishment and disendowment of the Irish Church, and the withdrawal of the *Regium Donum* from the Presbyterian Church, is advancing in a satisfactory manner. Under the old system of the *Regium Donum* each minister of the Presbyterian Church was entitled to receive from that fund £69 6s. 8d. sterling, annually. Owing to the efforts made to supplement the capital derived from the Commutation money, which now amounts to £400,000, with twelve per cent added by the Church Temporalities' Commissioners, the yearly dividend will be increased to £80 to all the ministers who entered into the general arrangement. There is more difficulty in respect to the Church of Ireland, the ministers of which have been unwilling to commute until they had some certainty, or at least a reasonable hope, that the guarantee fund would be sufficient to make the annuities equivalent to the livings. But for the last month or two great exertions have been made to attain this end, and many donations, described as magnificent, have been received. The scheme in both cases appears to be somewhat similar in character to that by which the Temporalities' Fund of our own Church was created, with the important difference that large sums have been received from the members of the Church generally, whilst in Canada the original fund was altogether formed from the capitalization of annual stipend of the ministers who at the time occupied charges. In the Church of Scotland it is proposed to recommence the work inaugurated by Dr. Robertson, and so successfully carried out — the erection, namely, of parishes and their endowment, that being a condition precedent to their obtaining that status. An effort is

also being made to augment the stipends of ministers in small livings, and great hopes are entertained of its being successful.

It is evident that we also must do something to put our ministers on a better footing, pecuniarily, than they now are. It is true that no man in entering on the duties belonging to the ministry of the Gospel should do so for the mere sake of the worldly advantages it may confer. He should be actuated by a holier and higher motive; a burning zeal for Christ's cause; a willingness to spend and to be spent in His cause. Without this the highest attainments are vain; there may be an eloquence which may rivet the attention of every hearer; an elegance of language which may command the approbation of the most critical; the preacher may be listened to by admiring crowds, and his praises be sounded throughout the length and breadth of the land. But it is as an orator he will be admired; he himself will be the central figure, regarded as the chief attraction and not as the messenger of the Most High, bearing a message, the dread importance of which should dwarf all meaner things.

Touched with the Divine fire who can estimate the good wrought by one so gifted; but unillumined by this, his work sinks into insignificance before that of a poor stammering, humble-minded Christian minister, whose soul yearns over the wandering sinner, leading him to plead with him to seek his own salvation, as the mother pleads for the life of her first born dearly beloved child. The story of the artist who obliterated an elaborately painted cup, because it attracted the eye from the centre of interest in his picture, might be pondered over by those who enter a pulpit for the display of their own powers, or who engage in the duties of the

ministry believing that these will enable them to obtain high position and influence.

But, whilst freely admitting all that can be said in condemnation of those who would use the office of the Ministry as a stepping-stone to worldly advancement, it must be admitted that there is no great danger arising from such a temptation in Canada; on the contrary, the prospects held out to the young men who propose to enter Divinity Hall are by no means encouraging. If it be true that there should be an earnest desire to do his Master's work on the part of the man who seeks to assume the character of Christ's ambassador, is there no reciprocal duty on the part of those to whom the message is conveyed? Should there be a niggard, grudging spirit displayed in providing for the support of Gospel ordinances? Should it not rather be made matter of conscience that the minister should be no worse off than his people? No conscientious pastor will desire to exact from his people more than is fair and just; and there is one good general rule applicable to settled charges, that is, that the Minister should be able to maintain a position which will, so far as mere income can do so, secure respect. It is evident, of course, that in large and wealthy congregations, containing prosperous business men with large incomes, no minister could expect to have a stipend equal to the annual earnings of the affluent merchant; but, on the other hand, he should not be exposed to suffer from penury in a weak and struggling country charge, in which the members are few, and each with means sufficient probably to support his family, but with little beyond that which can be given as a money contribution for the maintenance of his minister. It is to meet these latter cases that the Sustentation Fund, in reality a Home Mission Fund, has been sanctioned by the Synod. The wealthy congregations, out of their superfluity, are expected to contribute, to supplement the lesser sums received from indigent charges. To some extent the appeal has been responded to, but very much more remains to be done; there must, in fact, be a steady, systematic giving, not an occasional effort. The various Schemes should be regarded as to be provided for and calculated as part of the ordinary expenditure of each charge. Canada is prosperous, its people are growing in wealth, and coincident with this is a falling off in the number of students for

the ministry in every college in the land. Properly regarded, it will be seen that this is a serious matter, and one which may well fill the minds of all thinking men with forebodings. It is not a question of being able to support a greater or smaller number of educated men in positions of respectability, as preachers throughout the country; the question is one of deeper and more vital moment. Are our children, in those parts of the country which are being so rapidly settled, and converted from unbroken forests into fertile fields, to grow up regardless of religion and remote from its influence? Must we see a reckless, profligate population fill our country, and be given over to the unrestrained indulgence of their passions, because there is no man to care for their souls? We have shown what efforts are being put forth elsewhere to overcome difficulties which have arisen. We know what very considerable assistance has been sent to us from the Church of Scotland, assistance now even now refused when good cause can be shown for its being granted. Now that God has prospered us shall we decline to help ourselves, and keep from our brethren, struggling to rear homes for themselves in the woods and wilds of our country, that assistance they so much require, and which our fathers and ourselves received in so noble a spirit from the country of our birth or descent—a country which does not contain more than three-fourths of the population of the Dominion of Canada? With such an example before us we cannot think that the adherents of our Church will be found lacking in supplying means to enable its office-bearers to urge, with some prospect of reasonable support, young men to come forward for training to supply the vacant charges in the land.

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The chairman of the Ministers' Widows' and Orphans' Board asks us to remind the ministers and congregations within the bounds of the Synod, from whom no collection on behalf of this scheme has been received during the past year, that the accounts for the Synod are made up to the 15th of this month. All sums to be acknowledged in the annual report must be transmitted to the treasurer before that date. It is to be regretted that only sixty-five congregations have yet contributed, and several are in arrear for two years.

We deeply regret to learn, as we are going to press, the death of the Rev. Mr. Macdonnell of Milton. Our sympathy is with the bereaved widow and family.

We have to acknowledge from the publishers, Messrs. Scribner, New York, re-

ceipt of the BIBLICAL REPERTORY AND PRINCETON REVIEW, containing articles of sound and sterling merit, to some of which we shall probably refer in a future number. It is a periodical which we have much pleasure in recommending, and we may mention for the benefit of our readers that the Rev. A. Kennedy, London, Ontario, is the agent for Canada.

## Articles Communicated.

### PRAYER.

In the *Presbyterian* for March, there appeared an article on Prayer; the teaching of which article is so extraordinary, so different from the teaching usual in our own Church, and from the belief of evangelical Christians, generally, and what is infinitely more to the purpose, so entirely unsupported by the Word of God, our only authoritative guide, that it should hardly be allowed to pass unchallenged. The professed purpose of the article in question is to establish the principle, that no one can possibly approach God in prayer who has not already, "individually rested on Christ as a Saviour," and consequently that no one "not yet converted to Christ can possibly secure his own conversion through the use of prayer"; indeed that "prayer, from the very condition of its offering, is an incompetent exercise to the unconverted."

Now, while it is most freely admitted that Christ is *the* way, and the only way to God, and that the communion of the believer, who is resting in the light of God's reconciled countenance, will be infinitely sweeter and fuller than that of the sinner who is only seeking reconciliation; still, the very fact that we are authorised to say to every sinner that God's free offer of salvation is open to him through Christ, implies that the way to God in prayer is open also; that just as the privileges of salvation are freely offered for his acceptance, so are also the privileges of prayer! Has God anywhere declared that he will not hear the prayers of any but those who have already found salvation? Is not the whole Bible full of appeals to even the impenitent to "seek the Lord while He may be found, to call upon Him while He is near"? Did not St. Paul when preaching at Athens—to heathens and idolaters—expressly declare that they "should seek the Lord, if haply they might feel after Him, and find Him, though he be not far

from every one of us." What meaning could such expressions have had, if there is a wall of adamant through which no prayer can penetrate between the Eternal Father and those who, however far they may have wandered from Him, are nevertheless "His offspring"!

Moreover, saving faith in Christ is not a mere intellectual assent to intellectual truths, such as any intelligent mind is able to give without difficulty. Thousands there are wishing, longing to "believe," yet oppressed with doubts darkening their vision and seeming scarcely to leave them the power to do so; thousands more who would gladly give to God the heart which yet they feel is far too hard and stubborn for their own power to bend. The darkening influences of sin, its binding fetters and chains resist their utmost efforts, and prompt the despairing cry "Oh, wretched man that I am, who shall deliver me from the body of this death," while as yet they are unable to see the precious answer, "I thank God through Jesus Christ, our Lord"! To such, if told that they cannot even cry to God in their distress for the help they so sorely need, if they cannot even cry "Lord save us, we perish"! their case must seem indeed desperate! The saving grace they need is a work of God's Spirit, who must soften their hearts and "enable them to receive Christ, freely offered to them" though He be. And for this they may not even pray with any hope of being heard! It would seem as if there was nothing left for them but to fold their hands and wait, if perchance this miraculous change of heart may come to them without their asking it!

But we thank God that no one need be left to this state of semi-despair. The heavens are not brass—God's ear is not deaf to any earnest cry, from whatever depths of degradation and blindness and ignorance it may come! We have proof



upon proof in God's own Word, that He will be found of all them that seek Him in truth; that He is more ready to hear than we are to ask. It is not necessary to press the parable of the publican, of which the writer of the article under consideration, wishes to give the somewhat strained interpretation that it was intended only to express God's "approval of humility," and not at all the acceptance of the sinner who was only "justified rather than the other." Most unbiassed readers would receive the impression that it did teach that the publican was accepted, but leaving this out of the question, there is abundant proof without it that God answers the prayer of the sinner in enabling him to find Christ. We have, for example, the prayer of the thief on the cross, and those of Cornelius, neither of whom could have had any intelligent understanding of the ground of salvation through Christ at the time when they uttered those prayers which were so distinctly heard and answered. The instance of Cornelius indeed led even the previously prejudiced Peter to proclaim the truth that in "every nation," even in the heathen Roman one, "he that feareth God and worketh righteousness is accepted with Him." And, as if to leave no room for doubt on this important point, we have the even stronger case of Simon Magus, whom at the very time that Peter declared him to be "in the gall of bitterness and the bond of iniquity," was commanded, can we doubt by the same inspiration which had revealed the true condition of his heart, to "pray God, if perhaps the thought of thine heart may be forgiven thee"! One would think that this single instance would settle the question.

But the restrictions laid down in the article aforesaid would, if consistently carried out, exclude many from the throne of grace; who have a real faith in Christ. There are thousands of believing Christians, who, while they do sincerely pray in the name of and for the sake of Christ, have yet, owing to defective teaching or want of opportunity, no clear comprehension of the way in which that Name becomes their means of access to God. And yet, their faith, though far from an enlightened one, may be very real. Yet, on the principles laid down by this writer, even the prayers of such "babes in Christ" could scarcely be heard. Perhaps, however, the theory was not intended to be carried quite so far as that!

How often has it been the experience

of those who have been brought from the power of darkness to light that a gracious answer to perhaps the first real prayer they ever prayed—a cry of anguish or terror in some temporal strait, it may have been, has been the providential instrument of leading them to God for deliverance in spiritual need! How often has there been such an experience as that of one who, brought to see God in Christ, after long buffeting with the waves of infidelity, thus described the entrance of light into her darkened mind:—

"I was not at all convinced that Jesus was a Divine Person, but I was in misery, did not know what to turn to: I seemed like one groping about in the dark. Then I thought if these are really the words of Jesus, He is sure to know the meaning of them, and may perhaps, be moved to pity my ignorance. In short, I felt if He did not help me no one else could. Daily, as I read of His love and compassion for poor sinners, I prayed the more earnestly. At length the light began to dawn upon me, and ere long, I was convinced that Jesus was indeed the Saviour—God blessed for ever more!"

It is most inconsistent reasoning, in a department, too, in which human reasoning is out of place—to say that "to counsel the unconverted, to ask what God is incessantly urging them to accept, practically casts a doubt on the Divine sincerity in making the offer"; while the writer at the same time admits that it is perfectly right, after our salvation is secured, to ask the blessings we need in our Christian progress. Is God less ready then, to grant these? Are his offers and promises less abundant? On what ground can the writer apply a different principle to supplication for saving and those for sustaining grace?

But God has revealed that it is His will that we should "ask and receive." He has commanded us to "pray without ceasing." Even for things of which He knoweth beforehand we have need. And he has nowhere said that the greatest of all blessings—the blessing of salvation—is to be excluded from the good gifts he will give to those who ask Him.

An alienated friend, however often he may have expressed his willingness to forgive his offending brother, must naturally desire that that brother *should* confess his fault and *ask* even that forgiveness which he is so ready to bestow. And the father of the prodigal son—our Saviour's own

type of the Heavenly Father—did not stand on a point of “order” and demonstrate to his penitent son the uselessness of his asking the forgiveness which was ready for him in all its fulness, but—“fell on his neck and kissed him”! And so will it ever be in the history of the broken and contrite heart.

This principle indeed, if logically carried out, would put an end to even the prayers of little children—for a mother could not dare to teach her child to pray to the gracious Saviour who said, “Suffer little children to come unto me,” unless she were convinced that it was already born again. But happily Christian sentiment and feeling, which are often more nearly right than theory, resists such extreme consistency—except in rare cases—chiefly among the Plymouth Brethren, where even this consequence of the principle is admitted and acted upon!

This opinion is indeed one of the “errors of the Plymouth Brethren,” and other revivalists, of which we have heard a good deal of late. Much as ever unprejudiced Christian minds must admire the intense earnestness and single-hearted devotion of these fervent evangelists, it is much to be regretted that from the narrow and one-sided views of Christian truth which it seems the tendency of Plymouthism to produce, they do sometimes mingle with the truth which unquestionably they clearly preach, a proportion of error which may be a stumbling block in the way of the very souls they are seeking to lead to Jesus. Such a stumbling-block the present writer believes might be this very view of prayer as an impossibility for all not yet in Christ. As the matter is an important one, it seemed of consequence to discuss it at some length, and a letter is appended which appeared in the last *British Messenger* a well-known evangelical paper, on this subject. The writer seems to be one seeking God, who has been thrown into perplexity and distress by such views of prayer as those above stated, and quotations from two Christian answers follow the extract from the letter.

*From “One in Anxiety of Mind.”*

“In some religious works I have been reading lately, I feel that faith is represented in a way very discouraging and difficult to lay hold of. I do not see that I can believe in the forgiveness of my own sins, unless I for myself seek forgiveness from God through Christ; but I am sadly

bewildered and distressed at being made to understand that praying for pardon, the Holy Ghost, and all the blessings of salvation purchased for sinners by the death of Jesus, is displeasing to God, as seeming to doubt His willingness to give them, and really sinful. My duty is to believe that these blessings are mine, given to me in Christ, and to accept them, but I can in no way lay hold of this. It has caused me deep distress and nearly stopped me from praying, fearing prayer to be useless and almost sinful, whereas before it was my greatest comfort to pour out my heart in confession of sin before God, to seek His pardoning mercy and His renewing grace in the name of Jesus. Does not the Bible say in speaking of gospel blessings, “For these things will I be inquired of to do it for them”?

I am told it is wrong to pray first for the Holy Spirit, yet I feel that, without His grace to change my heart, I cannot move a step in God’s way, and Jesus has told me to pray for it, and has surely promised that if I do pray for it, I shall receive, if indeed I understand rightly, that those words of His were addressed to mankind as sinners and not to His disciples only. You perhaps may not understand how dark a cloud these views have brought over my spirit, how much soul distress they have caused. They seem to bar my way to God, for it was in prayer I always seemed to get nearest to Him. I cannot understand faith just alone, except in praying to God for pardon, acceptance and grace through His dear Son.

Formerly, I thought I might ask Jesus everything; for grace to believe in Him, for pardon, for His Holy Spirit to take away my worldly, wicked heart, and to enable me to please God. But now it seems as if God frowned on my prayers, and that I must believe, accept pardon and salvation given in Christ, before praying at all, whereas it seems to me that God Himself tells me I am to seek these blessings through Jesus, as His way of giving them to me. It has given me the painful idea that perhaps the Old Testament—the beautiful prayers of the Psalms—are not intended for our guidance in gospel days.

I feel truly that my hope and comfort lies in salvation being that free gift of God through His dear Son, but how to incorporate my own self into these blessings except by applying for them myself to the Saviour, and seeking at the same time His grace to

enable me to lay hold on Him, seems to me impossible.

I sometimes think, surely these writers know nothing themselves of the evil heart of unbelief, or of the struggles of a soul seeking after God, when at times it seems as if all the powers of evil had risen up to darken and bar the soul in its way to God.

These thoughts, too, give me painful uncertainty in teaching my children. Is it wrong to teach them to seek pardon and a new heart from Jesus, or from God through Him? I have always looked upon the miracles as intended to illustrate the way of coming to Christ, crying, praying, persevering in spite of all difficulties, assured that He hears and will give assurance of forgiveness in His own good time. If prayer to the Saviour for salvation is indeed sinful in God's sight, where then can a helpless sinner turn, or how get one step nearer to God, as of himself to believe or do any good thing in God's sight is impossible."

*Extracts from replies.*

"It is certainly our duty at once to believe, and unbelieving prayer cannot be called true prayer. At the same time, it is not only allowable, but right, to pray for faith, and for whatever God in Christ has promised. Indeed, one must believe something if he prays at all; but his feeling or fear may be that his faith is not the true faith; and in this case while bewailing his unbelief and seeking through grace to believe in Jesus, he may and ought to pray for what he feels his need of. If his faith

is the true faith then, whatever his own view of faith may be, his prayer is really for the increase of faith. If he has not the true faith, still he is following a wise course; for though his unbelieving prayers, considered as such, are sinful, yet there would be greater sin in neglecting them, and besides, prayer is a means of grace in connection with which the Lord for His own name's sake, may be pleased to communicate faith."

"It does seem to us that it is an unwarranted thing to attempt so to divorce faith from prayer as give to either of them a necessary precedence in time. We may and should ask for everything, but we must ask in faith. We may and we should believe that every thing is offered to us now with Christ; but of how many besides the publican and the thief is it true that it has been in the act of prayer that their eyes have been opened to behold the Lamb of God with appropriating faith. On the one hand, we dare not think of God's mercy as if it were a thing laid by Him long ago on a dead table, to be claimed and taken up by us at our pleasure, irrespectively of His living heart and will; but as His present gift, dispensed by His living hand from His throne of grace, so that we must come for it as suppliants. On the other hand, we no longer pray as if we were beating the air, or making a mere experiment on unrevealed and unoffered mercy, but as warranted humbly, joyfully to expect what we ask—even all we need—on the warrant of His own offer and promise in Christ which He cannot break."

## Churches and their Missions.

### INDIA MISSION.

We extract the following from *News of Female Missions*.

2 PARK STREET, CALCUTTA, Nov. 2, 1870.

I am sure you will be glad to hear that the Scottish Ladies' Zenana Mission is now in a fair way, and I trust ere long it will become one of the most prosperous in Calcutta. Miss Pigot entered fully on her duties yesterday.

I visited some of our houses with Mrs. Ewart before she gave over charge. They are the first fruits of our mission, therefore I think it will interest you to hear something about them. We had to go into the very heart of the native town to reach the

houses, and it sometimes tries weak nerves to drive through lanes barely wide enough to allow a carriage to pass along; if two carriages should meet, I do not know what the result would be. The native houses are well suited to the native mode of life. On entering an outer court, you find that to reach the women you have to ascend a very narrow flight of stairs, which leads into an open gallery, running round an inner court. This court is quite shut in, from the outer world, and one feels on entering it, that there might be wars and rumours of wars and yet no sound disturb the quiet. The stillness is very pleasant for a time, but these poor women, I fear, have too much of it. They welcome the

visitor from the outer world, and shake hands in a very hearty manner. The time is not far past when these very women would not touch a European lady. Even when a zenana visitor had to explain a piece of work, it had to be laid on the ground, and pointed to, with a long knitting needle! This is a sign of the times, surely; their prejudices are fast crumbling into dust. Mrs. Ewart had told some of the women that I would accompany her on the day I went, so they were prepared to receive us, and dressed for the occasion. Some of the neighbours had also slipped in to see the stranger, and evidently I was the subject of great curiosity to them. The questions that had to be answered were endless. Was I married? How many sons? (the daughters do not count.) What was inside a locket I wore? How was my hair done? &c. I have no doubt my visit afforded food for thought for some days. Some of the women are exceedingly pretty, and quite unlike the low caste people seen out of doors. Those in the zenanas are in colour more a warm yellow than black, and to improve their beauty they edge their lips, fingers, and toes with red. One long piece of muslin wrapped round the waist, and thrown over the head and one shoulder and across the breast, is all they wear, and I am sure it must be a most comfortable style of dress in the hot season. It is surprising to find how quickly they learn, but as they have so much spare time this may account for it. In the first houses we went to, the younger woman (about eighteen years old) had only been learning English a fortnight, and could read easy sentences very fairly. The primer they use is a very nice one; on one page they have English and on the other Bengali, the latter of which, as a written language, is quite unknown to them; thus they learn the two languages side by side. There are two women learning in this house, but the elder, who is the mother of a large family, prefers being taught to knit, so her reading does not get on very fast.

It is a great mistake to suppose that the Hindoos, as a rule, have more than one wife. If a wife has no son, her husband is obliged to marry a second wife, otherwise his funeral rites cannot be properly performed, so you can imagine how earnestly a son is desired by these poor women. In one house my heart bled for the poor woman. Her only son, a boy of two years of age, died some years since, and the sad grief has quite ruined mind and body.

Seeing her look so pale, I asked her if she was ill, she said, "I am always sick," meaning, of grief. She sometimes cries out in the middle of her lessons, when the remembrance of her sorrow forces itself upon her. The poor creature has not the comfort we have when our little ones go from us; but who can tell whether she may not yet be comforted by Him who is the Life? The hopeless expression of her face still haunts me. She is not left childless, but the rest are daughters, and will marry and go into their husbands' homes, only paying an occasional visit to their parents. In this house sweetmeats were pressed upon us, and to avoid hurting their feelings we were obliged to stay to eat some. I must confess that I availed myself of the first favourable opportunity to slip mine into my pocket, at great peril to my dress, from the syrup and grease composing them. The husbands in almost all the houses we visited belong to the Brahmo Somaj, one of the leaders of which is Keshub Chunder Sen.

Before I bring this long letter to a close, I must tell you about one other house I went to. The woman was so pretty and interesting, and though only about eighteen, the mother of four sons; the youngest a baby only of about two months old. The mother has hardly recovered her looks yet, after all the hardships she had to undergo at the birth of the baby. As women at these times are considered unclean for about a month, they are cast out into a little shed, hardly fit for a cow, and there they must remain until the orthodox time has arrived, when, after going through some ceremonies, they are pronounced fit to be admitted into their own apartments again. During this time, however ill a poor woman may be, even her own mother dare not go near her. An old woman, who acts as nurse, pays her a visit now and then, to see if anything is required, and the rest of the time the mother and baby must take care of themselves. A large fire is lighted in the shed, however hot the weather may be. The baby was brought and placed on my knee, and of course I had to admire him, and indeed he was a very fine, fat little fellow; the grilling in the out-house had not done him any harm; he looked up in my face with his large black eyes, but was too young to be astonished at the white face. The young mother in the meantime had got out her books and began reading the Bible. Her lesson was in the Gospel of St. Luke, the miracle of the five loaves.

The mother, who is visiting her at present, is one of the old school, and objects to her reading the Bible; but the daughter will not be prevented, and says, that as her husband and brothers read it, she does not see why she should not do so too; the old mother replies, "Oh! they go to college, and must read it, but it is different with the women." Notwithstanding her objections, she sat down on the floor with the baby on her knee and listened, carrying on a quiet conversation with him now and then. I heard her ask him if he would learn too. I hope he will, in due time.

I cannot tell you how interesting zenana visiting is. If the good people at home could only realize how much good *must* be done, there would be no lack of funds. I hope to see a good deal of the work before I go home in spring, so as to be able to tell you something about it. We are to have a prayer meeting this evening in connection with our Zenana Mission. We need prayer as well as money, I trust you will give us both. There will be a good deal of outlay at first, as the Orphanage, which is to be the zenana teacher's home, needs to be refurnished, everything having worn out; and then we have to buy carriages and horses, as keeping our own is cheaper than hiring. Miss Pigot has about 25 zenanas now, and she thinks if the mission can afford to support more teachers, she will have no difficulty in getting many more houses. She has two European teachers besides herself just now, and would require several more if the mission is to become a large one. The orphan girls are to be taken out to the zenanas by the ladies, and so trained to become teachers themselves when they marry. No unmarried girl should be allowed to visit zenanas *alone*, in the present state of native society; it is not fair to the girl to allow her to go. Miss Pigot has begun something quite new in zenana teaching, and those who know about it think it a very good plan. She is to give lectures once a week at a particular house, on religious and moral subjects. The women of several families are to meet in this house; already upwards of twenty women have enrolled themselves as pupils to be lectured to. This plan will suit those women who consider themselves either too old or too busy to learn from books, but who can still have their minds opened up in this way.

We need worsted-work patterns very much; old ones will do quite well, and I am sure there are many ladies who could

help us in this way. If you can get some for us, please send them by pattern post. Slippers, caps, chair-cushions, in fact any kind of pattern will be most acceptable.

The following are extracts of a letter from Mahomed Ismael, native pastor, Seal-kote:—

Our Girls' Orphanage here, under the management of Mrs. Taylor, is daily advancing, both educationally and morally, and is thus fulfilling the chief object of its supporters. Wonderful indeed, is Mrs. Taylor's acquaintance with the native character and ways, which is shown in the nature of the means devised by her for the moral improvement of the girls. I knew some of them to be obstinately disobedient, and thought it a hopeless task to correct them. To my surprise, however, I now see them the reverse of what they were, more obedient and humble, and less inclined to be in any way disagreeable. From what I see now going on in the orphanage, I cannot but think that a new period has dawned upon it, and that bright days are near. The two principles of love and fear which she is making use of in her character as a moral reformer, appear to be working moral wonders among the girls. She is thus realizing her relation as Christian mother to them. To elevate them above the level of their heathen sisters, she is successfully impressing upon them nobler ideas of womanly behaviour in all social matters.

Her exertions are by no means restricted to the moral improvement, she has shown an equal desire for an educational advance among her girls. The appointment of a vernacular teacher, with due reference to his educational and teaching qualifications, sufficiently attest her anxiety in that direction. The girls are making wonderful progress in their Urdu and Persian studies. As the result of my monthly examination of your Orphanage, I am glad to be able to tell you that the improvement is unparalleled in its history. The girls can now parse in a satisfactory manner, a circumstance very rare among their heathen sisters. They can also write from dictation in the Persian character. Their progress in arithmetic may be judged from the fact that they are now learning simple division. The subjects taught in your Orphanage here, and the system of instruction followed in reference to the girls, most certainly conduce to their usefulness as teachers to their heathen sisters. There is no doubt that in

a few years, the Government will find your Orphanage fulfilling the function of a Normal school. I have taken particular care to see that the best books and the most efficient instruction be made use of; so that there is reason to believe that no moral mischief will arise from the introduction of Persian into the Orphanage. . . . You are not to think that since I take no notice of English in the above lines, it is the less regarded in your Orphanage. The reason of my omitting all notice of it is to be found in the fact that my relation as examiner does not extend to that subject; I have been exclusively confined to Urdu, as Mrs. Taylor has not asked me to do more. The teaching of the Bible, which at her request I do for an hour every day in your Orphanage, is also conducted entirely in Urdu, so that I have no idea of their English qualifications. Mrs. Taylor, I have no doubt, will satisfy you on that head.

Mrs. Taylor's labour is not confined to the Orphanage; she occasionally goes with my wife to see some of the Mohammedan and Hindoo ladies. As her acquaintance extends, her sphere of labour must also enlarge. These visits, it may be remarked, have not been productive of real Christian good, but they are supposed to heal the prejudices which native ladies have against their Christian sisters.

FROM MRS. TAYLOR.—Thanks for your kind letter received some time ago, and for the box which arrived last week. The girls are highly delighted with their nice clothes: they think the tartan is the prettiest stuff they have ever seen, and some of them can hardly realize the idea that they are to possess a dress of it. I asked them what message they wished to send to you; they said, A great, great many thanks, and they would always remember you in their prayers, and ask God to give you long life and happiness in this world, and joy unspeakable in the next; and some of the big girls added, "We must try very hard to please God, and not give Mem Sahib (myself) much trouble."

I wish very much they could write to you themselves, but they are not quite able for that yet; the girls who could write a little when I came here did it so badly that it was thought necessary to put them back to the alphabet. Now, I am glad to say, they are making decided improvement, and will in a short time be able to write a passable letter. I am a bad hand at writing anything, in the shape of a report, but Mahomed has kindly promised to send you a

few lines. He and Sally are a great help and comfort to me in my work. I daresay you are aware of the deep interest taken in the Orphanage by my kind friends Mr. and Mrs. Lang; they frequently examine the girls in English and needlework, and Mrs. Lang takes great delight in looking upon their household work. My little flock, which now numbers forty, are all very contented and happy, and the very pictures of good health.

Perhaps you would like to know how we spend the day. Well, we are all bathed and dressed by 5.30 (the big girls having cleaned all their own rooms first). Then I summon the girls for worship and a little Bible instruction, after that all the girls who have had a little fever or been sick in any way during the night, come into my room and I give them medicine, then they look over their lessons till Miss Rule comes at 7, when I leave them in her charge and go and see after household arrangements. Miss Rule instructs them in English, reading, writing, and geography, till 9, then they have a few minutes for play, and return for needlework. Monday we devote to mending the clothes, and the other days do fancy-work or mend their clothes. Breakfast at 11.30, and rest till 1, when the Moonshee comes and gives them Urdu reading, writing, and arithmetic, till 3.30, then they play about till 5, when Mahomed comes and gives them a Bible lesson for an hour: then they all go out (except the cooks) in charge of Paul for a walk, and on their return they dine, and play about till 9 when they go to bed. With a very few exceptions they are all very diligent in school, and, on the whole, are very good, obedient children. Keman and Rajee are most useful to me, I generally make one of them conduct worship in the evening.

I am glad to say Miss Deans is getting on very well. She makes a good wife, nothing can be said against her Christian character. I am sorry she does nothing in the way of teaching: she is rather a clever girl, and, having no family, ought to do something. She and her husband live very near Sally, who takes a great interest in them. Mahomed has all the Christians who live near him at prayers every evening, and Sally has a Bible class for the women every morning.

The girls have done a few strips of the trimming, and I find it will sell here. Mrs. McFarlane has taken some and paid me sixpence a strip for it—I think that is very fair. I wish I had some more of the stamped

muslin edging, just button-stitch and a hole, or some simple thing of that sort will sell best, and some cotton, *fine*, for button stitching. I dare say some kind friend would give you £1 to invest in these materials, and that would keep us going for some time. Several of the girls have done tating, but no one seems to fancy that, as the washerwomen cannot dress it nicely.

MADRAS.—EXTRACT LETTERS FROM MR. CLARK.—In accordance with the instructions received from the Ladies' Association, two day-schools for caste girls have already been opened, one in Triplicane and one in Washerman, Vettah. These, together with Mrs. Thomson's caste girls' school in Blacktown, make in all three caste-girls' schools in connection with our mission at present in Madras, and it is probable that these will be as many as there will be funds to carry on for the present year.

In addition to the above-mentioned schools there are five small female schools in connection with the India Mission, which might with advantage be made over to the Ladies' Association. Two of these are in Madras and three at Vellore. If all the schools were brought into efficient working order, we ought to have in Madras about 550 or 600 children, and at Vellore 200. The cost of educating these would be about 12 annas a month each in Madras, and 8 annas a month at Vellore, or in all about 500 rupees a month.

Surely such an undertaking is not too much for the resources of the Church of Scotland, and would only make our female mission commensurate with our male mission in this presidency. Of course the estimates now given are supposed to represent the state of things when the schools have come into full working order. For some time the expenditure will be less and the numbers smaller, and it will be necessary in extending the work to proceed with due regard to means at our disposal. Such a mission would be in some measure worthy of our Church, and would doubtless do much, by the blessing of God, to prepare the way for the coming of His kingdom.

I forward herewith a brief report of the schools for the quarter ending 30th September. The demand for fees is keeping back the schools at present, but the difficulty will be overcome gradually, and it is best to begin on a sound principle. We have just had the school at Vellore (Coor-yapittah), examined for a grant-in-aid on

the payment for results system. For the present year we have got 100 rupees, which is very fair, seeing the school has been in operation only for one year. You will see that we have in all 500 girls at school, and the number may be expected to increase. Though the Ladies' Committee is not yet in active operation, the subscriptions have increased and are now about 100 rupees a month. We shall know pretty well by the end of the year what the present schools will cost, and we can then let you know how much will be required to keep up the present establishment for next year. If the Ladies' Association take charge of all the female schools, it is probable that all our funds will be required to put the present schools into proper working order.

REPORT BY MRS. CLARK.—As it is now time for me to send you the quarterly report of the work committed to me, I shall tell you what I can of the schools under my care. I will begin with the Orphanage:

*Orphanage.*—The charge of the Orphanage was given to me on the 2d of August, and Mrs. Dawson, the lady appointed as head teacher, arrived from Vizianagram, about the middle of the same month. I think you have much reason to be glad that we have secured the services of so decided a Christian; and I feel sure that she will prove very helpful to God's work in this place. The children already love her, and I believe it would be difficult to find one whose influence would be more for good than her's is. Mrs. Dawson also takes a great interest in the day schools, and, having some knowledge of Telugu, has already begun to give me some help in this department.

With regard to the work of the Orphanage I must mention that I found, on taking charge of the school, that all the books in use were far too difficult for the girls to understand, and in consequence they had acquired a thoroughly mechanical way of working, for they would read, and even commit to memory, difficult passages, the meaning of which was very imperfectly known to them. To remedy this evil I have been obliged to change all the books used in school, and have substituted books of a far simpler kind; and as I insist on the younger girls getting the meaning of every word and sentence in Tamil, and thus learning English through the medium of their own language, I trust they will soon make good progress. I have also made other alterations. Instead of receiv-

ing Bible instruction in English (a language with which they are very imperfectly acquainted), every class (except the lowest) receives a Bible lesson daily in the vernacular. Mrs. Dawson takes the monitors in English, and I take the two elder classes, and Rebecca the two younger in the vernacular, and for the same reason I conduct family worship in Tamil every morning. The girls are, on the whole, well behaved, and I do trust that the means now used will be made instrumental in turning some of them to God. I cannot omit here the mention of Mr. Macdonald's kindness in connection with the Tamil department of the school. He volunteered his help at a time when the Tamil had been much neglected, and when he gave over the charge to me I was delighted to find that a very large number of the children were able to read the Tamil Scriptures fluently and well.

*Triplacane School.*—This school was begun on the 27th of June, and many children came, but I was much disappointed at the kind of girls, as, instead of respectable, well-dressed children, the scholars, with a few exceptions, appeared to be extremely poor, and, as I expected, the order to come clean and neatly dressed, and bring their school fee, led a large number to leave the school. Under these circumstances we felt it desirable to remove the school to a more respectable neighbourhood, and did so at the end of last month, and though the school has suffered a good deal in numbers from the causes just mentioned, we hope now that we shall get the kind of school we desire.

*Washerman, Vttah.*—This school was opened on the 5th of July. It was soon filled with a number of respectable girls, and though many left when they found the school-fee was insisted on, we have still a very good school, numbering about 108. The native girls are very fond of needle work, and there are several children in this school who already work very neatly, although they did not know how to put in a stitch when they came, about three months ago.

*Blacktown School.*—This school, formerly conducted by Mrs. Thomson, was given to my charge on the first of September. It must have suffered a great deal from Mrs. Thomson's long absence on the hills. Only three children belonging to the elder class remain. These three know many of the New Testament stories nicely, but the other girls are only beginners, and

do not know much beyond a little reading and writing. Of the 102 children reported as being on the register, I have had to strike off the names of about twenty, most of whom have not been in school since I took charge. The school appears to me to have suffered so much during the past six months that though it has been established two years it is much the same as a new one.

I cannot close this short account of the work here without telling you how very useful I find Rebecca. Besides doing a good deal of important work in the Orphanage, she accompanies me daily to the caste schools, and takes a good share of Bible teaching. I have also given her the charge of the sewing, she examines the work, gives out fresh work and materials when wanted, and this saves me from a great deal of trouble.

Although we have had some things to discourage during the past quarter, I think that on the whole we have much reason to be thankful. For myself I feel very thankful for the surprising amount of health and strength the Lord has given me; I also feel thankful at having so earnest a Christian as Mrs. Dawson as my helper in the good work, and for the measure of success that has attended our efforts. It is, as yet, the day of small things, but I look forward confidently to the time when God will, in answer to His people's prayers, crown our work with the highest success, by making your mission here the means of many conversions.

Mrs. ROSS, writing from Poona, says:—As to our Orphanage, I am glad to have to report the admission of three new girls since I wrote you last. Kuruna and Sarah—their mother, a native Christian, and in service, their father insane: Munnoo, their cousin, her father, a native Christian, whose wife left him, and this little girl was some time in charge of a woman who treated her very badly, in consequence of which, she is delicate and has a slight degree of lameness, but she is a clever little thing, and reads Marathi very well, though only seven years old. One rupee a month is to be paid for each of them, and they are to remain (by a written agreement) till they are each of them at least fifteen. Kuruna is a good-looking girl, and reads Marathi also; she is nine years old and Sarah is six. She was born in our compound, so I should like her reserved till I hear from some of my friends about adopting children, but Kuruna and Munnoo may be given to any one you and the Com-



mittee may wish. "In" another week now we expect to be in a house very near the school, and I mean then to form a class for the elder girls, with a view to mission work, as they will be able to come regularly to my house, and I hope also to start a day-school in my own compound, which some of them will teach, and we shall try to extend our operations a little in various ways.

Let me then, in conclusion, bespeak the earnest prayers of the Committee, that the hearts of the people here may be touched, so that they may open their doors to the messengers of the Word of Life. We feel our own utter insufficiency before these barriers of prejudice and superstition, but God is all powerful, and nothing is too hard for Him, nor any instrument too feeble for him to use.

#### DEATH OF DR. OGILVIE.

*Extract from "Fruit of India."*

For some time back it had been whispered painfully, that unless the Rev. Dr. Ogilvie, Principal of the Established Church of Scotland College, in Calcutta, could be induced to leave India, his life would be in great danger. And it needed some inducing, for Dr. Ogilvie was well known to those most concerned, as one of that small heroic class of men who in very truth believe that all human life is in the hands of the Supreme, that not a sparrow falleth to the ground without His notice, and that to really live is to be at the post of duty. A man of great faith, untiring in work, and brave to the last degree in telling the most disheartening truths of that work, Dr. Ogilvie went on his way—how quietly, and with what a grand modesty and simplicity and singleness of purpose his friends now tell, and will long tell. At last he was compelled to leave off work, and the leaving was for ever; he died at Penang on the 25th of December. Dr. Ogilvie had been a quarter of a century in India. He had earned the real affection of almost every one with whom he associated, or with whom he was in any way brought in contact. People tell of how beautifully he shunned praise, how ready he was to be set right if anybody with a spark of thoughtfulness deemed him wrong, how manfully he wrote home exact facts, and braved all the unpleasantness that those facts brought him; a course all the more noble, because, with the high courage of a brave man, he was as sensitive as the gentlest woman, and every remonstrance from home must have given him

pain. The Kirk Assembly will not easily know, as a body, what a grand man the Kirk has lost in Dr. Ogilvie. We write as we have heard on all hands from friends and admirers; enemies he had none. We some time ago told of a visit to the Assembly's College, and on that occasion alone the present writer ever met Dr. Ogilvie; but one such occasion was sufficient to throw light on all the correspondence that had passed between that gentle, just, and truth-loving man and the Kirk Assembly. A long weary fight he had, with all manner of unrealities, before it pleased God to give the final order for the warfare to cease. He had a look of intense weariness. He must have known that he had nothing like the sympathy and confidence that he deserved and needed. The bright hopes and aims with which he had left home had to some extent faded away. He knew that much that seemed promising in his work only seemed and was not; but he knew, too, that that was the Almighty's part of the business, and that man's part was to work on calmly and earnestly while the work-hours remained. And so he worked and hoped, and trusted till the end came. His widow and children, now in Scotland we believe, will receive from him a noble legacy, however the cash account may stand. They will have the legacy of a pure life, an aim of the highest, an unswerving manhood, and work almost to the last hour on earth. If these are not worth having, we do not know what is.

#### THE CALCUTTA MISSION AND ILLNESS OF REV. MR. GRANT.

The Calcutta Mission has been passing through a period of trial. We do not refer only to the loss sustained by the death of Dr. Ogilvie, but to the severe and dangerous illness of his much-esteemed and valued coadjutor, Mr. Grant, who has been swimming for his life from a severe and most dangerous attack of inflammation of the liver. Mr. Grant had been married but a few days before, and his sufferings involved the sorrow of his beloved wife also, who had gone from England to join him. We thank God for His mercy in delivering him from immediate danger. He has been ordered to take a voyage for three months to Burmah. We pray for the restoration of one who has been such a source of strength to the mission and to the Church by his ardent and self-denying labours. At such a crisis it was most fortunate that our well-tried and much-valued missionary, Mr.

Wilson, had returned from home-furlough—just in time—to Calcutta. It was also a mercy that we had at Bombay one of the ablest missionaries in India, Dr. Jardine, who, by the request of the Calcutta Board, at once proceeded to take charge of the Calcutta Institution.

But what an illustration does this afford of the absolute necessity of having strong missions—so strong, at least, as to prevent their extinction? We have escaped extinction in Calcutta, as it were, “by a miracle.” But unless the Church becomes inspired with more missionary spirit, the extinction of all our missions, delayed hitherto in God’s mercy, is a mere question of time. Then cometh the end for the Church of Scotland.

**NEW ESTABLISHED CHURCHES FOR DUNDEE.**—It is stated that a scheme has now been matured for the erection in Dundee of five churches in connection with the the Established Church. The committee contemplate raising £6000 or £7000, towards which, it is said, they have already obtained subscriptions amounting to £2,500. The question of sites has yet to be determined, but it is understood one of the first churches built will be situated in the Rosebank district, where Dr. Taylor has for some time had a preaching-station.

THE *Glasgow Star* says:—“It was understood some time ago to be the intension of her Majesty the Queen to present a silver communion service to the parish church of Crathie, at which she is so regular a worshipper while residing at Balmoral. We have now the pleasure of announcing that a jeweller of Buchanan Street has been instructed by Colonel Pensonby, in the name of her Majesty, to provide the service, and that the various articles—comprising a flagon, four wine cups, and a salver—are already almost completed. In its design the service is very simple and chaste. The silver bears the following inscription:—‘Presented by her Majesty, Queen Victoria, to the Parish Church of Crathie, 1871.’”

THE reply of Dr. Dollinger to the Archbishop of Munich, justifying his resistance to the dogma of Infallibility, has just been published. He asks leave to maintain his position before the forthcoming assembly of Bishops at Fulda, maintaining that the dogma is opposed to Scripture, to the pastoral letters of many bishops from the earliest times, and to the decisions of councils and that it is contrary to the constitution of most European States.

## Articles Selected.

### THE FALSE BUGLER.

BY THE AUTHOR OF “COPSLEY ANNALS.”

I daresay you have read and heard many sad stories of the terrible war in France. Perhaps you may have met, as I have, with poor refugees, wanderers from their homes, who looked longingly across the blue waters of our Channel towards their country, desolated by war and famine, and misery of every kind; and I am sure you would, if you could, do anything in your power to relieve them and to show them kindness. It was while one day reading of the war, that I came upon this story; and, as it seemed to have a meaning for myself as I read it, I daresay you will find out that it has a meaning also for you.

A few months ago—only last October, which, on account of all that has happened since, seems a long way back now,—there fell into the hands of a Prussian bugler a French signal book. You may have heard

in England, especially if you have ever lived near barracks, how soldiers are mustered, dispersed, and directed in marches and counter-marches, by the notes of the bugle. There is a bugle language, which soldiers understand, and of which every note has its meaning. One bugle-call means that they are to get up; another, that they are to meet on parade; another, that it is twelve o’clock; and so on. Every soldier has to learn the meaning of these various bugle-calls, and to obey them instantly; and of course those of different countries have different meanings, which only buglers of their own armies understand.

Well, on the 11th of last October, at Bagnaux, before Paris, the Prussian soldier who had discovered the French signal-book thought he would try and sound the signal for retreat, so that the French soldiers, hearing it, might think that they were not to go on with the fight. These French had

come out against the Prussians with great courage and determination, and were advancing in the attack, when, suddenly, the signal for falling back echoed forth from a loudly sounding bugle. The Prussian bugler, whose name was Freidrich Freund, of Pomerania, had succeeded in taking a position, through the most terrible drift of bullets, in a garden house. There he sounded his bugle with such force and persistence that a number of French buglemen soon answered with the same signal, and the whole French detachment that, until then, had courageously advanced, began to retreat. The Prussians immediately closed upon the retreating force, which, on this backward movement, lost upwards of three hundred men in killed, wounded, and prisoners.

The poor French! It was very hard upon them that they should be thus defeated through listening to, and obeying, the treacherous signals of an enemy's bugle; and the sortie of Bagnoux, with its three hundred killed, wounded, and prisoners, will remain a lasting remembrance of his clever device.

And now, shall I tell you of what this story reminded me as I read it? It came to me as a sort of parable concerning what is often happening to us here in quiet Canada; to us who have no sound of war on our shores, and no homes laid desolate with fire and sword. It reminded me of the manner in which very many who are pledged and promised as soldiers of Jesus Christ, and to fight manfully under His banner, are sometimes thrown back, disheartened, and overcome, through attending to *false signals*. There are soul enemies; very powerful, very crafty, who are on the watch to mislead us in every way, and who, when they see us falling back, descend upon us to prevent our regaining our ground, or getting near the victory. St. Paul said of our great enemy, "We are not ignorant of his devices;" and this one of deceiving us by false signals is a very common one.

If I tell you of a few of them it will make my meaning plainer.

A very common one is sounded in the words, "*It's no use trying!*" Perhaps you have determined to fight for Jesus. You have been stirred up by the remembrance of what He did for you, and have thought you would be in earnest in that warfare for Him which is no easy task, but which is against principalities and powers, and against the sin and inclinations of your own heart. Well, you have found it hard

work. You have perhaps started the day earnestly. Some one has been cross, and you have felt provoked; and yet you have answered kindly and pleasantly, and this has given you courage to go on. You have tried to do your lessons, or whatever work you had to do, with all your heart, and it seemed as if you would get through the day victoriously. And then something has come which has taken you off your guard, or something has been said provoking you past bearing; and you have given way to temper; or you have failed in strength; or you have, after a day or two, become less earnest in prayer, less diligent in looking to Him from whom cometh help—more exposed, consequently, to the enemy; and then—then the false signal-note for retreat and for giving in has been heard in your heart: "*It's no use trying.*"

It would be a right signal if sounded at the right time; just as signals for retreat are right when the general sees that his soldiers would do better to leave off at one particular point of the attack until a later time. St. Paul heard that signal when at one time he wanted to preach the word in Asia. He was ordered to fall back from his purpose, and then he knew it was no use trying. Then he "assayed to go into Bithynia," and once more the Captain of his salvation called him back from the attempt. The retreat signals were sounded from his true Leader. But when he received fresh marching orders; when he "assuredly gathered that the Lord had called him to preach the Gospel in Macedonia," nothing would make him give up. The opposition of the rulers who at Philippi visited him with bonds and imprisonment, might have been taken as a signal for retreat; and the persecuting Jews of Thessalonica, and the mocking Athenians might all have seemed to tell him to fall back—that it was no use trying; that stronger were they that were against him than He that was with him: but none of these things moved him. "Lord, what wilt Thou have me do?" was his vow of obedience when he became a soldier of Christ. "This one thing I do," was his motto ever after.

Let it be so with you who would desire, like St. Paul, to wear a crown of righteousness. Remember that, while you are trying to fight for Jesus, it is a false trumpeter who sounds the signal, "*It's no use trying.*"

Then another retreat signal, right in its place, but often traitorously sounded by

the enemy, is "*It's not worth while! Fall back.*"

There *are* things which it is not worth while to do, from which it is right to fall back. If the builders of the Tower of Babel had obeyed such a signal, they would have shown themselves wise men. It most certainly was not worth while to take so much trouble to make them a name, and God taught them so. But compare them with Nehemiah's builders, who built up the wall of Jerusalem in troublous times. Did they say it was not worth while, although for the thirteen years before Nehemiah came from Susa to set them to work, the people of Jerusalem had been satisfied with rebuilding the Temple, and had gone without a city wall? False retreat signals were heard from all sides. The Samaritans sounded them, saying, "What do these feeble Jews? will they fortify themselves? will they revive the stones out of the heaps of rubbish which are burned?" But the Jews would not listen. The Ammonites sounded them, saying, "Even that which they build, if a fox go up he shall even break down their stone wall." And at last even some of the Jews, a few out of the army of builders, were tempted to fall back, to hear in the false bugler's signals a true voice; and they said, "There *is* much rubbish, and we are *not* able to build the wall." They began to think it was not worth while. But their leader sounded his own clear bugle notes. "Be not afraid of them!" "The joy of the Lord is your strength!" "Our God shall fight for us!" And the false trumpeters were silenced, and his message from the front was, "I am doing a great work, so that I cannot come down;" and on and on pressed the builders, no longer dismayed. All ranks were there—priests and soldiers, tradespeople and rulers, men and women, boys and girls, and the wall was finished, and they perceived that this work was wrought of God.

Another blast of this false signal is sounded when you say, "*I can do so little, it's not worth while going on.*" Ah, if you fall back for this reason it shows how little you know of Him who does not judge as men often do from what is seen outside, but who will "make of the little one a thousand;" who can bless and multiply for you an effort or self-denial so small that no one else would notice it. Let me tell you a story of little efforts.

Once a little girl who loved her Saviour very much for having so loved her, came to her clergyman with some money for the

Church Missionary Society. He opened the paper and found eighteen shillings.

"Eighteen shillings, Mary! How did you collect so much.—Is it all your own?"

"Yes, sir. Please, sir, I earned it."

"But how, Mary? You are so poor."

"Please, sir, when I thought how he had died for me, I wanted to do something for Him; and I heard how money was wanted to send the good news out to the heathens."

"Well, Mary?"

"Please, sir, I had no money of my own, and I wanted to earn some, and I thought a long time, and it came me how there were many washerwomen that would buy soft water. So I got all the buckets and cans I could collect; and all the year I've been selling the soft water for a halfpenny the bucket—that's how I got the money, sir."

The clergyman looked at the little girl who had been working so long and patiently for her Master, and his eyes glistened.

"My dear child," he said, "I am very thankful that your love to our Saviour has led you to do this work for Him; now I shall gladly put down your name as a missionary subscriber."

"Oh, no, sir; not my name."

"Why not, Mary?"

"Please, sir, I'd rather no one knew but Him. If something must be put in, please to write 'Rain from heaven.'" And so little Mary went away.

You see, Mary did not think it "not worth while" to go on collecting little drops of water, one by one, for the cause she had learnt to love; and you must never, in work for God, be induced to give up little efforts by the false signal "*No worth while.*"

I have only time here to speak of one more false signal. It is "*No results. Retreat!*" Just as in other cases, this may be a bugle-call wisely sounded at some times; but it is falsely sounded when it would bring us back from work for God. If you were digging a well, and after long and deep digging, and after using all the best machinery, you were to find that the ground was too dry, however deep you went, you would be quite right in giving up at that point. "*No results*" would be a good reason for moving elsewhere.

But when God puts us in the place he has chosen for us, and in which he tells us to set to work, the work, not the result, is our affair. We *should* expect results. They will come even though we do not see them. But if there were never to be any, our business is plain; to obey our marching

orders, to live and work for Him who lived and died and lives again for us. And if the signal for retreat should sound, be sure that the enemy has got hold of the signal-book. God may give us a difficult post to carry. It may be the harder battle for

submission in sickness and suffering, or the easier one of perseverance in active work for Jesus. Only in all let us refuse to hear the voice of the stranger, as the French heard and lost in the fight at Bag-neux.

## Miscellaneous.

### HOW MAY THE PSALMODY OF THE CHURCH BE IMPROVED?

Before propounding a remedy, it is only reasonable that we should be satisfied as to the origin or cause of the evil we propose to cure; without this, we are not in a position to deal intelligently or profitably with the matter. Now, the evil regarding which we offer a few remarks is the extreme apathy of most congregations, especially in our city churches, to join in singing the praises of God; and, however paradoxical it may seem, we believe we can show it to be strictly true, that this apathy has its origin in the means recently employed to improve the Psalmody of our Church.

We suppose all will admit that, as the service of praise is the only part of our worship in which the congregation audibly joins, it is essential for its perfect performance (whatever the quality of the music may be) that every voice in the congregation should take a part in the exercise; therefore it is clear that, to secure perfection, one indispensable element is, that the music employed should be known to *all*, else how can they sing it? and that the style in which it is executed should be such as that *all*, with more or less effect, may be able to take a part. We do not say that this is absolutely attainable, but we do say that it was very nearly approached in days gone by, when our congregations were led by a good precentor, who used psalm tunes that every child could "hum," and every man and woman could sing, or at least give some sort of vocal accompaniment, producing the well-known grand effect—now, alas! almost unknown in Scotland—of multitudes of human voices, many of them in themselves discordant, but all blended together, giving forth a glorious strain of praise. This may still, we suppose, be heard in Mr. Spurgeon's great Tabernacle, in London, where, without the accompaniment of organ or choir, we heard, a few years ago, the whole congregation unite in singing simple psalm and hymn tunes with a musical effect which we never

heard equalled in grandeur in any worshipping assembly in the finest English or Continental cathedral.

Now we know we shall be regarded by our musical friends as very heterodox in our views, but we firmly believe that what we may term the *new* style of church music in Scotland has not had the desired effect of inducing our congregations to sing, which ought to be the chief object of all improvement, but, on the contrary, has as yet at least actually deterred the people from joining in the praise of God. The new style appears to us to have failed in its object because, if we may so express it, of its inaptitude, both in *mutter* and *manner*, and in support of this averment we shall give a few illustrations. As regards the matter now brought before our congregations, we submit the following remarks for the careful consideration of all interested in church choirs.

*First.*—Such of the old tunes as are still occasionally used are so altered in time, and otherwise we should say so injured, as to be hardly recognisable; and instead of hearing the "Old Hundred," the "Martyrdom," or the "French" of olden times, familiar and dear to all, we have now, when such tunes are sung, a rapid measure, the whole of the grandeur and dignity of the originals being lost. We do not advocate the ancient drawl, so common in many country churches, but just as little do we like to hear the psalms we have named shorn of all their distinguishing features, and given forth with a jerky speed which is so distasteful as to shut the mouths of all who have heard them sung in their true grandeur.

*Second.*—Against the new tunes we have nothing to say. Many are exceedingly fine, and we do not doubt that, if introduced *gradually*, along with the better-known ones, the people would gradually pick them up, and be ready to join; but, unfortunately, in many churches nothing but the new music is used, with an occasional metamorphosed old tune, so that the mouths of the

congregation, being closed Sabbath after Sabbath, are at last in despair permanently sealed.

*Third.*—Some of the chant music, sung to metre psalms and paraphrases, is very simple, and forms a pleasing variety; but this style of music is, without doubt, difficult, and can never be expected to be thoroughly joined in by the young and the aged. As for chanting the prose psalms, any one who knows how long even a trained choir require to practise chant music before they can venture to sing it, may see how utterly hopeless it is to expect a Scottish congregation, *generally*, to take part in it: it seems, indeed, little short of mockery to expect it can be sung; and any kirk-session introducing such music (which is too often done to please the choir and a few of its immediate supporters) should keep in view that, so far from encouraging their people to sing, they are interposing a very serious obstacle to the proper performance of a very important part of our church service.

*Fourth.*—The anthems and doxologies used in some churches, where there are trained choirs, whether voluntary or paid, are often of so high a class of music, so elaborate, and so difficult, that very few persons possess the musical attainments to enable them even to attempt to join. Perhaps this is not as it should be, but it is not unnatural that a highly-trained choir should desire to show their powers; and we confess we should not object to this, provided it were distinctly understood that more attention were paid to adapting the psalmody—that is, the singing of psalms or hymns—to the humbler capacities of the people; but this we can never hope to see, so long as people, forgetting the true worship of the *heart and voice*, are led away with novelty—metamorphosing old or introducing new music in the shape, for example, of chanting prose psalms confessedly so difficult, and, I may safely add, neither known or relished by Scottish Presbyterians.

So much for the matter, and now for the manner of the new style.

*First.*—We believe firmly, from what we have heard at Mr. Spurgeon's, and in many churches in Scotland, that in no way can a congregation be brought more generally and heartily to unite in praising God than when led by a skilled precentor with a powerful voice; such a man has a peculiar sway, as it were, over the assembly before him; all take their lead from *him*, and hence there is a certain unity of action, which, we

believe, is unattainable with any other arrangement. But such a man is nowadays rarely to be met with. The modern precentors seem afraid to open their mouths and raise their voices—perhaps they cannot; but be that as it may, their invariable request, so soon as they are appointed, is that they may get voices to assist them.

*Second.*—A choir, therefore, either paid or voluntary, is now employed in most Presbyterian churches; and so long as the tunes selected are generally known, and the style in which they are sung is plain—so long, in short, as the music is such as to encourage the people to join generally and heartily—all is well, but, unfortunately, this does not always continue. By careful and constant training the choir attain a high degree of perfection in their art. They are not satisfied with music that is plain and popular, they naturally wish to sing, not what the people know, but what they themselves have been laboriously practising. Their style of singing, too, is altered; a certain light and shade is introduced; one verse may be sung in natural tones, the congregation, or some of them, at least, joining, but the next is given out in notes so soft as to be almost inaudible; and this does not always happen with a new verse, but sometimes, even in the middle of a line, we find the choir has come to an abrupt standstill, or has suddenly lowered its tone, and, to our consternation, we all at once hear nothing but our own voices and those of a few around us. In fact, the choir has practised so successfully that the music is now too fine, of too high an order, and the congregation gradually cease to join; and that is now the state of matters in many of the churches in our large cities, and it is much to be regretted.

*Third.*—A cure for this evil is the next consideration, and while one advocates a harmonium another advises an organ. We express no opinion here on what has been called the "Organ movement." The discussion of that subject is not the object of this paper; but we confidently assert that the evil to which we have drawn attention can be cured without the aid of instrumental music; and further, that so long as our church music is selected and regulated in accordance with the new system of which we complain, no harmonium or organ will be found to be of any avail, and all the evils we have enumerated will remain in as great force as ever. In proof of the fact that an organ does not necessarily improve psalmody, we may state that, in a dissenting church

celebrated for a well-trained choir and heartily-joining congregation, an organ was introduced, and, as we were informed, on the authority of some of the members interested in the matter, the result was, that the people joined less loudly or heartily, and that the general unity of effect was not improved by the change.

We may now be fairly asked, What cure do you propose? Our cure is happily simple and practical, easily within reach, and involving no appeal to the congregation for its opinion, running no risk of introducing discord, and, we think likely to end in success, provided always that the leader and his choir will consent to go faithfully and heartily into it, and to persevere in giving it a fair trial for at least a reasonable length of time; and if the object of having a leader and choir be not to get the people to join, we know not for what they receive their salaries.

Our cure may be expressed in the following recommendation:—Endeavour to restore the habit of joining in psalmody which the overfine music and the introduction of too many new tunes at once has of late almost entirely banished from our churches. Let there be an intimation from the pulpit that an attempt is to be made to adapt for at least some time the selection of tunes to what may be regarded as the musical capacity of the congregation generally, with a request that they would show

their approval by heartily joining. Let a judicious selection of tunes be made, and let them be sung in a plain, effective style; and let any display of the musical powers of the choir be *strictly observed* for the anthem or doxology. Let this system be faithfully carried on for a few months, and the habit of joining in the service would return; and this object once gained, take care that it is not again quenched by introducing too many new tunes at once, and, above all, introducing a kind of music, which, from its difficulty, or a style of singing which, for its refinement, can never become applicable to large Scottish Presbyterian congregations, and which has, we firmly believe, had the effect of virtually closing the mouths of many of our city congregations.

High-class music in itself no one would attempt to depreciate, but in singing the ordinary psalms, paraphrases, or hymns used in the worship, our first and main object should be to secure general and hearty co-operation; and if refinement stands in the way of this, it may fairly be considered as a good thing out of place, and therefore abused. We do not discourage fine music; on the contrary, we confidently affirm that the voices cannot be too fine, and the training cannot be too good, to sing in all its grandeur the hundredth psalm; and assuredly the more voices that join, the grander will be the effect.—AN ELDER.  
—*Church of Scotland Record.*

## News of our Church

**ANPRIOR.—INDUCTION.**—The Presbytery of Ottawa, met in St. Andrew's Church, Annprior, on the 7th ult., for the purpose of inducting the Rev. D. J. McLean, to the pastoral oversight of that Congregation.

The Presbytery having been constituted, the Rev. Alexander Mann, from the Presbytery of Perth, was invited to take part with them. The Presbytery having found everything satisfactory, proceeded with the induction, the Rev. D. M. Gordon, A. M., of Ottawa, preaching and presiding. He took for his text, Eph. iv.—I. "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." and in his usual clear and felicitous style, forcibly illustrated the principle of the text—that privileges bring corresponding responsibilities.

The usual questions having been put to Mr. McLean and satisfactorily answered, he received the right hand of fellowship, and was inducted to the pastoral charge of the Congregation.

The Rev. H. Cameron, of Beachburg, then addressed the Minister, and Mr. Mullan, of Richmond, the Congregation, on their respective duties and responsibilities.

At the close of the Service, Mr. McLean received a hearty welcome from his people, and the managers, with praiseworthy consideration presented him with a quarter's stipend in advance.

The Presbytery then repaired to the Town Hall, where a Soiree of welcome had been prepared by the ladies of the Congregation. On the platform were seated the Rev. Alexander Mann, the resident clergymen of the different Evangelical denominations, and the members of the Presbytery of Ottawa.

Before 8 o'clock, p.m., the Hall was filled with a respectable and attentive audience. After refreshments had been served, and a good deal of pleasant conversation had been enjoyed, the Chairman, Archibald Garioch, Esq., in an appropriate address, introduced the Rev. Alexander Mann as first speaker.

Though our venerable friend has become silvered over with years of hard labour and exposure, he appears to have lost none of the energy and zeal which so distinguished him as the Pioneer Missionary of the Valley of the Upper Ottawa. He delivered an excellent address in a full clear voice and animated manner.

All the other speakers followed with expressions of welcome to Mr. McLean, to which he replied in a neat and appropriate address.

The Doxology having been sung by the whole Congregation, the meeting was closed with the benediction.

The large and orderly Congregation dispersed evidently pleased with the proceedings of the evening.

Everything connected with the induction augurs well for a happy settlement not only for St. Andrews church, but for the whole town.

SCOTT AND UXBRIDGE.—Though the information has been long of reaching us, we now gladly chronicle the induction of the Rev. Alex. McLennan, B.A., to this charge. The date of settlement was the 21st February last. Mr. Carmichael, of West King, presided, and preached an admirable discourse from Luke xii. 32. "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom." Mr. Ross, of Pickering, addressed the minister; and Mr. Niven, Georgina, the people. The service was a very appropriate and impressive one, and the attendance large. The call was unanimous. From what we know of Mr. McLennan's power as a preacher, and his earnest devotion to the cause and work of his master, we have no doubt that the congregation have been fortunate in their choice of a minister, nor do we fear that he will lack that encouragement and co-operation at the hands of his people which are essential to his usefulness and to their continued prosperity.

ST. ANDREW'S CHURCH, OTTAWA.—From the annual printed Report of this congregation we glean the following interesting items:—At the annual meeting, held on the 6th March last, it was unanimously resolved that the Temporal Committee be authorized to borrow \$15,000 for ten years, at a rate of interest not exceeding 8 per cent., for the construction of a new church edifice—provided that the congregational subscription list for this purpose shall first have reached the amount of, at least, *twenty thousand dollars*.

The numerical strength of the congregation, at present, is 188 families, including 294 communicants, being an increase during the year of 12 families and 19 communicants. During the year 36 baptisms and 18 deaths have been entered in the registers of the Church. The Sabbath schools continue to prosper; the total number of scholars being 237, and of teachers 31. Two orphans are supported in India. A weekly prayer meeting is held, and the attendance has been, on the whole, encouraging. Turning to the financial department, we find the revenue of the Kirk Session to be \$1260, and that of the Temporal Committee \$2385. The contribution paid during the year to Queen's College Endowment Fund amounted to \$2138, making the total receipts for the year \$5783. The minister's stipend is \$2000—assuming that he receives \$200 from the Sustentation Fund. The organist is paid \$200 per annum. The schemes of the Church have been liberally supported. Sustentation Fund, \$197; Widows' and Orphans' Fund, \$55; Foreign Missions, \$53; Bursary Fund, \$45; French Mission Fund, \$44; for relief of the poor, \$114; towards the

Ottawa Fire Relief Fund, \$100. We heartily congratulate the Metropolitan on the prosperous condition of his charge.

BELLEVILLE.—The annual report of St. Andrew's Church affords evidence of marked prosperity resulting from systematic management. The summary of contributions for all purposes during the year 1870 is \$6,959.78½. This includes \$5,168 subscribed towards the erection of a new church and \$122 towards Queen's College Endowment Fund. The ordinary revenue for the year was \$1,622. The minister's stipend is \$800, paid quarterly in advance. \$176 was paid to the schemes of the Synod. The number of families connected with the Church, has risen to 90, with 87 Communicants, and there are 120 Sabbath Scholars on the roll. We have seen a very beautiful sketch plan of a church designed for Belleville, and estimated to cost about \$9,000, and we shall be glad to hear that the building committee shall decide upon adopting it. There are a number of fine churches in the town and we trust that new St. Andrews, when built, will not suffer by comparison. The site is central and otherwise desirable and, whatever form it may assume, the "Kirk" will, at all events, be a conspicuous object. We have every confidence that Mr. Smith's good taste and excellent administrative abilities, backed up by a willing people, will be manifested in these external arrangements as they already have been in the still more important matters of internal economy.

ST. MARK'S, MONTREAL.—Of all the printed Church reports received by us, that of St. Mark's comes the nearest to our idea of a model report, that is, in respect of outward form and internal arrangement. Its form a pamphlet of 16 pages *demi octavo*. On the first page are the names and addresses of the office-bearers and the hours of service. Two pages are occupied with a concise historical sketch of the rise and progress of St. Mark's Church. It commenced as a mission station, seven years ago, under the Rev. Joshua Frazer. In November, 1869, the Presbytery of Montreal appointed Mr. Black their missionary in the district. On the removal of St. Paul's Church from St. Helen street, it became necessary to erect a church for the accommodation of families living in the south western part of the City. The late Mr. Dow generously gave two thousand dollars for the purchase of a site, and liberal contribution for the building of a Church soon followed from members of the various city congregations. And "St. Mark's" was opened for worship on the first Sabbath of 1870, the sum of \$9,462 having been expended in its construction. Though not of a style of architecture much to our liking, it is yet a neat, commodious, and very comfortable edifice, seated for about 300 persons. The number of sittings already taken is 263; and the number of families connected with the Church is *one hundred*. The Managers' report is brief and explicit. It shows the total revenue for the year to have been the large amount of \$1,856.56. The ordinary Sabbath collections average about \$10. And there now only remains \$2,000 of debt on the Church property. Mr. Black will continue to receive the Colonial Committees' grant of £75 till the 1st of October, 1872. In addition



to the business details we have a pastoral letter from the minister. A report of the Sabbath School—from which we find there are 190 scholars and 18 teachers. The report, further, makes mention of the "Young Men's Earnest Teetotaler Society" which is affiliated to the Congregation. We have also a full list of the names of contributors to the building of the Church, and, lastly, the "Model Constitution," adopted by the Congregation, is printed *in extenso*. Mr. Black should send a copy of his report to every minister of the Church. It might help us to attain—what is very desirable—an approach to *uniformity* in the getting up of Church reports.

**PRESBYTERY OF MONTREAL.**—The Rev. James Kidd, one of the Colonial Committee's staff of missionaries, has been transferred from the Presbytery of Saugeen to the mission fields within the bounds of the Presbytery of Montreal.

**ST. GABRIEL CHURCH, MONTREAL.**—The second quarterly Missionary meeting of this Congregation, for the year, was held in the Church on Wednesday, the 5th ult., the Rev. R. Campbell, President, in the chair. The total proceeds of the quarter amounted to \$77.44 distributed as follows:

Sustentation Fund.....	\$39 44
Widows' and Orphans' do....	21 53
French Mission do.....	13 92
Bursary Scheme.....	2 55

The report was adopted.

**ST. GABRIEL CHURCH YOUNG MEN'S ASSOCIATION.**—As the net proceeds of a very interesting and successful course of lectures, conversazioni and a bazaar, held under the auspices of this vigorous and flourishing association, \$164 has been handed over for the benefit of the French Mission.

#### IN MEMORIAM.

##### THE LATE ANDREW QUARRY.

Andrew Quarry, a native of Berwickshire, Scotland, and for many years one of the elders of St. Andrew's Church, Guelph, passed away to his eternal rest on the 29th of March, in the 67th year of his age. The deceased left his native country in 1832, when he emigrated with his family to Canada, and settled in the neighbourhood

of Guelph, then almost a wilderness. His upright and honest conduct, his firmness and decision, which rendered him incapable of being moved by any other considerations than those of principle, naturally gained for him the respect of the community and the esteem of his friends. He was warmly attached to the Church of his fathers, and when the disruption took place in 1844, which divided Presbyterians into two contending factions, he saw no reason why he should relinquish a Church which had been founded by Knox and Melville, and watered by the blood of martyrs.

But besides this natural integrity of character, Mr. Quarry was an earnest Christian. On his death-bed he said to a friend, "I will tell you in a word what my principles are: I believe that as a sinner I am saved through the merits of Christ alone; my own works, whether good or bad, have nothing to do with my justification before God." When a friend expressed sorrow at parting with him, he said, "Why be sorry? I cannot be here and be with Christ at the same time."

The session on the 9th April entered the following minute in their records, respecting their late brother elder:—"The session unanimously resolve to express their deep sorrow that it has pleased our Heavenly Father to remove by death Andrew Quarry, one of their number, on the morning of the 29th of March; they desire to express their appreciation of his honorable and consistent conduct, his strong attachment to the Church of his fathers in times of trial and adversity, his judicious course in session, and especially his simple, earnest faith in Christ, which sustained him in life and comforted him in death. They would sympathize with the widow and family of their departed friend, under their heavy bereavement, and they would fervently pray that they may receive in abundant measure the consolations of the Gospel."

## Queen's College.

#### QUEEN'S UNIVERSITY.

A meeting of Convocation was held on the 30th of March, Principal Snodgrass presiding.

By the ceremony of laureation, with the usual formalities, the following gentlemen, all students of the Royal College of Physi-

cians and Surgeons, were publicly admitted to the degree of Doctor of Medicine:—Gerald Bernard and Elwood Chaffey, Kingston; Walter D. P. W. Day, Catarqui; Arch. C. Fairbairn, Brockville; Neil Gillies, Paisley; Kenneth Geensolus, Napance; Wm. Higinbotham, Bridge-

water; William R. Houston, Chatham, Ontario; Edward Kidd, Beckwith; James Lafferty, Perth; J. R. Van Allen, Chatham, Ontario; and David Young, Sarnia.

The Principal briefly addressed the graduates, congratulating them on the highly creditable examinations they had passed, and counselling them as to their professional duties, and thereafter closed the proceedings by pronouncing the benediction.

**ENDOWMENT FUND.**—The additional subscriptions acknowledged this month exceed \$3,600. Next month the addition should be much greater; we hope it shall, for most of the unpaid subscriptions are now fully due. We understand that in some localities the local treasurer's occupation is gone, and that in others the balance at debit of subscriptions sheets is very small.

**REV. ROBT. JARDINE, B.D., Sc.D.**—On the 25th of January last the distinguished missionary, Dr. Ogilvie, died at Penang. He was President of the Church of Scotland's College, at Calcutta, so that by his death an important vacancy occurred in that Institution. The College Board at once appointed Dr. Jardine to the office. The *Church of Scotland Record* for April describes Dr. Jardine as "one of the ablest of our missionaries in India," and notices the peculiar satisfaction of the Board in being in a position so soon to fill Dr. Ogilvie's place with so able a successor. Dr. Jardine took every degree in Arts and Theology obtainable at Queen's University, and, having completed his course at Kingston, he went to Edinburgh University, and carried the degree of Doctor of Science with great distinction; returning to this country he filled the Chair of Philosophy in the University of New Brunswick for two years, and was then (last year) appointed to take charge of a Collegiate institution, at Bombay, in connection with the Church of Scotland.

**JUVENILE MISSION SCHEME.**

From Chatham Sunday School, for Canadian School, per Rev. Donald Ross, B.D.....	\$ 17 00
From Miss Jane McLeod, St. John, N. B., for support of orphan <i>Sets</i> , at Calcutta, per J. Kennedy .....	20 00
From St. Andrew's Sunday School, Seymour, Ontario, for support of orphan <i>Ruth</i> , at Poona, per Rev. R. Mill.....	20 00

From Sunday School, Smith's Falls, for support of orphan <i>Rachel Graham</i> , at Madras, per Rev. S. Mylne.....	20 00
From Sunday School, Portsmouth, Kingston, for support of orphan <i>Janet Harkness</i> , at Calcutta, per F. Fraser.....	5 00
From St. Andrew's Sunday School, Clifton, for Juvenile Mission, per Rev. George Bell .....	10 00
	\$ 92 00
Previously acknowledged.....	450 00
	\$542 00

A. M. MACHAR,  
*Treasurer.*

Kingston, April 18, 1871.

Correction of typographical errors in previous list—From Point St. Charles should have been \$20; "Previously acknowledged" should have been \$61; Arnprior \$21.

**MINISTERS' WIDOWS' AND ORPHANS' FUND.**

Melbourne, per Rev. James McCaul...	\$ 12 00
Smith's Falls, per Rev. Solomon Mylne	10 00
Clarke, per Rev. William White.....	5 50
Ramsay, per Rev. J. Gordon .....	20 00
Oxford, per Rev. Wm. J. Cumming...	4 00
Côte St. George, per Rev. D. McCaulay .....	4 00
Arnprior, per Rev. D. J. McLean.....	12 00
Markham, per Mr. Barker.....	12 00
Chatham, per Rev. John Rannie .....	15 00
Lindsay, per Mr. R. Spier .....	12 00
Kingston, per Mr. John Daff .....	80 00
Brock, per Rev. Archibald Currie....	12 00
St. Gabriel Church, Montreal, per Rev. Robert Campbell .....	66 50

\$265 00

ARCHD FERGUSON,  
*Treasurer.*

Montreal, 19th April, 1871.

**BRITISH COLUMBIA MISSION.**

St. Andrew's, Toronto .....	\$20 00
Priceville Congregation, per Rev. D. Fraser .....	4 00
Clifton Sabbath School .....	5 00
	\$29 00

JOHN FRASER,  
*Treasurer.*

Rich 25, 1871.

**SCHOLARSHIP AND BURSARY FUND.**

Clifton, per Rev. George Bell .....	\$ 6 00
Chatham, per Rev. J. Rannie .....	10 00
Lindsay, per Robert Spier, Esq. ....	4 00
	\$20 60
	GEORGE D. FERGUSON, <i>Treasurer.</i>

QUEEN'S COLLEGE ENDOWMENT FUND.

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

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

W. IRELAND, Treasurer.

Queen's College,  
Kingston, Ont., 15th April, 1871.

Subscriptions acknowledged to 15th March, 1871..... \$73172 57

KINGSTON.

James Neish, M.D., 2nd instal. on \$100.....	\$ 25 00	
Fife Fowler, M.D., 3rd instal. on \$200.....	50 00	
Rev. Prof. Mackerras, 3rd instal. on \$500.....	125 00	
Rev. Prof. Williamson, 3rd instal. on \$500.....	125 00	
Rev. Prof. Murray, 3rd instal. on \$500.....	125 00	
Rev. Prof. Mowat, 3rd instal. on \$500.....	125 00	
Very Rev. Principal Snodgrass, 1st instal. on \$1000.....	500 00	
M. W. Strange, 3rd instal. on \$100.....	25 00	
John Paton (New York), 2nd instal. on \$500.....	125 00	
Wm. Irving & Son, 3rd instal. on \$200.....	50 00	1275 00

OTTAWA.

Local Treasurer, ANDREW DRUMMOND.

Late D. McLennan, 3rd instal. on \$20.....	5 00	
Rev. D. M. Gordon, M.A., B.D., 3rd instal. on \$500.....	125 00	130 00

TORONTO.

Local Treasurer, JAMES MICHIE.

William Higginbotham.....	20 00	
Angus Morrison.....	100 00	
Joseph Rogers.....	30 00	
Forbes McHardy, balance on \$100.....	32 67	
John Riddell, balance on \$20.....	10 00	
Charles Rogers, interest revenue.....	7 00	199 67

SCARBORO'.

Local Treasurer, ROBERT DAVIDSON.

Thomas Brownlie, balance on \$30.....	10 00	
James Green, balance on \$15.....	5 00	
James A. Thomson, balance on \$15.....	5 00	
Mrs. J. Malcom.....	5 00	
Thomas Davidson, balance on \$100.....	33 34	
Robert Davidson, balance on \$100.....	33 34	91 68

PETERBORO'.

Robert Dennistoun, balance on \$1000.....	150 00	
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MONTREAL.

Local Treasurer, JOHN RANKIN.

Alex. Crawford, Petite Côte, balance on \$50.....	25 00	
Mrs. Neil McIntosh and family, bal. on \$150.....	50 00	300 00

PICKERING.

Robert Miller, 2nd instal. on \$12.....	4 00	
Alex. Danlop, 2nd instal. on \$15.....	5 00	
George Hickingbotham, 2nd instal. on \$30.....	5 00	14 00

HORNBY.

Local Treasurer, JUDGE MILLER.

James Williamson.....	5 00	
James Mason.....	5 00	
Mrs. White.....	1 00	
Samuel King.....	5 00	
Thomas Patterson.....	5 00	
Joseph Johnston.....	5 00	26 00

WILLIAMSBURGH.

Local Treasurer, Rev. JOHN DAVIDSON.

George Carlyle, bal. on \$15.....	5 00	
Walter Carlyle, bal. on \$15.....	10 00	
Matthew Johnston, bal. on \$15.....	5 00	
Oliver Smith, bal. on \$25.....	17 00	
Thomas Carlyle.....	5 00	
Hudson Hendrick.....	1 00	
Duncan McArthur.....	4 50	
Robert Merklely.....	6 00	53 00

BROCK.

Local Treasurer, ALEXANDER BLACK.

Rev. Archibald Currie, M.A.....	25 00	
Robert Stewart.....	10 00	
A. & J. McFarlane.....	5 00	
Archibald McMillan.....	10 00	
John Stewart, 1st instal. on \$8.....	3 00	
Neil Ferguson, 1st instal. on \$10.....	5 00	
John Carmichael.....	10 00	
Archibald McLean, 1st instal. on \$2.....	1 00	
Alexander McEggart, 1st instal. on \$10.....	5 00	
Peter Carmichael, 1st instal. on \$2.....	1 00	
Thomas Smith, bal. on \$20.....	10 00	
Donald & William Carmichael.....	10 00	
Charles Black.....	20 00	
Lachlan McPhail.....	10 00	
John Ferguson.....	10 00	
Dr. N. McLinton.....	10 00	
Mrs. S. Horton.....	5 00	
John McKinnon, Malcolm McIn- non, John McDonald, James Thor- burn, John McMillan, Neil McCal- der—six at \$4 each.....	24 00	
Charles Pascoe, Donald Carmichael, Duncan Thorburn, John Beecroft, John Wilkinson, Alex. Thorburn, Mrs. Maccauley, Alexander Mc- Lean, Mr. J. Johnson, Hector Mc- Innes, Robert Dodds, John Thor- burn, Hugh Ferguson, Murdoch McDougall, Alex Macdonald—15 at \$2 each.....	30 00	
Archibald McPhail, John Cassidy, Malcolm McFarlane, Duncan Cameron—4 at \$1 each.....	4 00	221 00

REYNOUR EAST.

Local Treasurer, ALEX. DONALD.

James Innes.....	2 00	
Robert Summers.....	2 00	
Robert Clough, bal. on \$20.....	15 00	
Peter Meiklejohn.....	5 00	
John Meiklejohn.....	5 00	
Andrew Milne.....	30 00	
James Stewart.....	20 00	
John & John Morrison.....	3 00	
James Whittton.....	20 00	
John Clark.....	5 00	
Mrs. William Milne.....	6 00	
Peter Donald.....	5 00	
John Pirie.....	2 00	
Alexander Donald, sen.....	10 00	
George Milne.....	5 00	
Alexander Rannie.....	5 00	
Thomas Haig.....	7 50	
George Innes.....	10 00	
James C. Clough.....	10 00	
George Taylor.....	10 00	
James Haig.....	5 00	152 50

STIRLING.

Local Treasurer, GEORGE H. BOULTER, M.D.

D. McDougall, bal. on \$100.....	35 00	
G. H. Boulter, M.D., bal. on \$20.....	25 00	
Dr. Parker, bal. on \$30.....	15 00	
Robert Cobey, bal. on \$20.....	10 00	85 00

MACNAE AND HORTON.

David Carswell (Horton) bal. on \$8 4 00

MARTINTOWN.

Local Treasurer, ROBERT BLACKWOOD.

Neil J. McGillivray, bal. on \$500.... 400 00  
Mrs. Duncan McMartin ..... 2 00  
402 60

CUMBERLAND.

Local Treasurer, JAMES LUMSDEN, M.A.

Neil McEachern, 1st instal. on \$10.. 5 00  
James Carrunduff, 1st instal. on \$2 1 00  
James McCaul..... 2 00  
James Lumsden, M.A..... 10 00  
Douglas Allan..... 2 00  
Donald McCallum, 1st instal. on \$5.. 2 50  
William Colighity..... 1 00  
23 50

ORNSTOWN.

Local Treasurer, THOMAS PAIRD.

William McNaughton, bal. on \$9 10 00

HUNTINGDON.

Local Treasurer, F. W. SHERIFF M.D.

Mrs. Watson (widow) ..... 1 00  
Wm. L. Whyte, 1st instal. on \$5. .... 2 50  
3 50

SCOTT AND UNBRIDGE.

Local Treasurer, GEORGE SMITH.

John David-on..... 5 00  
Donald Ross..... 5 00  
James Smith..... 5 00  
James Kerr..... 4 00  
Peter Thompson..... 4 00  
Adam Somerville..... 3 00  
John Kydd..... 2 00  
Henry Madill..... 2 00  
James Mustard..... 2 00  
William Carruthers..... 2 00  
William Hind..... 2 00  
James Grieve..... 1 00  
William Sinclair, (3th con.) ..... 1 00

MIDDLEVILLE.

Local Treasurer, JAMES STEWART.

William Croft, bal. on \$100 ..... 50 00  
William Morris, bal. on \$1 ..... 2 00  
Mrs. Casdale, bal. on \$150 ..... 0 50  
Mrs. Ritchie, bal. on \$2 ..... 1 00  
James Mitchell, bal. on \$2 ..... 1 00  
John McFarlane, bal. on \$5. .... 2 50  
Mrs. McFarlane, bal. on \$5 ..... 2 50  
John McFarlane, jun., bal. on \$5... 2 50  
Peter Reid, bal. on \$5..... 4 00  
66 00

LONDON.

Mrs. Wm. McEwen, 1st instal. on \$9 4 00

GEORGINA.

Local Treasurer, JOHN BOVD.

Donald McDonald, 1st instal. on \$12 6 00  
James Ramsay, bal. on \$1 ..... 0 50  
George Evans..... 10 00  
R. A. Riddell..... 5 00  
R. J. Riddell..... 5 00  
Samuel Cooper..... 10 00  
William Aird..... 3 00  
Angus Ego..... 10 00  
William Morris..... 5 00  
Kenneth Cameron..... 10 00  
Andrew Bathgate..... 5 00  
James Bathgate..... 10 00  
Donald Menroe..... 10 00  
Archibald Riddell..... 10 00  
The Misses McDonald..... 5 00  
Joseph Cockburn..... 5 00  
John M. Rae..... 5 00  
Andrew Ego, Miss Hill, Mrs. Irvine,  
Reuben Harrison, A. M. Rae, John  
Nelson, Hugh Cooper, 7 at \$2 each 14 00  
Mrs. Rae, Miss A. Brown, 2 at \$1. 2 00  
129 50

GUELPH.

Local Treasurer, DAVID ALLAN.

George Quarrie, 2nd instal. on \$15... 5 00  
Robert Burns, 1st instal. on \$10.... 5 00  
Whilly Jack-on, bal. on \$15 ..... 6 00  
James Cornack, bal. on \$50..... 16 00  
George Jeffrey, bal. on \$50 ..... 16 00  
Philip Bish, bal. on \$20..... 10 00  
James Massie, bal. on \$150..... 50 00  
David Allan, bal. on \$300 ..... 100 00  
David Allan, Interest—Revenue.... 12 00  
219 00

Total..... \$76801 22

FRENCH MISSION SCHEME.

Clifton Sunday School, (Rev. Mr. Bell) \$ 3 00  
Melbourne, (Rev. Mr. McCaul) ..... 12 00  
Chatham, Ont., (Rev. Mr. Rannie).... 12 00  
St. Gabriel's, Montreal, additional,  
(Rev. Mr. Campbell)..... 32 20  
Perth, additional, (Rev. Mr. Bain) .... 13 70  
West Gwilliambury (Rev. Mr. Doudiet) 3 83  
A Friend, Markham, (Rev. Mr. Doudiet) 2 00

\$

JOHN JENKINS,  
Convener.

Contributions should be immediately forwarded to the Convener.

GENERAL SUSTENTATION FUND.

North Easthope, on account for half  
year ..... \$ 22 50  
Purple Hill and Osprey, in full..... 30 00  
Arnprior, in full..... 20 00  
Ramsay, in full..... 50 00  
Chatham, Ontario, in full..... 42 50  
Sherbrooke, in full..... 25 00  
Malnour and To-sorontio, in full..... 25 00  
Pakenham, in full..... 25 00  
Erin, in full..... 30 00  
Horsby and Trafalgar, in full..... 7 50  
Perth, in full..... 80 00  
Kippen, in full..... 30 00  
Niagara, in full..... 20 00  
New Richmond, in full..... 25 00  
Scarboro, in full..... 63 00  
East Williams, on account..... 23 00  
Ottawa, in full..... 125 00  
Owen Sound, in full..... 50 00  
Ross and Westmeath, in full ..... 42 50  
St. John's, Montreal, in full ..... 10 00  
L'Orignal and Hawkesbury, in full... 50 00  
Norwich and Woodstock, on account 15 00  
Guelph, in full ..... 75 00

\$\$\$6 00

JAMES CROIX,  
Treasurer.

N.B.—Address box 5884, Montreal. Money letters should be registered. In order that all contributions to the General Sustentation Fund for the current half year may be acknowledged in the Report to the Synod, it is necessary that they should be forwarded as soon as possible.

## IN MEMORIAM.

H. W. L.

'Tis once again the Easter-tide,  
 So bright, so full of summer calm,  
 So fair the quiet waters glide,  
 The air—so full of fragrant balm  
 That earth and sky and crystal tide  
 Seem chanting sweet an Easter psalm,  
 As to her risen Saviour—King—  
 Methinks a ransomed earth might sing.

How brightly, in the sacred chain  
 Of thoughts, that from the day depend,  
 Thy well-known image stands again  
 In memory's light,—beloved friend!  
 Though now we seek thy smile in vain,  
 Our converse hath not here its end:  
 So linked art thou with this blest day,  
 Thou scarcely seemest past away.

Thine "Easter song" is sung in Heaven—  
 A song unmingled now with pain—  
 And we, in shadow here below,  
 May almost catch the glad refrain,  
 For "Worthy is the Lamb"—we know  
 Is ever still the glad refrain.  
 How in the sunshine of His face  
 Must thou rejoice to own His grace!

We still must "keep the feast" below,  
 Partake the sacramental wine.  
 Thou needest no memorials now.  
 In presence of the living Vine.  
 Yet, though the sorrowing tears must flow,  
 We may not at thy gain repine,  
 For our Communion still shall be  
 With thee, through Christ, in Him with thee.

We know not what new realms of thought  
 Have opened to thine eager gaze;  
 We know not how thy soul is taught  
 The knowledge of God's hidden ways;

How problems, once with mystery fraught,  
 Now fill thy heart with grateful praise,  
 While we must wander still, and wait  
 In the dim light without the gate.

But well we know, thy loving heart  
 Hath realized its sweetest dreams;  
 Hath found its ever blessed part  
 In that deep love, whose cheering beams  
 It sought afar—as seeks the hart  
 Athirst—the crystal flowing streams,  
 Now bathing in that glorious tide,  
 At last, at last is satisfied.

Well! though we cannot grasp the bliss  
 That fills thy cup of gladness there,  
 Nor know what we shall gain or miss  
 In life that leads we know not where,  
 We may go forward, knowing this,  
 Who cared for thee, for us will care,  
 And in the "many mansions" we,  
 At last, shall share thy rest with thee.

And while on earth shall lie our lot  
 We cherish still the thought of thee,  
 The living lesson thou hast taught,  
 Of faith and hope and charity,  
 The life, with patient labour fraught  
 From self and selfish aims set free,  
 A power our slower hearts to move  
 To follow in thy path of love.

We thank God for thy life below,  
 We thank Him for that quiet rest,  
 Of which such toilers, only know  
 The sweetness when at length possessed.  
 The words that here thou loved'st so,  
 In whose fulfilment thou art biest,  
 Those words of comfort, still and deep,  
 We softly whisper, while we weep,  
 "He giveth His beloved sleep!"

CANADENSIS.

## SUBSCRIPTIONS.

Mrs. Laframme, Montreal, \$1; J. Dissett, Victoria, V. I., \$2; T. A. Dawes, Montreal, \$1; T. Bradshaw, Bradford, \$1; John Fisher, Barnstow, \$2; Thomas Boruhwick, Ottawa, \$1; Henry, Alexander, Toronto, \$1; M. Smith, Bayfield, \$3; John McIvor Robinson, \$1; Rev. A. Spencer East Elgin, \$2.50; James Burnett, Constaga, \$1; Robert Burnett, Constaga, \$1; Charles Robertson, Johnson, \$2; J. Corbet, Johnson, \$2; Hugh Wilson, Lloydtown, \$3; James Carmichael, Laskar, \$1; Mrs. A. Hunter, Spencerville, \$2; Jas. Rae, West Winchester, \$1; Mrs. J. Leask, Leaskdale, \$1; W. S. Menzies, Halifax, \$1; W. Martin, Brockville, \$1; David Myers, Brockville, \$1; Daniel McDougall, St. John, N. F. L., \$3; T. Little, Waterdown, \$1; Peter Green, Waterdown, \$1; Mrs. Hall, Waterdown, \$1; Rev. George Romans, Kingston, \$2.50; George McGillivray, Whitby, \$1; John Currie, Nowawa, \$1; Alexander Jardin, Toronto, \$1; Mrs. Glass, Goderich, \$1; Wm. McNaughton, Chatham, \$1; J. J. Bremner, Halifax, \$2; Mrs. Urphart, Cornwall, \$1; A. E. Russell, Arnprior, \$1; John McArthur, Fiesberton, \$1; S. J. Haig, Scotland, \$2; James Laug, Chateauguay Basin, \$1; Mrs. L. Cashlag, \$2; A. Cross, Montreal, \$1; George Sharp, Montreal, \$1; John Rhynas, Montreal, \$1; James Gilmore, Montreal, \$1; John Fraser, Montreal, \$1; K. Kerr, Montreal \$1; E. Taylor, Montreal, \$1; W. Hendry, Montreal, \$1; Robert Johnston, Newtonville, \$1; Mrs. Young, Arnprior, \$1; George Mylre, Arnprior, \$1; Mrs. James Wilson, Peterborough, \$1; Mrs. Richardson (Dorro) Peterborough, \$1; Rev. Peter Lindsay, Mono Mills, \$1; A. McMurby, King Creek, etc.; W. Teatin, King Creek, etc.; James Dinma, Belford, \$1; Archibald Stevenson, Ottawa, \$1; Rev. H. T. Wilkins, Truro, \$1; Rev. A. Paten, Scotland, \$1; E. E. Black, Scotland, \$1; Rev. W. Bell, Scotland, \$1; Rev. W. M. Black, Montreal, \$2; Rev. D. Strachan, Hillsburgh, \$1; Rev. A. Pollock, New Glasgow, \$1; Mrs. Snodgrass, Scotland, \$2.50.

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—Congregations that have printed a financial statement for the past year, are respectfully to send a copy of the same to

**JAMES CROLL, Morrisburg.**

### ADDRESSES OF

## TREASURERS OF CHURCH FUNDS.

**TEMPORALITIES BOARD AND SUSTENTATION FUND:** James Croll, box 3884, Montreal

**MINISTERS' WIDOWS' AND ORPHANS' FUND:** Archd. McFerguson, Montreal.

**FRENCH MISSION:** Rev. Dr. Jenkins, Montreal.

**JUVENILE MISSION SOCIETY:** Miss Mearns, Kingston, Ont.

## BRITISH PERIODICALS.

**T**HE LONDON QUARTERLY REVIEW (Conservative.)  
 THE EDINBURGH REVIEW (Whig.)  
 THE NORTH BRITISH REVIEW (Free Church.)  
 THE WESTMINSTER REVIEW (Radical.)

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## THE ROYAL COLLEGE OF PHYSICIANS AND SURGEONS, KINGSTON.

THE SCHOOL OF MEDICINE at Kingston, incorporated under the above designation, will commence its Sixteenth Session on WEDNESDAY, October 6, 1869.

### PROFESSORS :

Surgery—John R. Dickson, M.D., M.R.C.P.L., M.R.C.S., Eng., and F.R.C.S., Edin., President.

Professor Dickson, Lecturer on Clinical Surgery.

Medicine—Fife Fowler, M.D., L.R.C.S., Edin., Registrar.

Professor H. Yates, M.D., Lecturer on Clinical Medicine.

Obstetrics, etc.—Michael Lavelle, M.D.

Medical Jurisprudence—Roderick Kennedy, M.D., L.R.C.S., Edin.

Anatomy—Michael Sullivan, M.D.

Materna Medica, Therapeutics, and Pharmacy—H. S. Innes, M.D., Member of the Pharmaceutical Society of Great Britain.

Institutes of Medicine—James Neish, M.D.

Chemistry and Practical Chemistry—N. F. Lupton, M.A.

Botany—Thomas R. Dupuis, M.D.

Practical Anatomy—Francis M. Wafer, M.D., Demonstrator.

The College is affiliated to Queen's University, so that Students may also claim the degree of M.D.

The Matriculation and Curriculum are those established by the Medical Council of Ontario.

Any further information may be obtained by applying to the President or Registrar.

Kingston, 21st August, 1869