

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						<input checked="" type="checkbox"/>					

**THE PRESBYTERIAN.**

THE  
**PRESBYTERIAN;**

A MONTHLY RECORD

OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE CHURCH OF SCOTLAND,

AND

Journal of Missionary Intelligence and Useful Information,

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.



---

VOL. XXII.

---

MONTREAL :

PRINTED FOR THE PROPRIETORS BY JOHN LOVELL, ST. NICHOLAS STREET.  
1869.

# CONTENTS.

## Editorial.

	PAGE		PAGE
Advantage of Congregational Meetings...	161	Irregularities in Delivering of Presby-	
Burning of St. Andrew's Church, Montreal.	321	terian.....	324
Changes in the Postal Law.....	132	Juvenile Presbyterian.....	36, 165, 260, 354
Change in the Temporalities Law.....	165	Meeting of Synod.....	163
Church Statistics.....	3, 68	"    Montreal S. S. Association...	99
Colonial Committee's Grants to Canada..	4	Mission to the Lumbermen.....	322
Convent Life, Larin vs. Starr.....	97	Ecumenical Council.....	257
Dr. Robert Burns.....	292	Quebec School Bill.....	129, 164
French Mission.....	193, 323	Queen's College.....	1, 33, 65, 99
Home Mission and Temporalities Fund		Registration Laws of Canada.....	66
.	132, 289	Rev. A. Paton's Presentation to Peupert	
Home Mission Work in Presbytery of		Upper Canada Bible Society.....	260
Guelph.....	67	Want of Ministers in our Church.....	225
Importance of circulating <i>The Presbyterian</i>		Romish Intolerance.....	290
.	36, 353		

## News of our Church.

	PAGE		PAGE
SYNOD, Meetings of.....	33, 193	East Nottawasaga.....	227
Synod Commission Meeting.....	355	Eldon.....	74
Synod Committee on Temporalities...	356	Elgin and Athelstane.....	72
PRESBYTERIES.		French Mission.....	359
Glengary.....	5, 357	Fergus.....	107
Hamilton.....	262	Galt.....	49, 73, 105, 133, 227, 357
London.....	5, 6, 69, 166	Georgina.....	74
Montreal.....	69, 166, 261, 293, 357	Georgetown.....	2, 73
Ottawa.....	326, 358	Glencoe.....	107
Perth.....	172	Goderich.....	134, 227
Quebec.....	357	Griffintown.....	73, 167, 212, 294, 329
Saugeen.....	46, 166, 171, 326	Guelph.....	167
Victoria.....	165, 262	Hemmingford.....	99
CONGREGATIONS.		Hornby.....	134
Balsover.....	27	Huntingdon.....	72
Bayfield.....	359	Kingsbury.....	358
Beauharnois and Chateauguay.....	327	Kippen.....	263
Beechridge.....	99	Kingston.....	328
Belleville.....	69, 133, 263	Lachine.....	49, 73, 212
Brockville.....	105	Laprairie.....	73, 264
Buckingham and Cumberland,..	134, 227	Leith and Johnson.....	327, 359
Carlton Place.....	263	Litchfield.....	134
Chatham, Ont.....	134	London.....	6, 167, 134, 295
Chelsea and Ironside.....	227	L'Original and Hawkesbury.....	291, 358
Cornwall.....	48, 74	Markham.....	74, 133
Dundee.....	48, 73	Montreal, St. Andrew's.....	106, 134, 294, 358
			359

## News of our Church.—Continued.

PAGE	PAGE
Montreal, St. Gabriel.. 7, 71, 227, 295, 328	PRESENTATIONS.
360	Bain, Mrs. W., Perth..... 48
“ St. Matthew’s..... 106	Burnfield, M. G., Georgina..... 74
“ St. Paul’s. 70, 105, 106, 212, 294	Camelin, Rev. D., Goderich..... 6
Niagara..... 212, 295	Campbell, Rev. J., Markham..... 74
Orms town..... 72, 263, 294	Clark, Rev. W. C., Orms town..... 5
Osnabruck, Annual Report..... 74	Gibson, Rev. H., Bayfield..... 359
Osprey and Purple Hill..... 168	Masson, Rev. W., Russel town..... 294
Ottawa ..... 133	McLeod, Rev. T. M., Glencoe..... 107
Owen Sound and Derby..... 227	McNish, Rev. A., Cornwall..... 74
Perth..... 48, 357	Mullan, Rev. J. B., Spence..... 107
Peterborough..... 106	Paul, Rev. J. T., Durham..... 49
Pittsburgh, Annual Festival..... 49	Stewart, Rev. W., Hornby..... 134
Quebec, St. Andrew’s..... 359	OBITUARY NOTICES.
Russel town Flats..... 99	Campbell, David, Esq..... 50
Sherbrooke..... 357, 359	Campbell, Rev. J., M.A. <i>1899</i> <del>100</del> , 136
Smith’s Falls..... 133	Dingwall, James, Esq..... 109
Spencerville.. .. 74, 295, 359	Dow, Wm., Esq..... 8
St. Andrew’s and St. Paul’s, Montreal,	Hunter, Rev. A., B.A..... 369
Missionary Meeting..... 73	Lang, Wm., M.D. ?..... 10
St. John’s (French,) Montreal..... 264	McEwen, Rev. W..... 107
St. Louis de Gonzague.... 167, 228, 327	Napier, W., Esq..... 296
Stratford, opening of new Church... 47	Paton, Mrs. Thomas..... 361
South Gower and Mountain..... 167	Thom, Rev. J..... 9
Temporalities Board Meeting ..... 356	QUEEN’S COLLEGE.
Three Rivers..... 228	Circular anent Endowment..... 135
Thurlow..... 263	Contributions to Endowment Fund, 75
Toronto..... 227	110, 137, 176, 212, 228, 264, 297, 333, 366
Vacancies in the Church..... 135	Convocation..... 174
Williams ..... 167	Donations to Library..... 10, 136, 333
Woolwich..... 6, 167, 295	Election of Trustees..... 168, 212
ORDINATIONS AND INDUCTIONS.	Installation of Prof. Ferguson..... 212
Black, Rev. W. M., ordained Missionary	Leitch Memorial Fund..... 11, 109
to Griffintown, Montreal..... 263	Matriculation and award of Scho-
Bennett, Rev. J., ordained and in-	larships ..... 366
ducted to Three Rivers..... 228	Meeting of Trustees..... 10, 175
Camelon, Rev. D., inducted to London 167	Missionary Association..... 11, 366
Doudiet, Rev. C. A., ordained and in-	New Scholarship Class..... 297
ducted to St. Johns, Montreal..... 262	Opening of Session..... 330
Eakin, Rev. Joseph., B.A., ordained	Prof. Dupuis’ Inaugural Lecture.... 362
and inducted to Kippen..... 263	Rev. G. D. Ferguson, appointed Prof. 212
Gray, Rev. J. M., ordained and in-	Visit of Lieut. Governor Howland... 333
ducted to Roslin and Thurlow.... 263	HOME MISSION FUND.
McDonald, Rev. Dun., M.A., inducted	Contributions to, 11, 50, 75, 109, 177, 213
to Osprey and Purple Hill..... 168	229, 266, 336, 368
McNish, Rev. N., M.A., inducted to	MINISTERS’ WIDOWS AND ORPHANS’ FUND.
Cornwall..... 5	Contributions to, 50, 109, 139, 176, 214
Smith, Rev. J. C., inducted to Belle-	229, 266, 298, 336
ville..... 263	FRENCH MISSION FUND.
Tanner, Rev. C. A., ordained and in-	Contributions to, 11, 50, 75, 109, 139, 177
ducted to Sherbrooke.....	214, 229, 266, 298, 336, 367
Yeomans, Rev. G. A., B.A., ordained	BURSARY FUND.
and inducted to Woolwich..... 295	Contributions to, 50, 75, 139, 177, 213,
Sieveright, Rev. J., inducted to	266, 298
Goderich..... 227	Professor Ferguson appointed..... 325

*News of our Church.—Continued.*

	PAGE		PAGE
<b>MISCELLANEOUS.</b>			
Annual Report of Juvenile Mission...	264	Our Juvenile Mission.....	102
An Unspoken Address, Dr. Jenkins...	268	Queen's College Endowment Meeting in Montreal.....	100
Arrival of Rev. Jas. Kidd, M.A.....	227	Resignation of Rev. F. Nicol, London.	5
Better than Stone or Marble.....	327	Return of Rev. F. Nicol.....	227
Contributions to St. Mark's, Montreal.	330	Rev. W. Johnston resumes preaching.	227
Lay Association, Annual Meeting....	74	Schedule System .....	5
Montreal Sabbath School Association, Annual Meeting.....	102	Statistical Report of Presbytery of Montreal .....	168
Morrin College, Quebec.....	294	Vacancies in Presbytery of London...	6

**Correspondence.**

	PAGE		PAGE
Canada Presbyterian Synod.....	267	Queen's University.....	11, 12
Church Service.....	336	Questions at Licensing and Ordaining Min- isters .....	363
Endowment of Queen's College, 76, 111,	139	Small Livings.....	112
French Mission.....	336	St. Mark's, Montreal.....	370
How should Christianity be Presented....	77	Synod Meeting.....	266
Letter from Dr. Spence.....	230	The Alumni of Queen's University.....	177
Norwich Station.....	53	Unsettlement of Ministers.....	14
Presbyterian Worship as Commonly Prac- tised .....	231	What the Ministers have done. ....	50

**Articles Communicated.**

	PAGE		PAGE
A few thoughts on Prayer and Praise in Public Worship.....	79	Fragments of History.....	140
Cardross Parish, Dumbartonshire.....	298	Lochiel.....	338
Church of Scotland in Scotland.....	113, 143	Lord Cecil, The Evangelist.....	178
Church of Scotland Psalm and Hymn Tune Book .....	337	Our Church Service.....	271, 373
Dignity of Labour.....	15	Scotch Paraphrases.....	268
Form of Process for Calling and Settling Ministers .....	341, 371	Scottish Hymnal.....	182
		Trip from Owen Sound to Bruce Mines...	301
		Visit to the Shanties.....	186
		Visit to the Bruce Mines.....	342

**Notices and Reviews.**

	PAGE		PAGE
A Book about Boys.....	54	The Flower and the Star; Stories for Chil- dren .....	54
Cast away in the Cold.....	54	The Poetical Works of Fitz Green Halleck	54
Errors of the Plymouth Brethren.....	306	The Scottish Hymnal.....	82
Isaiah with Notes, Critical and Practical..	54	Woodside and Seaside.....	54
Jesus of Nazareth, His Life and Teaching..	54		
The Church of Scotland Psalm and Hymn Tune Book.....	54		

**The Churches and their Missions.**

	PAGE		PAGE
<b>CHURCH OF SCOTLAND.</b>			
Bell, late Rev. J., Haddington.....	343	General Assembly.....	214, 233, 272, 306
Commission of Assembly and the Edu- cation Bill.....	145	Griffen, Rev. C., called to Trinity Church, Edinburgh.....	188
Earl of Stair, Lord High Commis- sioner.....	188	Lee, late Dr. R., Life of, being written by Mr. Story.....	189

*The Churches and their Missions.—Continued.*

	PAGE		PAGE
McLeod, Dr. N., Address on Missions to India.....	18, 55, 86, 114	Church of England in Canada.....	189, 130
Do. do. Nominated Moderator of Assembly.....	188	Clericals and the Conscriptio.....	277
Do. do. Barony Church....	25	Congregational Church in Canada	190, 220
McLeod, Rev. N., D.D., called to Park Church, Glasgow.....	188	Cumming, Dr. J., on the Ecumenical Council.....	344
<b>THE CHURCH IN THE LOWER PROVINCES.</b>		England.....	26
DeSable, P.E.I.....	189	French Bishops and the Ecumenical Council.....	276
Fredericton.....	189	Hyacinthe, Father.....	343, 347
Georgetown and Cardigan, P.E.I....	91	India, Letter from Rev. C. M. Grant..	190
New Glasgow, Soiree.....	91	Ireland.....	27
Opening of new St. Andrew's Church, Picton.....	92, 144	Italy.....	256
Portland, St. John, N.B.....	189	Materialism among French Masses...	277
St. Andrew's Church, Halifax.....	189	May Meetings.....	278
University of New Brunswick.....	254	Montreal United Meeting of Sabbath Schools.....	63
Wallace.....	91	New Zealand.....	27, 280
<b>OTHER CHURCHES.</b>		Moilec.....	277
Belgium.....	27	International Conferences and Religious Meetings.....	276
Bonar, Rev. J. B.....	92	Re-union of Old and New School Presbyterian Churches.....	255
British Columbia.....	145	Romish Clergy and the Elections...	276
Canada Presbyterian Church, 91, 189, 218, 255 275		Spain.....	256
		Wesleyan Conference.....	220, 310

**Articles Selected.**

	PAGE		PAGE
Cook, Rev. Henry, D.D., LL.D.,.....	311	Out of the Way.....	28
God's Fairy Book.....	349	Our Daily Bread.....	349, 375
Gossip at Paris—Miracle at Lourdes.....	348	Prayer Meetings.....	92, 317
Levelling up of Schools in Ireland....	93	School in the Forest.....	151
Master of Hardksbill.....	280, 317		

**Miscellaneous.**

	PAGE		PAGE
America.....	284	Miscellaneous Foreign Intelligence.....	285
Assumption of the Virgin.....	285	Sabbatarianism in Glasgow in the Olden Time.....	154
Candlish, Principal, on Reading of Sermons	319	"The Amen".....	155
Denominational and Secular Colleges....	64	The Ecumenical Council.....	286
Discussion on Union.....	158	The Pope and the French Emperor.....	285
Emerald Bow.....	160	The Question of Lights.....	285
Froude, on Education in England.....	156	Upper Canada College.....	63
Labour and Study.....	286	Voluntaryism and Endowment.....	287
Minutes of Westminster Assembly.....	319		

**Sabbath Readings.**

	PAGE		PAGE
"Be ye Saved".....	125	The Blind led in Strange Ways.....	221
Influence of a Holy Life.....	30		

**Poetry.**

	PAGE		PAGE
A Dream of Forgiveness.....	352	A Hymn or Psalm of Praise.....	192
A Hymn or Psalm of Prayer.....	96	The Great Photographer.....	320

# THE PRESBYTERIAN.

JANUARY, 1869.



FROM a paragraph in another column our readers will learn that on the 15th and 16th of last month an important meeting of the Board of Trustees of Queen's College was held at Toronto. The position of the College, especially as affected by the action of the Legislature of

Ontario in resolving to discontinue the usual annual grant of \$5000, was the subject of long and anxious deliberation. It is not easy for any one not immediately connected with the Institution to realize fully the gravity of the circumstances in which it is at present placed. We can well understand that when the Trustees came to face the subject they must have found themselves perplexed by the difficulties of the situation. In the painfully trying emergency, they are entitled to the sympathy of the whole Church, and we doubt not very many persons beyond the pale of the Church are looking with concern for the ultimate decision to which they must soon come.

It seems to have been accepted at the meeting, as a settled thing, that no more State aid is to be given to Queen's College or to any other Collegiate Institution which has a denominational connection and character. In this we think the Board was fully justified. Although the great questions involved received in general but scanty justice from those who took part in the discussion of them in the House of Assembly at Toronto, both last session and this, it is very evident from the tone of the debates and especially that of the more recent one, that the present House is in anything but a favourable mood for renewing the system of grants initiated twenty-five years ago by the Parliament of Canada. That a new House, elected upon this as a test question, would be more friendly is

improbable, when the strength and resources of the opposition which has been roused throughout the Province are taken into account. That there is much ignorance of the subject as to its real merits, much indifference respecting it, and a great deal of feeling which deserves no better name than prejudice or bigotry, and that a systematic, vigorous, and thorough agitation would accomplish wonders in changing this state of things, may be assumed as true. But no agitation would be attended with a measure of success worth speaking about, without a very extensive employment of agencies, a large expenditure of money, and the stirring up of bitter controversy and acrimonious strife dreadful to think of; and after all there would still remain an opposition widespread and active enough to render a renewal of the grants exceedingly problematical, precarious at the best, and always unsatisfactory to the recipients. For these reasons we do not see how the Board of Trustees could have entertained any other view than that the time for subsidising denominational Colleges has come to an end. In expressing ourselves thus we do not mean for a moment to justify the Government, that is, so far as this question is concerned, the Premier, Mr. Sandfield Macdonald. The action of the Government has been hasty, reckless, and wholly unwarranted. A policy which has existed for twenty-five years, which has the explicit sanction of statute law, and which has created a variety of important interests affecting the position of individuals, the standing of institutions, and the rights and privileges of large sections of the population, ought not to have been summarily brought to an end. A very feeble regard for the principles of British justice and the force of British precedent would have dictated something like a decent warning, would have continued the old policy at least during the life time of the present House.



Obliged, no doubt after careful consideration, to accept the situation, the issue which presented itself to the Board must have consisted of a choice between the discontinuance of the Arts Faculty and an appeal to the friends of the College to supply an annual revenue equal to the amount of the grant which has been withdrawn. A final resolution to adopt either course would have been a most serious step, the assumption of a responsibility from which the Trustees did well to shrink. And yet no other alternative occurs to us as practicable, if what at present are understood to be the distinctive features of a Faculty or Department in the constitution of a College, are to be preserved. It must be assumed that the Church will not consent to the disbanding of the Theological Department—on the contrary, there is a strong and growing feeling that it ought to be strengthened—and the discontinuance of the Arts Faculty would leave some funds to be disposed of for this purpose. If, therefore, any stoppage is to take place, it must be in the Department of Arts. Again, with regard to the other alternative, the amount required cannot be stated at less than \$5000 per annum, for the Treasurer's financial statements plainly show that since the Commercial Bank disaster, less than this will not suffice to make ends meet.

Now, let us consider what is implied in each of these alternatives. The first means the dismissal of five Professors; the reduction of the Institution to a mere theological school; the closing of an important department of public instruction, after it has reached the twenty-seventh year of its operations, after many a successful struggle has been made for its continuance, and after long lists of alumni and graduates have been formed in connection with it; it means, further, the dependence of the Church for the preliminary training of her candidates for the ministry upon other institutions over which she has no control and from which her views are not likely to receive much consideration: the loss of position and influence in the professional education of the country; and the propagation of a feeling already too much encouraged, that the Church is not holding her own. The second alternative implies an effort which, for magnitude, far exceeds anything the Church has ever attempted. It means the acquisition of a reliable annual revenue of \$5,000, or a capital fund amounting to something between \$80,000 and \$100,000, with an interim provision

to keep the Institution going until this endowment be raised.

Both alternatives are surrounded with such difficulties, and the adoption of either imposes such responsibilities, that we do not see how the Trustees could have acted otherwise than they have done, in resolving to apply for a *pro re nata* meeting of Synod, to be held on the earliest possible day, at which the whole subject may be fully discussed by the representatives of the Church. We also highly approve of the arrangement by which it is intended to appeal for advice to what may be called their constituency, that is, the membership of the Church, for it is a singular peculiarity of the corporation of Queen's College, that by its Royal Charter it is composed of all the communicants in the Church. As we understand the arrangement, an invitation is given to all the members of the Church, who may be so disposed, to meet at Kingston on the evening of the 6th instant, when an opportunity will be given to them to join in conference with the members of Synod as to the best course to be adopted by the Trustees. We hope the intelligence, zeal, and wealth of the Church will be largely represented on that occasion, and that the "assembled wisdom" will succeed in advising the Trustees to such action as will lead to the happiest results for both the Church and the College.

For ourselves we feel it to be a most difficult thing to give any definite recommendation. We recoil with alarm from even the partial disbanding of an institution which, in point of rank and reputation, compares favourably with any in the Dominion, which forms a most important part of our Church organisation, and to which we owe, under the Divine blessing, more than half our settled ministers: and therefore we say, if the College can be maintained on its present footing, by all means let a united and resolute effort be made to secure this. We have heard of some very liberal subscriptions having been volunteered with this object in view, and we are disposed to infer from this and other indications that if a dozen or so of our wealthiest members would see it to be their duty to guarantee one half or even one fourth of the amount required, all difficulties would disappear. The institution of a first rate Theological Hall, instead of the College as at present constituted, has some devoted advocates. This is certainly a project deserving of the fullest consideration, so far as the result

which seems to be particularly expected is concerned, namely, the attracting of a largely increased number of divinity

We cannot conceal the conviction that a Theological Hall, completely detached from a Faculty of Literature and Science, is a most hazardous experiment. We may import into it the most gifted men in the Church here or the Church in Scotland, but the effect of this in drawing students will amount to little, unless the Church can offer positions, in number and attractiveness, much above the average of those at present attainable. Looking at the state of our ecclesiastical field, the wonder is that the number of students for the ministry keeps up so well as it does, and we must say that those who enter College in that capacity are deserving of the highest credit, for nothing but the purest and most self-denying motives seem to be sufficient to account for their doing so.

The following questions embody suggestions that have proceeded from various quarters. We give them as matters for consideration, not as our own opinions.

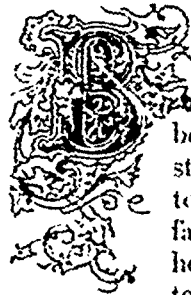
Cannot a portion of the Temporalities' Fund be made available, by a sufficient number of our strongest congregations voluntarily agreeing to provide the allowances which their ministers receive from it?

Is it impossible to unite the operations and resources of Morrin College, Quebec, and Queen's College, Kingston, with such additional help as it might be comparatively easy to obtain, in the sustentation of one strong Institution?

Might not some changes be made in the Charter of Queen's College, of such a nature as to induce the general public and even the government to assist in the support of it, without any great risk as to its character and efficiency?

If it shall be found impracticable to raise the means required to maintain the Institution on its present footing, can it not be more advantageously adapted to our special requirements, by being converted into a purely ecclesiastical establishment, with a minimum curriculum of say five years, and a staff of say four Professors, the general and theological studies being so arranged that they could be carried on to some extent simultaneously? A shorter period of training, and, in some branches, a lower standard of attainment, might have the effect of increasing rather than diminishing the number of students possessed of good natural ability; would probably lessen the number of those, some

times the most promising, who after a few years' preparatory study for the Church go off to other professions; and might supply us with ministers on the average well fitted for the work for which they are most required, while such as would be ambitious to extend their studies might have the opportunity of doing so.



By the exertions, physical and mental, of the Church Agent, a beginning has been made in collecting the statistics of the Church, which to some extent may represent fairly what she is doing, what her wants are, and the points to which attention should be directed with a view to remedy defects. Great credit is due to the committee of which Mr. Dobie was convener, for the admirable report it presented some years ago—admirable in many respects, for the care with which it was drawn up, and the ability which distinguished it—but very far from presenting a complete view of our position, not from any fault of the committee, but owing to causes altogether beyond its control. Setting aside the fact that there were very many congregations, and charges, which made no returns, or returns so imperfect that they were practically useless, there was, and still in many cases is, a serious hindrance to the work of so compiling statistics as to show the state of affairs at any given period with anything approaching to correctness. The very manner in which congregations are, and must continue to be formed, where a Church is living and growing, has a tendency to continue and to increase this hindrance year by year. Each congregation very naturally takes the period of the year in which it has been placed in working order, as the beginning of its own particular existence, and like the different children of the same family, each congregation holds its own birth-day, making up its accounts for the year, the day previous to that which commences another year of its existence. This is very natural, and it would be a very pleasant thing for congregations annually to commemorate the day which saw the good seed first planted amongst them, with every appliance for fostering and training it into a goodly tree. It would be a pleasant thing for congregations to meet, and looking back on the past see what "good things the Lord had done

for them." But as it would be a foolish thing for each of the partners of one firm to insist on the books being balanced at the close of each year of his age, so it is not the less foolish for congregations so closely bound together as ours should be, to have diverse financial years, rendering it impossible, to use a commercial phrase, to take stock and balance our books simultaneously. There is no doubt that at first some little trouble must be expected in changing the financial year, but the difficulty all lies in the first step. That once taken the rest becomes easy. This truth is so evident that it would almost seem unnecessary to insist upon it, and yet there appears to be a doubt and hesitation, and fear of making the change, as if by it some vital interest would be affected. The close of the civil year would seem to be a good time at which to close accounts. It occurs at a season—generally termed the dead season—when men have more leisure than at others, when the roads are in good order, when social gatherings of neighbours and friends are usually held, and when, if ever, congregational meetings are most likely to be numerously attended. These are a few of the considerations which might lead to the adoption of the last day of the civil year, as the period when it would be most desirable to close up accounts and present results to the congregation. But when to this is added the fact that unless some one definite time is fixed upon as "settling day" throughout the bounds of the Synod, no exact statistics can be obtained, it will we think be sufficient to convince the office bearers of each charge that the change, when necessary, should be made as speedily as possible. It may take a year or two to bring all the congregations to this point, but they must come to it sooner or later.

There are some office bearers who have an apparently invincible repugnance to send any information of what they are doing. Does it never occur to these gentlemen that there is no surer means to kill a congregation than to keep its members in ignorance of their shortcomings—for almost invariably the cause of the dumbness is the fear that a statement of the position of their charges would lead to unfavourable comparisons between them and others. So be it. It is surely better to get out of a difficulty even although in scrambling through you may get scratched and torn by the brambles, than to cower down in obscurity, die and make no sign. A little wholesome public opinion brought

to bear upon those who are wanting in duty to themselves and to the body with which they are connected is an excellent medicine. Like a shower bath, the shock may be a little severe at first, but it helps to brace up the system and give it increased vigour and vitality.

We trust that the next statistical report of our Church will be almost, if not quite complete, that we may see really what we are doing.

---

The following from the "Church of Scotland Record" will show, to some extent, what the parent Church is doing for us, her children here, and in our present circumstances ought to stir us up to do still more for ourselves:

"The largest share of the Committee's exertions, however, naturally falls to be expended on the DOMINION OF CANADA and BRITISH COLUMBIA, which at no distant day must be confederated with the Canadian Dominion. Throughout this vast territory the mission work of the Church is carried on by grants to Queen's College, Kingston, to encourage the theological training of a native ministry, by supplements to the salaries of ministers, by sending out and supporting missionaries, and frequently by aiding in the building of churches; and these operations in the Dominion of Canada (including the special efforts necessary to found the Mission in British Columbia, and to aid in building St. Andrew's Church, Victoria, Vancouver Island) have, during the past year, involved an expenditure of more than three thousand five hundred pounds."

---

The Sabbath School Committee have issued specimens of the scheme of lessons for 1869. The scheme is published at an exceedingly low rate, and the whole series has been so highly approved of that we need add nothing in its commendation. The Committee recommended the *Juvenile Presbyterian*, which they hope may be taken in all our schools. In its new form it presents a very attractive appearance, and we are glad to learn that the subscription list has increased to a very satisfactory extent. It might easily be doubled were teachers to use a little exertion.

---

We have been requested to state, that it was at Mr. Forbes' own special desire, that the connection between him and the congregations of Leeds and Inverness has been dissolved.

---

In this number will be found a portion of the admirable address on India, deliver-

ed before the General Assembly of the Church of Scotland by the Rev. Dr. Norman McLeod, which we have resolved to publish in full.

On page 28, will be found a Circular from the Secretary of the Widows' Fund, which was sent too late for insertion in its proper place.

## News of our Church.

### SCHEDULE SYSTEM.

The following circular has been issued by the Church agent.

MORRISBURGH, 25TH DECEMBER, 1898.

DEAR SIR:

In compliance with a recommendation of the Synod, the Temporalities' Board have instructed me to supply all Congregations with printed schedules, designed to facilitate the collection of funds for the several schemes of the Church, by the introduction of a uniform and systematic agency. I now, therefore, send to your address, so many schedules as judging from the statistics of 1866—may be necessary for your congregation. You will also receive an account book arranged in convenient form for the use of your Congregational Treasurer. Both are sent to you free of charge, and a further supply of either may be had, *gratis*, on application.

The plan which it is proposed to introduce has for some years been acted upon in many of the parishes of Scotland, with results, in every case it is believed, satisfactory. In those Congregations of our own Church also, that have tested the system, the schedules have proved to be a valuable auxiliary.

The advantages of this method compared with that of Sabbath-day collections in Church are so manifest that it is not thought necessary to enlarge on them. Confidently hoping that each Congregation will for itself make fair trial of it, and, committing the issue to Him whom we profess to serve, and who alone "giveth the increase," we respectfully submit the following suggestions—based on the experience of others—for the guidance of such as may be induced to adopt the plan for the first time:—

(1). It is proposed that each family be furnished with a schedule, and be requested to place in the several columns the sums which they wish to contribute to the different schemes of the Church, or the whole sum which they may choose to give for all the schemes—leaving the Session or Committee to make the appropriation, as the case may be.

(2). There is implied a division of the Congregation into districts, and the appointment of collectors for each, whose duty it will be to call upon the subscribers at stated times for the sums they have been pleased to name.

(3). The greatest possible freedom must be conceded to each subscriber, to give *what, when and how* he pleases—without any interference on the part of collectors, who are mere receivers of the bounty.

(4). It is to be understood that no *pledge* whatever is given by any subscriber beyond his honest intention at the time to pay the sum

subscribed annually. Should he from any reason whatever see cause to change his intention, he must be left at liberty to increase, diminish, or withdraw his subscription, but he will be expected to notify the Treasurer of any such change.

I remain, Dear Sir, your obedient servant,

JAMES CROIL,

Sec. Temporalities' Board.

PRESBYTERY OF GLENGARY.—The induction of the Rev. Neil McNish, M.A. and B.D., as Assistant and Successor to the Rev. H. Urquhart, D.D., took place at Cornwall, on the 25th of November. The Rev. J. S. Mullan of Osnabruck, presided, and preached an excellent sermon from 2 Cor. 5: 20. The Rev. T. McPherson addressed the young minister in affectionate and suitable terms; and the Rev. Alex. McKay addressed the people, urging the strong claims of their aged pastor in the continuation of their esteem and considerate regard, on account of his long and faithful services among them, and because of his valuable services to his Church and country: also pointing out their duties to their new minister, to one another, to their venerable Church, and their duties to the Church in general.

The settlement was most harmonious: and all concerned were manifestly pleased. There was a large and respectable attendance, with a good sprinkling from other churches. It is fondly hoped that this congregation, that has had the services of the Rev. Dr. Urquhart for upwards of forty years, and among whom "uninterrupted peace" reigned for so long a period, shall yet prosper more and more.

Arrangements were also made for holding Missionary meetings, during the month of Jan., in all the congregations within the bounds of the Presbytery, in order to stir up a missionary spirit, and likewise to secure means to meet the responsibilities of the Presbytery for past missionary work.

A minute was also recorded in the Records of Presbytery, testifying to the worth of the late F. B. McLennan, long representative Elder from the congregation of Williamstown, Glengary.

PRESBYTERY OF LONDON.—A *pro re nata* meeting was held on the 4th November, to consider the application of the Rev. F. Nicol to be released from the pastoral charge of the congregation of London. Mr. Nicol stated that his reason for making this application was failing health, for which his physician has recommended a residence at the sea side, and he has obtained an appointment from the Church of Scotland to do missionary duty on the coast of New Brunswick, which would afford the desired change. After due consideration and an expression of sympathy with Mr. Nicol and re-

gret at the prospect of losing his services, it was agreed to cite the congregation on Sabbath first, to compare before the Presbytery on the 18th inst. to which duty Mr. Gordon was appointed. The Presbytery then adjourned to meet on the 18th inst., which day the Presbytery met according to adjournment. Mr. Gordon reported that he had duly cited the congregation of London. Messrs Cowan, Leslie and Hume compared on behalf of the congregation, and stated that they esteemed Mr. Nichol highly, but being satisfied that he had good reasons for pursuing his present course, they would offer no opposition. The deputation also acknowledged the deep obligations the congregation of London were under to Mr. Nichol for the aid he has procured for their Church—testified to his diligence and zeal as pastor, and assured him that the congregation would cherish grateful memories of his residence among them, and that it was their earnest prayer that a gracious Providence would restore him to health and bless his labours in other fields, Mr. Nichol adhering to his application. It was unanimously agreed to, that the pastoral relation between the Rev. Mr. Nichol and the congregation of London be dissolved, that a certificate of full ministerial standing be granted to Mr. Nichol with an expression of the high esteem in which he is held by the members of this Presbytery and their appreciation of the valuable services rendered by him to the Church during the last ten years. Dr. George and the Rev. Mr. Bell were appointed to draft the certificate and report at the next ordinary meeting.

Arrangements were then made for supplying the pulpit of St. James' Church until next regular meeting. The Rev. J. Rennie was appointed to preach on the 29th of November, and declare the Church vacant. In the evening of the same day the Presbytery of London again met, having been previously called by circular letters.

1. To take into consideration the application of the Rev. M. McNish to be transferred to the Presbytery of Glengary, which was granted.

2. The application of the Rev. R. Stevenson for Presbyterial certificate which was granted in so far as the Presbytery could testify.

3. To make arrangements for the holding of missionary meetings during the winter. Mr. Gordon submitted a programme that he had drawn up by request. This was approved by those present, but its adoption was deferred until the regular meeting on the 3rd of January when the attendance would be larger.

VACANCIES IN THE PRESBYTERY OF LONDON, ONTARIO.—We beg to direct the immediate attention of ministers and probationers to East Williams, London, Kippen, and Norwich. These charges require clergymen of great energy, popular talents, a thorough missionary spirit, and unqualified devotion to the Church. In Williams there is a glebe, on which is erected a large and handsome brick Manse, that had never been finished, but has lately been thoroughly completed, and elegantly painted and prepared, through the efforts of the Rev. J. M. Macleod, now of Glencor, who has contributed \$460 towards the expenses. There is

now no debt on the Church property. Williams is a good field for a Gaelic-speaking minister. London, on the other hand, offers special inducements to a hard working and popular preacher while Kippen and Norwich are very promising fields of usefulness. We sincerely hope to see the above charges soon filled by faithful and able ministers.

LONDON, ONT.—We regret to learn that the Rev. Francis Nicol has resigned his pastorate, and accepted an appointment from the Colonial Committee to Miramichi, New Brunswick. In his removal from the bounds of the Synod, our Church has suffered a heavy loss. We cannot afford to lose men of his great and varied attainments, fine Christian character, and genial disposition. As the convener and vice-convener of the Synod's examination committee for several years past, and specially as convener of the committee on Hymnology, he has rendered signal service to the Church at large, while his faithful and efficient discharge of his ministerial duties proper in the face of no inconsiderable discouragements, has been the means of recovering to some extent the ground which the Kirk lost in 1844, in the metropolis of the West. It is to be hoped so important a point shall not be long vacant.

GOEDERICH.—It is always pleasant to record instances of the liberality of congregations to their ministers. It was only lately that the people of Goederich thus distinguished themselves: and now again a section of that congregation residing in Colborne, have been evincing their appreciation of their new minister's useful services. On the first day of sleighing, a few of them waited upon Mr. Camelon, and presented him with a handsome cutter, although they had borne their share in the procuring of the gifts formerly bestowed.

WOOLWICH.—As will be seen by the obituary notice in other columns, this congregation has been thrown into affliction by the sudden death of their much beloved and revered pastor. Although not possessed of great intellectual strength, Mr. Thom was a man of considerable acquirements; perhaps none of our ministers had laid up in store so large a stock of quaint and curious scraps of knowledge; and this, together with his childlike simplicity, transparency of character and unaffected piety, gave him great influence over his flock, who now mourn over his loss with a sincerity that is touching to witness. How much they were attached to him was shown in 1864, when Mr. Thom requested and obtained leave of the Synod to retire from the active duties of the ministry. The people on hearing of this declared intention immediately waited upon him and requested him to reconsider it, saying that they would be satisfied with such services as he could render them, but that they would in no case consent to his giving up the charge altogether. This was a touching tribute of their appreciation of his excellence, especially at a time when there is a shameful impatience in the Church to shelve old ministers, and he was so affected by it that he withdrew his intended resignation, and resolved to die in harness. It may be safely said that from that date his ministry was signally blessed, the

bonds which united him to the people having become closer than ever. It is to be hoped they shall soon obtain a worthy successor. According to the latest statistics there are about forty families connected with the Church, and seventy communicants on the roll; but their numerical strength does not indicate their real strength, as they are mostly wealthy farmers in the very garden of Canada, who can easily salary a minister without materially affecting their own comfort. There is a comfortable stone manse and a small glebe belonging to the congregation. Probably a new minister of greater bodily vigour than Mr. Thom, would be able to find some outlying station, which might be connected with Winterbourne, and thus a larger sphere of activity would be opened up. With a somewhat larger congregation, there could be no more desirable a spot for a minister with rural tastes than Woolwich.

**ST. GABRIEL CHURCH YOUNG MEN'S CHRISTIAN ASSOCIATION.**—On the 10th ulto., the first annual Soiree of the Young Men's Christian Association in connection with St. Gabriel Church was held in the Canadian Institute. The Rev. Mr. Campbell, Minister of St. Gabriel Church, occupied the chair, and in opening delivered an address expressing his gratification at the progress already made by the Association, but explaining that it need not be confined to the young unmarried men, as seemed to be the case, doubtless through misapprehension. The address was of a cheering nature, as he believed a marked progress had been made during the past year in the affairs of the congregation.

Mr. Thom, Secretary, read the annual report, which shows that the Association began in February last with twenty members and that seven had joined during the year. The present number is twenty-five, one member having died and another resigned. Since the opening 17 meetings had been held, essays had been read by members and debates taken place. Two lectures had been delivered, one by Rev. J. M. Gibson, and the other by Dr. Bell. The Treasurer's report was very satisfactory, showing a balance in hand.

The Rev. Dr. Jenkins congratulated the members of the congregation present at the great contrast which could be seen in the state of St. Gabriel Church from that which he remembered three years ago, when he and Dr. Matheson had opened it, after its restoration. He delivered, after some further preliminary remarks, a very earnest address to the young men on the necessity for reading works of a high character, and for storing their minds with useful information, instead of destroying their intellect, and losing their time, in the perusal of frivolous writings. He exhorted them to study as well as to read, so as to strengthen their minds. The want of this he held to be one of the great evils of the present day. The address was listened to with marked attention.

Mr. Robinson, Mr. Hagar, Mr. Barret, and members of the Association gave music, recitations, and readings, which appeared to be highly appreciated by the audience.

**ST. GABRIEL SUNDAY SCHOOL.**—The 3rd annual soiree of the Sunday School, came off in the Mechanics' Hall on 22nd December, and was largely attended by teachers, scholars and friends of the school. An excellent tea was served out to them, and, it having been despatched, the intellectual enjoyment of the evening commenced. The chair was taken by the Superintendent of the school, Mr. McPhail. After singing, the chairman gave a brief but nevertheless comprehensive address on the utility of Sabbath Schools, the necessity of such institutions for the rising youth, and the duty of supporting them binding on all Christians. He then called upon the Secretary to read the annual report.

Mr. Jas. Thom read the annual report, which showed that the school had had a decided increase in the average attendance, and in other respects there had been an improvement on previous years. The average attendance each Sunday had been 88, with a number on the roll of 121. The school was closed during the months of July and August, and on its opening again the managers had to report considerable additions to the library, which now contained 176 volumes, of which about 40 were distributed every fortnight, the girls being supplied one week and the boys the next. The plan of Sunday school lessons adopted is that of the Edinburgh Sunday School Union. Bateman's collection of Hymns was substituted at the re-opening of the school for the Montreal selection previously used, which from the increased interest felt in the exercise of singing by the scholars, manifests an appreciation of the change. The number of young persons attending the Bible class heretofore conducted by Rev. Mr. Campbell, and now divided into two sections—a male and female division—under the management of Rev. Mr. and Mrs. Campbell has considerably increased during the past year. The receipts of the past year have been \$68.39, and disbursements \$37.44, leaving a balance on hand of \$31.95, against which however have to be placed accounts for magazines, etc., and amounting to \$49.19, showing a deficit of \$17.24 for the past year. The missionary subscriptions of the children up to the 31st Oct. amount to \$31.90, being an increase of \$1.10 on those of the previous year. Of this \$20 has been sent to the support of the little Indian girl, Maggie Campbell, leaving a balance of \$11.90 to be voted away by the children this evening. The teachers desire, whilst, in humble dependence on God's Holy Spirit they seek to impart to the children a knowledge of God's Word, that God would cause the light of his countenance to shine upon them and bless their efforts to promote his glory by establishing the work of their hands.

Rev. Mr. FRAZER congratulated the teachers and scholars on the excellent report, which was in every respect a great improvement on that of the previous year, and hoped that the scholars had made a year's progress nearer heaven.

The children then sang, "Children's Hosanna," after which the Rev. Dr. Irvine addressed them.

Rev. Dr. IRVINE spoke of Sabbath Schools as the nurseries in which were reared those who were afterwards to be the pillars of the Church.

He said that Sabbath Schools had been most successful instrumentalities in God's hands for the conversion of souls. He urged upon the children the advisability of attending to and profiting by the instruction given them by their teachers, telling them that when they grew up they would look back with great pleasure and satisfaction on the happy times they had spent in the Sabbath School. He exhorted the teachers to persevere in their labour of love, assuring them that their labours should not be in vain. Great attention was paid to his address, and being illustrated by anecdotes, it was very interesting.

Rev. ROBERT CAMPBELL exemplified the manner of teaching a Concert Class of seven girls and seven boys. The audience seemed very much interested in this portion of the exercises.

Rev. ANDREW PATON said he was sure that the children had spent a very pleasant time this evening. He was glad to see so many Sabbath School scholars, the bone and sinew of a Church. He said that if Christ had not come about this time, 1800 years since, they would not have been so favourably situated. He would like them in the midst of their happiness to think of those who were not half so well off as themselves, and to prize the privileges they enjoyed, for which they ought to thank God and his servants their minister and teachers. To the oldest members of the school—the teachers—he would say, act kindly and think kindly of those of similar institutions to your own, though they be not of the same church, for they all have one common object in view.

Dr. BELL then exhibited some magic lantern pictures, which had been kindly lent to the school by Mr. D. Ross, of View Mount. The children were highly gratified with the views.

Between the speaking and other exercises the scholars sang several hymns, and the choir, two pieces, under the leadership of Mr. Robinson.

A Bazaar was held in the afternoon and was very successful.

#### NOVA SCOTIA.

We take the following from the Nova Scotia Record :

The Rev. Messrs. Anderson and McGregor—the deputation from the Presbytery of Pictou appointed to visit our congregations in Cape Breton—returned from their labours in the early part of October, after spending three or four weeks in ministering, along with our missionaries, to the large congregations that assembled on occasion of the dispensation of the Lord's Supper.

Our newly arrived Missionaries, the Rev. Messrs. Campbell and McDonald, are fulfilling their appointments with much acceptance to the people of our vacant congregations in Pictou Presbytery. The Rev. Mr. Fogo is doing good work in supplying Truro and adjoining stations.

We learn that the congregation of Newcastle, Miramichi, N.B., have resolved to call the Rev. W. McMillan of Saltsprings, N.S. A unanimous call, coming from such a congregation, ministered to by the late Dr. Henderson for a quarter of a century, must be very gratifying to Mr. McMillan, showing, as it does, an appreciation of his worth beyond the immediate sphere of his

labours; and should he decline the invitation it must be at a sacrifice of personal considerations, the emoluments of the Newcastle charge being, we are given to understand, nearly double his present.

ST. ANDREW'S CHURCH, HALIFAX.—We understand that the Rev. Chas. M. Grant, B.D., intimated to his congregation of St. Andrew's, Halifax, on the 18th of October, that he intended to resign his charge into the hands of the Presbytery, and offer himself to the Foreign Mission of the Church of Scotland in India. This will cripple us in the city of Halifax, and to the congregation of St. Andrew's it will at first be felt as a great discouragement. But still no Christian can hear the intelligence without rejoicing. What field so wide, and with such demands on the British Churches as India! And it is cheering to any one, having in him a spark of Christian chivalry, to see, not only untried men, fresh from our Divinity Halls offering themselves for the work, but men also in good positions in the Church already—men who are ready to cut assunder the ties that bind them to attached and growing congregations, because they hear Christ saying: "I would have thee fight on one of the high places of the field." Mr. Grant has done much during the two years he was minister of St. Andrew's. He took it when heavily in debt, (over £1100) with a balance against it in the Bank, with falling numbers and prestige. He leaves it entirely out of debt (and no other Presbyterian Church in the city is so), with a balance to its credit at the bank, with an increased eldership and communion roll, and every quarter some additions were being made to its adherents. Let not the congregation lose heart, nor give their pastor to Christ's work grudgingly. They will then be blessed in giving him as he will be blessed in giving himself.

#### IN MEMORIAM.

EXTRACT FROM ADDRESS DELIVERED BY REV. DR. MATHIESON, AT FUNERAL OF LATE WILLIAM DOW, ESQUIRE, ON 10TH DECEMBER.

It hath pleased Almighty God in his providence to remove from the labours and sufferings of this sinful world our beloved brother, we humbly hope, through the mercy of the Divine Redeemer, to be a partaker of the inheritance of the saints in heaven. His soul has returned to God who gave it. The body we are assembled to commit to the tomb—to consign "dust to dust, ashes to ashes," but not without the assured hope, that that body, whatsoever be the forms it may assume, in the process of dissolution, and however insensible it may now be to our sympathy, shall hear the voice of the Son of God, shall rise from its bed of dust, and in the flesh "shall see God." In such a solemn hour as this, it is natural to express regret for the departure of one who was endeared to us by his personal excellencies, and the breaking up of the intimacy which bound him in love and friendship to many of us. The sorrow which fills so many hearts testifies not only to the esteem in which our lamented friend and brother was held, but also indicates that the stroke has come home to their own bosoms, and individually they feel as if one of the members of their



own family was carried away into the land of darkness and shadow of death.

It has been customary with the people of many nations on such mournful occasions as this to advert to the leading incidents in the life of the deceased and pass encomiums on the distinguishing features of character. Were I to follow this practice—if the unbroken friendship of upwards of forty years was to speak, it would tell of the sincerity of his attachments, the honour of his engagements, the confidence to be reposed in his word. Of a highly sensitive temperament, the ardour and tenderness of his affections were to overflowing—full, generous, and kind when once his judgment was convinced; his benefactions were many, unostentatious and liberal. Naturally silent and reserved, he made no pretentious display of his faith, but his devout look in prayer and the warm grasp of his hand when Jesus and his love were the themes, betrayed the feelings of a believing heart. The last days of his life were peaceful, calm, and resigned to the will of his Heavenly Father, and so ardent were his desires to depart that he might “be with Christ, which is far better,” as almost to border on impatience, while the firm faith and trust manifested in his last moments were refreshing to the spirits of those who surrounded his bed. Few, I am persuaded, who knew him, on reviewing their past intercourse, who are not now ready to take up the Lamentation of David for his friend and say, “I am distressed for thee, my brother! Very pleasant hast thou been unto me.” And were the deceased now to rise up and address you, we might believe the language of his love and friendship for you would be expressed in the words of the Saviour of men: “O that you were wise, that you would give heed to the things of your peace before they be for ever hid from your eyes.” But we come not to speak of the dead but to the living; we come not to eulogise departed worth, but to commit to the silent grave the ashes of our friend and brother, and to listen for a moment to the solemn and important lessons taught us from the lips of death. It teaches heavenly wisdom, silently indeed, but more persuasively than the most thrilling eloquence from the living tongue. It teaches most impressively the vanity of all earthly objects of delight by exhibiting them in the loneliness, in the unbroken silence and presence of the grave. Look as it were into the coffin of your lamented friend, justly esteemed for all that was honourable, affectionate and kind! And what is it that now remains of him? A heap of dust, insensible to your love and unaffected by the removal from him of all that ever attracted his regard, or engaged his pursuit, surviving only in the memory of his friends!—memories which advancing time will insensibly but rapidly efface. Ah, what a lesson of human frailty! How mournfully are we now reminded of the vanity of all earthly expectations! How impressively are we taught that nothing can avert the shaft of death, and that our fondest wishes and most zealous offices of kindness cannot prevent those whom we love from going down into the grave!

O then, brethren! I speak to you as reasonable men, judge ye what I say. How ought

you to appreciate the important privileges which the gospel provides for promoting your everlasting happiness. How ought you to value the time given you to work out your salvation! Let the lesson now given you by the dead, be deeply engraven on your hearts! Let not the reliques of your much loved friend be laid in the dust without admonishing you of your duty and your destiny! I speak to you, as the professed followers of Christ Jesus, and I adjure you by the love which his death displays, to live in the habitual practice of those duties to which the love of Christ constrains. O let this love now influence your hearts, and as you perform the last solemn rites to your departed friend, let it reveal to your faith the Saviour of men standing by and saying, “Whosoever liveth and believeth shall never see death. Yea, though he were dead, yet shall he live.”

At the manse, Woolwich, on Saturday the 28th of November, the Rev. James Thom, the greatly beloved Pastor of St. Andrew's Church, Woolwich, in the 71st year of his age.

Mr. Thom was a native of the parish of Carnwath, Lanarkshire. He evinced a strong desire, even in childhood, to devote himself to Christ in the ministry of the gospel, and would not be dissuaded from it, though some of his friends did not encourage him. At the age of twelve years he went to the University of Glasgow that he might prepare himself for his future work.

Perhaps there is nothing more beautiful spiritually than the prayerfulness of the “babe in Christ” in the early morning of life. At the tender age referred to, when our departed friend was accustomed to seek communion with God in secret prayer, the moors in the vicinity of his dwelling, afforded him a closet where he was wont to pour out his soul to his father in heaven.

After finishing his collegiate course at Edinburgh and Glasgow, Mr. Thom was licensed to preach the gospel in the year 1827 by the Presbytery of Peebles. Subsequently and before this, he, like many other young men in similar circumstances, earned a livelihood by instructing youth. He taught for some time in the High School of Hamilton. He officiated for some time in a chapel in the midst of the great mining district around Carnwath. Having come to America in the year 1833, he laboured for four years in the State of New York, but not finding the work congenial to him there he removed to Canada in 1843, and after serving as a missionary for some time in the Presbytery of Montreal, was in the year 1844 settled as Minister of the Scottish Congregation, Three Rivers, Lower Canada, where he remained till the year 1854, when he was inducted by the Presbytery of Hamilton into the pastoral charge of the Congregation of St. Andrew's Church, Woolwich, Canada West.

Our dear friend who has been taken to his reward, afforded a fine illustration of the words of the inspired wise man: “The path of the just is as the shining light that shineth more and more unto the perfect day.” He improved mentally and spiritually to the last. He evinced



ced none of the garrulousness and weakness that are sometimes charged to old age. On the contrary, during the last years of his life, he advanced strikingly in vigour of mind and in the graces of the Christian character. He afforded to loving Christian friends a beautiful example of the truth of the Psalmist's words: "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age: they shall be fat and flourishing."

This much loved Pastor died after a short and severe inflammatory illness of four days. He was honourably interred by a loving people, who, to evince a mark of affection and esteem, carried him from the manse to the Church burying ground—a distance of about half a mile. A large concourse of persons on foot and in carriages formed the funeral procession, which took place on Monday the 30th of November. He has left a widow and one son, who is a doctor of medicine, to mourn a loss that to them is irreparable.

The Rev. George Macdonnell, of Fergus, in accordance with the wishes of the family and congregation of the late revered husband, father and pastor, conducted Divine Service at Woolwich, on the Lord's Day following, the 6th of December, and preached a funeral sermon from Proverbs x 7: "The memory of the just is blessed," to an overflowing audience.

Died on the 16th November, at his residence, Township of Sydenham, County of Grey, Ontario, in the seventy-third year of his age, William Lang, M.D., L.R.C.P.S.

The deceased was born in the Town of Hamilton, Lanarkshire, Scotland, in 1796, studied for the medical profession in the University of Edinburgh, and graduated in 1817. His first situation was on H. M. ship-of-war, Duke of York, of which he was Surgeon for nine years. Having retired from the navy, Dr. Lang practiced for four years in the Parish of Ruthwell, Dumfries-shire.

In the year 1831, he emigrated to Canada, and settled in Toronto, where he had an extensive practice. During the spring of '43 he removed to the County of Grey, then, almost an unbroken wilderness.

The deceased was a warm adherent of the Church of Scotland, and while he lived in Toronto was connected with St. Andrew's Church. For many years after his removal to Sydenham, he had not the privilege of enjoying the means of grace in connexion with the Church of his fathers. This he felt deeply: and he was not of those who resign themselves to such a condition without an effort. He tried in conjunction with some well-wishers to the Kirk, to unfurl its banners in Owen Sound; this movement failed at that time, but not through any fault of his. Determined not to be baffled in his efforts to help his Church and himself, along with a few others he inaugurated the movement, which has resulted in the founding of the congregation of Leith and Johnstone, of which he was a devoted and liberal member. A short time before his death he expressed

his great satisfaction that the congregation was free from debt, and prosperous.

As frequently as the demands of his extensive practice would permit he occupied his place in the House of God, an interested and earnest worshipper. For eight or nine months previously to his death, he knew not at what hour he might be called hence, from the peculiar nature of his disease; yet through his long and painful illness he manifested the calmness and resignation of a Christian. He died a firm believer in the forgiveness of sins and a complete salvation through Jesus Christ. The congregation to which he belonged will long remember his earnest vigour and never-failing liberality.

#### QUEEN'S COLLEGE.

MEETING OF TRUSTEES.—A meeting of the Board of Trustees was convened at the College on the 15th ult. The business for which it was called was the consideration of the position of the College, especially as affected by the recent action of the Legislature of Ontario, in discontinuing the annual grant of \$5000. The subject was very fully and anxiously discussed in all its bearings, as may be inferred from the fact that the Board did not close its session until the afternoon of the following day. Two things appeared indisputable—first, that no legislative assistance is hereafter to be obtained so long as the College remains under denominational control, and second, that the continuance of the Faculty of Arts is impossible unless from some reliable source or sources a sum equal to the amount of the grant, that is \$5000, be procurable annually. Should no new source of revenue become available the reduction of the establishment to a Theological seminary cannot be avoided. This, however, would be a radical change in the character of the Institution, affecting many important interests both public and private, and as the College was founded by the Church and the corporation of the College includes in its membership all communicants belonging to the Church, the Board felt that it would not be justified in taking any procedure in that direction, without consulting the corporation, the rearrangement of whose affairs it holds only in trust. The members of the corporation at large may see cause to advise a different course. The Moderator of Synod was accordingly requested to summon, and he has without delay summoned a *pro re nata* meeting of Synod to be held in St. Andrew's Church, Kingston, on Wednesday, 6th January, at seven o'clock p.m., for the consideration of the whole subject. The Board also resolved to meet in the same place on the same day at half past six o'clock p.m., and to invite members of the Church to meet at the same time. It is expected that the Synod will accord to members of the Church, complying with the invitation of the Board, though they may not be members of Synod, the privilege of expressing their opinions, this being considered the most practicable way of getting at the mind of the corporation generally.

DONATIONS TO THE LIBRARY.—Alex. Buntin, Esq, Montreal, copy of the English Encyclopædia, consisting of twelve large quarto

volumes handsomely bound in half mor.; John Rankin, Esq., Montreal, Quarterly Review, thirty-seven vols., with a former donation completing the set in the Library; the Dominion Government, seven vols.

LEITCH MEMORIAL FUND.—A few members of Synod \$8; Tossorontio Congregation \$5; Spencerville Congregation, \$4; Whitby Congregation, \$8; Williamstown Congregation, \$10. Further contributions are solicited to defray a small debt of about \$90.

QUEEN'S COLLEGE MISSIONARY ASSOCIATION.—At the regular annual meeting of the Queen's College Missionary Association, the following officers were elected:—President, David P. Niven, B.A.; Vice-President, Joseph S. Eakin, B.A.; Corresponding Secretary, Robert Campbell, B.A.; Recording Secretary, Peter S. Livingston; Librarian, James Gray; Treasurer, Joseph Gaudier; Executive Committee, Charles Doudiet, James Carraichael, John C. Cattanach, B.A., Peter Macgregor, B.A., Dr. Saunders, and Dr. Nesbit.

MONTREAL PRESBYTERY'S MISSIONARY MEETINGS, 1869.

1st Group.

Lachine, on Monday, 1st February, at 7½ p.m.  
St. Andrew's and St. Paul's, Montreal, on Tuesday, 2nd February, at 7½ p.m.

Laprairie, on Wednesday, 3rd February, at 2 p.m.

St. Gabriel's, on Wednesday, 3rd February, at 7½ p.m.

St. Matthew's, on Thursday, 4th February, at 7½ p.m.

Deputation.—Mr. Ross (Dundee,) Mr. Ross (Chatham,) and Mr. J. L. Morris.

2nd Group.

Hemmingford, on Monday, 25th January, at 7½ p.m.

Russeltown Flats, on Tuesday, 26th January, at 7½ p.m.

Georgetown, on Wednesday, 27th January, at 7½ p.m.

Beechridge, on Thursday, 28th January, at 7½ p.m.

Deputation.—Dr. Jenkins, Mr. Fraser, and Mr. McPherson.

3rd Group.

Huntingdon, on Monday, 25th January, at 7½ p.m.

Dundee, on Tuesday, 26th January, at 7½ p.m.

Elgin, on Wednesday, 27th January, at 10 a.m.

Athelstane, on Wednesday, 27th January, at 7½ p.m.

Oranstown, on Thursday, 28th January, at 7½ p.m.

Deputation.—Rev. Mr. Campbell and Mr. Anderson.

4th Group.

St. Louis, on Tuesday, 9th February, at 11 p.m.

Beauharnois, on Tuesday, 9th February, at 7½ p.m.

Chateauguay, on Wednesday, 10th February, at 11 a.m.

Deputation.—Mr. Lochand, and Mr. Fraser.

5th Group.

Clatham and Grenville.

Deputation.—Dr. Jenkins, and Mr. D. Ross, Montreal.

MEETINGS OF PRESBYTERIES.—The following Presbyteries will meet at the times and places severally mentioned, during this month:

Owen Sound, at Paisley, on Tuesday, the 5th.

London, at London, on Wednesday, the 6th.

Perth, at Perth, on Tuesday, the 12th.

Renfrew, at Arnprior, on Tuesday, the 12th.

Toronto, at Toronto, on Tuesday, the 19th.

HOME MISSION FUND.

St. Andrew's, Montreal, per Mr. Jas. Burns.....	\$155.00
L'Original, per Rev. George D. Ferguson.....	20.00
Lochiel, per Rev. Alexander McKay.....	8.00
Dorchester, per Rev. James Gordon.....	25.00
Ramsay, per Rev. John Gordon.....	37.13
Lochiel and Dalhousie, per Rev. Alex. McKay.....	25.00
Arnprior, per Mr. A. Garrioch.....	8.33
Smith's Falls, per Rev. Solomon Mylne.....	32.00
Onsbruck, per Rev. J. H. Mullan.....	22.32
Westmeath, per Rev. Hugh Cameron.....	7.55
Priceville, (additional) per Rev. D. Fraser.....	4.70
Gwillimbury and Innisfil, per Rev. W. McKee.....	7.00
Tossorontio, per Rev. Alex. McLennan.....	25.00
Clifton, per Rev. George Bell.....	50.00
Mrs. Machar, Kingston.....	10.00
King, per Rev. John Tawse.....	11.50
Galt, per Rev. J. B. Muir.....	20.00
Thorah, per Rev. David Watson.....	40.00

JAMES CHOLL, Treasurer.

Morrisburgh, 19th December, 1868.

FRENCH MISSION FUND.

Smith's Falls, per the Rev. Solomon Mylne.....	\$20 00
Martintown, " J. H. Burnet.....	10 00
L'Original and Hawkesbury, per Rev. G. D. Ferguson.....	11 00

\$41.00

ARCH. FERGUSON, Treasurer.

Montreal, 21st December, 1868.

Correspondence.

QUEEN'S UNIVERSITY.

(To the Editor of the Presbyterian.)



R. EDITOR,—The withdrawal by the Ontario Legislature of the grants to Denominational Colleges, and the necessity felt by the Trustees of our own University for calling a special meeting of Synod in order to decide the question of maintaining the College in

its present efficiency, will of course be made known to our Church through the columns of the *Presbyterian*. While fully convinced that both the Trustees and the Synod are earnestly desirous of taking the best possible course as regards this perplexing question, I cannot but express an earnest hope, that the adherents of our Church throughout the Dominion will make a vigorous and united effort to provide them immediately with the means of carrying on the College without any dimi-

ution of its present equipment, till the arrival of the time—I am persuaded not far distant—when the enlightened feeling of the country shall constrain the Legislature either to renew the former grants, or itself to assume, together with the control of the Faculty of Arts, the responsibility of maintaining it in the efficiency which has hitherto characterised its teaching.

Apart from the interest which we feel in the University which has been the cherished nursling and hopeful stay of our Church, few, I hope, of your readers require to be convinced that the idea of making one single University suffice for the needs of the wide province of Ontario is assuredly illiberal; that what our young country at present requires is diffused education within the reach of many, not concentrated and highly stimulated education for the few; that to close the doors of a University in efficient working order, would be to diminish in a certain ratio, the amount of University education throughout the Dominion.

It is *something*, in our new country, for an institution to have had a *history* of more than a quarter of a century; to have done good service to the State in educating hundreds for useful and responsible position; to have sent its students to distinguish themselves in the academic arenas of our mother country; above all, to have trained so many able and laborious ministers for the pulpits of our own Church. All these claims Queen's College possesses, with the additional one of having been established and carried on through many an adverse fortune, at the cost of incalculable thought, anxiety and toil, by some of the best and wisest Fathers of our Church, whose legacy it may be considered to be, to their successors.

Let us, then, as Churchmen and patriots, put forth every effort to sustain their precious legacy for the Church and for the country, nor allow the work of so many years, the price of so much toil, to be lost to both!

Five thousand dollars, it is said, are required to sustain the University on its present footing for one year. I know of one or two, not *rich*, who would give *fifty*. Have we not a hundred men able and willing to do as much. If so, the amount were made up at once! Or, if that be too high an estimate, are there not a thousand throughout the Church, who could give five dollars each, without feeling the loss? And what if we *did* feel it a little? It is

*sacrifice*, after all, which tests what our patriotism, our Church feeling, is worth. We are proud of our Covenanting forefathers; are we worthy to call them so, if we shrink from a small pecuniary sacrifice, where *they* would have willingly spent substance,—blood, *life -itself*? We *can* do it, if we *will*! Who is willing to stand in the breach? Nay, rather who would stand back in the hour of need!

I remain, yours, &c.,

A LAY MEMBER.

P.S.—One circumstance which the Synod might take into account in its deliberations, is, that the district of country immediately around Kingston is so far aware of the importance and advantage of having a University in its neighbourhood, that by a judicious and forcible appeal, very considerable contributions might be obtained from people of all denominations, to avert such a suspension of its action, as it is felt would be a serious misfortune to the people at large

It should be an incentive to us also, that the Methodists are going to rally round *their* University and support it nobly. Shall *our* enthusiasm and public spirit fall behind *theirs*?

#### QUEEN'S COLLEGE.

To the Editor of the Presbyterian.



IR,—Every friend, I shall not say of our Church alone, but every true friend of education and enlightenment in this land, must be deeply grieved at the straits to which Queen's College is now reduced, partially through the mishap of the Commercial Bank, and more recently through the smallness of the *tuppenny-ha-penny* government at Toronto. I never do or say anything that I can help by way of belittling my own country or extolling that of my neighbors: but I cannot forbear contrasting, on this occasion, the generous policy of the State of New York in voting well nigh a *million acres* of the public domain to supplement the endowment of a seat of learning nobly made by one of its citizens, with the sordid and mean-spirited action of the Ontario Legislature in withholding aid from the Kingston University, *also founded by private citizens*, in this the hour of its need. It is doubly unkind to cast it adrift at a time when it has been, by a public calamity, largely shorn of its ordinary sources of revenue. Two classes of influence have been

at work to produce this unhappy mood in our Toronto Parliament, and it is an evidence that our local politicians cannot, as a rule, lay claim to the high attributes of statesmanship that they have given way to these. *Mercenary feelings* and *prejudices* have been called into play, and the Toronto press have known well how to appeal to these in their desire to draw all the good things of the country into that Maelstrom, their own city—this, however, in the name of *patriotism*. There is, surely, great room for suspicion, when the *GLOBE* and *LEADER* have been found singing in chorus on this question. And what notes have they been harping upon? The two bugbears with which they have sought to frighten the people of Ontario out of their right to have Colleges elsewhere than at Toronto, are *taxation* and *sectarianism*. Both base cries. What wise man would for a moment say that it was more important for the inhabitants of the Province to have a few more cents in their pockets at the end of the year (for that is all the burden that a moderate annual endowment of the Colleges asking aid would entail upon the entire population, even supposing they were *directly* taxed for sustaining them), than that the benefits of a liberal education should be generally diffused? The cry of sectarianism is baser still, for it is an appeal to prejudice as the other was to niggardliness. Those who raised it know better than to enter into the merits of the question—they rightly supposed that they would succeed better by pandering to prejudice: to every argument in favour of decentralizing the educational machinery of the Province the answer still was *sectarianism*. Sorry I am to have to write that *penuriousness* and *prejudice* have carried the day, and the saddest spectacle of all has been to see the *myrmidons* of the remote country press, who are without brains and blow hot and cold according as the *Globe* and *Leader* do, ecstatically applauding the policy which is designed to inflict injury upon their several communities,—or in other words *cut their own throats*.

But what is of moment now is not to enquire how the College got *into* its present straits, but how it is to get *out* of them. One conceivable way would be to appeal to the people of our Church for a new endowment, or ask them to raise annually \$5,000 in lieu of the amount Government has withdrawn. It is sufficient to answer that this cannot be done. The people's *willingness* (if not their ability) is already fully taxed in sustaining the Synod's schemes; and besides, although in other circumstances about thirty years ago our people did well to found this institution, they could not reasonably be

expected to begin the work anew under altered circumstances, seeing that, as a church, we can get our young men educated for the ministry now without it. For it must never be forgotten that the argument for denominational colleges, *that they educate all comers without asking after their religious peculiarities*, is one which has two edges, and our people, without regretting their past generosity, might, if now appealed to to maintain a literary college, say, why should we be solicited to support an institution for the benefit of other people, for which purpose statistics show it has existed largely in the past?

Another conceivable way of obtaining relief, and perhaps the best of all, if it were speedily adopted, would be for some wealthy citizens of Kingston or Eastern Ontario, which has been largely benefited by Queen's College, to come forward now and endow it handsomely, so that that section of country should remain assured of a University without being at the mercy of the sordid and democratic readers of the *Globe* in the West, who are taught to put an inordinate value on their *baubees*, and to esteem charity of judgment towards those who think differently from them a crime.

But if this plan be not speedily adopted, I see nothing else for it than "accept the situation." It has been a matter of legitimate pride to our Church in this Province, and a source, doubtless, of influence to her, that she has had a University of her own. But if this happy state of things must come to an end, *why then it must*. Of one thing we may rest assured—the people of Eastern Ontario will not submit to be robbed of the privileges of higher education, and send their sons to Toronto. If they cannot obtain these privileges from a denominational institution, the government will have to provide one for them, and then, perhaps, John Sandfield will find that he has been *penny wise* and *pound foolish*, in having to support a College at Kingston *wholly* out of the public purse, whereas he has been asked to do this only *in part*. Let the people of Eastern Ontario, as one man, rise and demand that there shall be a College at Kingston, and then the Trustees of Queen's College shall be in a position to make terms. Let the Board of Trustees be appointed by Government instead of by our Church, the charter being modified to that effect, and let the name of Queen's College be retained in order to perpetuate the value of the *four hundred* degrees she has conferred. Then we, as a Church, shall have left to us at least the satisfaction of having maintained a University for thirty years; and as, for the future, we could either dispose of our College property at Kingston for a valua-

tion to the Government, for the newly constituted Queen's College, or obtain an annual rental for it, the proceeds to be employed in equipping and maintaining a *thorough Theological Hall*, with a staff of at least *four* professors; and thus the Church would gain *materially* as much as she lost *sentimentally*. If this plan were carried out, it might probably be safely assumed not only that our Church would continue to be well represented at the Board, but that our present staff of professors would have an excellent chance of re-appointment, if, indeed, it were not made a preliminary of all negotiation that the latter should be retained.

The vast importance of the subject to our Church, and specially to those whose happiest days have been spent in connection with the College, and whose literary honours have been derived therefrom, has led me to write at greater length than I intended when I sat down; but this will be excused in one who sympathizes with the trials of his *Alma Mater*.

A GRADUATE OF QUEEN'S.

#### UNSETTLEMENT OF MINISTERS.

*To the Editor of the Presbyterian.*

SIR:—I desire to call the attention of the Ministers of the Church to a matter which intimately concerns them. Among the provisions of Book I. of the Form of Church Polity, which was considered at the last meeting of Synod and which has the force of an Interim Act, we find the following (paragraph 17 under the head "Presbytery;—see Minutes of Synod for 1868, page 48):—

"In the general oversight of the ministers, sessions and congregations within its bounds, should it in any way come to the knowledge of the Presbytery that a state of things exists in any congregation by which the usefulness or comfort of the minister is seriously impaired, or the edification or prosperity of the congregation is seriously hindered by causes which do not subject any of the parties concerned to the ordinary process of discipline for offences, the Presbytery, if it see fit, shall without delay investigate the matter, by a carefully selected committee, or by a Presbyterial visitation, and use suitable means to bring about a proper state of matters. Should the Presbytery be satisfied that the continuance of the minister in his present position is not likely to prove comfortable or useful for himself or beneficial to the congregation, it shall record its solemn judgment as to the necessity of his being removed from that position, together with the grounds on which it has formed such judgment. Pro-

vided that, before this judgment is pronounced, the minister and two representatives of the congregation shall be heard for their interests.

The Presbytery shall then transmit Extract Minutes of the whole proceedings to the Synod, together with all documents necessary for the understanding of the case, and shall crave from that Court permission and authority to separate the minister from the congregation on such conditions as the Synod shall appoint. Until the judgment of the Synod is given, the status of the minister shall not in any way be affected by the action of the Presbytery."

I suppose this regulation has been made to meet a case which has only *very rarely* occurred, in which a minister remains in a charge long after the great majority of the people have become dissatisfied and after many, perhaps, have withdrawn from the membership of the Church. It may well be questioned, however, whether the remedy proposed in the paragraph quoted above may not tend to produce diseases quite as fatal to the health of the Church as those which it professes to cure. What is likely to be, in some instances, the practical working of it? An opportunity is given to a few dissatisfied men in a congregation to "seriously impair" both the "usefulness" and "comfort" of the minister by representing to the Presbytery that things are not going on very smoothly and that an investigation would be desirable. Then follow all the fuss and annoyance of a Presbyterial visitation, whereby any ill feeling that may exist is aggravated by being publicly exhibited. Offensive personal remarks are made by the malcontents; disagreeable retorts follow from the minister and his friends; and, even if the minister be sustained, his position is made so uncomfortable that he is glad to get rid of his charge, though he may really not be in fault at all. Should he be separated from the congregation, then, though no moral stigma may attach to his character, he is looked upon by people elsewhere as a troublesome impracticable man, who had better be avoided, and his chances of a good settlement are very slender.

Would this sort of thing be tolerated in the Church of Scotland? Is not the status of our ministers low enough that we must seek to make it lower by suggesting to evil-minded men how they may most easily get their minister into difficulty? Is there not enough of radicalism in the atmosphere in which the Church lives and moves without needlessly importing the radical element into the very constitution of the Church? Is it not enough that the people have the power in most in-

stances of turning their minister adrift by stopping the supplies? Must we needs enable them to do the same thing more decently and more legally by permitting them to come to a Presbytery and say: "We have no particular fault to find with Mr.—; but we are not edified; we are not prospering; we think a change would be desirable?" Perhaps the minister's greatest fault is that he is getting old and does not preach so vigorously as he once did; or perhaps he is too plain-spoken, and some easy-going christians feel uncomfortable under his faithful rebukes; or perhaps he has thwarted the plans of those who are endeavouring to rule in an illegal and high-handed manner.

Of course I am supposing an extreme case; but extreme cases in one direction are not more unlikely than extreme cases in another. While it may be desirable to have some means of removing men who are plainly out of place, it is surely quite as desirable to do nothing which will render a minister's position more insecure than it is at present. As things are, the length of a minister's stay in charge depends on his popularity with the mass of his people; if the law now under discussion be introduced, he will be in many cases at the mercy of a dissatisfied and troublesome minority. One of the beauties of voluntaryism is that if the people do not like their pastor they can starve him, but it does seem needless to suggest to them how easily they may do so under cover of a legal enactment.

It is hard enough in present circumstances to get a sufficient number of talented and educated men to fill our pulpits; is it wise in us

to make laws, the effect of which will be to repel young men of position and character who have too much respect for themselves to place themselves at the mercy of an ignorant, presumptuous, self-satisfied clique in any congregation?

What I desire is that ministers should consider this law in all its bearings. It may become of practical concern to any one of us at any moment. I have endeavoured to point out some of its objectionable features. It is questionable policy to make general laws to meet rare and extreme cases—cases, too, which are much less likely to occur under the present system of settling ministers than they were some years ago, when a different sort of bond was given. Had the Presbytery or Synod the power of appointing as well as of displacing, as the Wesleyan Conference has,—if either of these Courts could find a new charge for the man who is separated from his congregation and furnish the means of supporting him in it, the law under discussion might work well enough; but this is not the case. The Church Courts have the power of injuring a minister by turning him adrift on the world with a slur upon his reputation; but they are comparatively powerless to benefit him. This might not at present be a very great practical hardship; but vacancies, we trust, will not always be so numerous as they are just now.

Trusting that you will kindly give these observations an insertion in the January number,

I am, yours truly,

A MINISTER.

## Articles Communicated.

### DIGNITY OF LABOUR.

Before a meeting of the working classes, under the auspices of the Montreal Working Men's Mutual Benefit Society, at the Mechanics' Hall—the following admirable lecture on the "Dignity of Labour," was delivered by the Rev. Dr. Jenkins, on the 27th November:

A working man myself, I come to my brethren in work to remind them of their elevation in the scale of society, and to encourage them to uphold the honour of their calling. The Creator shed dignity upon labour when he commanded the father of the human race to cultivate the soil, making him, even in his sinless state, dependent upon his work for daily bread.

"Man hath his daily work of body or mind  
Appointed, which declares his dignity,  
And the regard of heaven on all his ways."

So our great English poet in his matchless epic sang, putting the words into the mouth of man's "general ancestor."

I have called myself a "working-man," for I claim, on behalf of the learned professions, an equal dignity, through work, with the men whose lot it is largely to make use of muscle, though not to the utter exclusion of brain, in providing for the material wants of life. The men who think and plan, who read hard, who are earnestly setting themselves to work out great problems in nature, who evolve theories and schemes, who invent mechanical processes and chymical combinations, endure as much bodily fatigue as does the man who, at the close of a long hard day at brick-laying or mortar-carrying, or blacksmithing, seeks, exhausted by his toil, the refreshment of food at his humble fireside, and rest for his weary limbs upon his lowly bed. It costs me as many hours of hard labour to make a sermon, worth the name, as it costs any carpenter here to make a door, or any cabinet-maker a chair. And if I sit down to the more pretentious work of writing a book, who will say that I am not undertaking labour

which would cost me as many days of toil, and occasion me as much fatigue, in the long run, as would be incurred by the ten or dozen mechanics who should undertake the construction of a steam engine, always supposing that my book would be worth reading! Indeed, while mechanical inventions are rendering more and more relief to the brain of skilled artisans, and are therefore contributing to lessen the exhausting result of manual labour, modern progress affords little or no relief to the student: he must toil on as students toiled on a century ago. For him no royal road opens by which he may quickly, and without earnest work reach the goal of success. Thus much, it is but fair to say on behalf of us who labour within the workshop of thought, whose manipulations are of the brain, rather than of the muscle and hands.

Yet there has arisen a conventional and well defined distinction between the mere manual labourer and him whose pursuits are intellectual and literary. The word "labour" is now applied to the muscular and manual energy which men put forth in effecting changes in physical substances and their conditions. or to quote Dictionaries, labour is hard muscular effort, directed to some useful end, as agriculture, manufactures, and the like. A chief result of the changes which labour thus effects in material substances, is the augmentation of the comforts and pleasures of human life—the advancement in a word, of civilization. Manual labour, on these accounts, has become valuable, and is, therefore, largely resorted to by mankind as a source of provision for the necessities of life. To those who thus labour is generally confined the honourable distinction of "workingmen." It were scarcely needful to prove to an audience as this that work is the natural and legitimate calling of every man. A man being rich does not exonerate him from the obligation to work. Decrepitude, disease and a disordered mind, are the only conditions which could be accepted as an excuse for the non-worker. Industry is a law universally binding upon mankind. It is a law whose obligation has been acknowledged in all ages, under all orders of government, by men of all religious beliefs. and by so much as a people has advanced in civilization, have they been earnest and hard-working in manual toil. The most civilized nations in the world are the most industrious. In countries where the climate and the soil make no large demand upon the inhabitants for manufactures of clothing or for the highest modes of agriculture, and where the men throw the chief burden of the work upon the shoulders of women, the male population become effeminate, puny and sluggish, they lose, in a word, their manhood. Even amongst ourselves, how soon a man, any man, who lies about idle, putting forth no effort of either muscles or brain, sinks down into a weak listless fool. Take for example a young man born to wealth, who, on the ground of this accident of birth, gives himself no duty, sets himself to no work either of body or mind. He walks a little, he drives more, he plays cards, he smokes, he loafs; not content with wasting his own time he wastes the time of others. he reads the sentimental trash of the day; he talks nonsense to women, and not much else to men. He is an

idler, a gad-about, a drone. Trace him year after year as he advances in life, degeneracy is the result, moral and physical, lower and lower down does he sink in the scale of intelligent being, and, instead of reflecting honour upon the human race, as he would do were he industrious, he disgraces humanity. The navvy who works upon a railway embankment for a dollar a day, is a king compared with such a man. He is fulfilling the law of his nature; and, by so much, while his labour benefits mankind he reflects dignity upon our common manhood. Avoid idleness as you would the devil. Periods will arrive in the history of every working man when work will be difficult to obtain. The demand for labour will be out of proportion to the available supply. In these times of trial sit not down in sloth. Take means to improve yourselves in the particular handicrafts which you pursue, read upon the general subject of trade, of mechanics, of merchandise, of architecture, of building, as the case may be; improve, by practice, your hand-writing, your faculty for reckoning, your spelling, your knowledge of keeping accounts. By your self-improvement you will make your labour more desirable, it will become more valuable, you will have better chance of employment, you will gain higher wages, and you will have taken an important step towards advancement in your calling. Labour dignifies man, for it keeps both his mind and his body vigorous and healthful. A lazy man becomes fat, languid, stupid, coarse, inanimate, sluggish, grovelling, sensual. He is a man of society, sucking aliment from it, but yielding it neither benefit nor ornament. He is more despicable than the beasts who perish.

But labour is the great source of wealth to both communities and individuals. Labour indeed is wealth: not gold and silver and precious stones. The precious metals and gems are of value because of their rareness, and the consequent labour which is demanded for collecting them. If diamonds were as common as flint or limestone, they would not be of greater value than the stones with which we macadamize our roads. As a mere metal, iron is of higher value than gold; it can be put to wider and more helpful purposes than either gold or silver: but if gold were to be found in as great plenty as iron, it would cease to be the valuable thing it is. it is doubtful indeed whether it would be worth as much as even iron. You may gather this from the fact that the moment gold was discovered in larger quantities than before, and was obtained, therefore, without so great labour, it dropped in value. This is why you procure so much less with a golden guinea today, than you did fifty years ago. And because diamonds are more scarce than formerly, and more time and labour therefore are demanded to find them, they have increased in value.

Now, for the reason that labour is the great source of wealth, it lends dignity to him who engages in it. For wealth, after all, is that which confers upon man power, influence, station, ease, honour, and the opportunity of philanthropic and benevolent action. Men who think money an evil in itself mistake the appointment of Providence that riches shall be the reward of patient industry. The wise King



of Israel held out wealth as an inducement to earnest faithful work. "The hand of the diligent maketh rich; but he becometh poor that dealeth with a slack hand." The pursuit of wealth by means of labour is at once legitimate and honourable. It is the love of money, not money itself, that is the root of all evil. The love of it for its own sake, the covetous, hoarding love, the miserly grabbing after it, the purpose to amass at all hazards, by all means, honourable or dishonourable, just or fraudulent. It demeans a man even to press after it from these motives; and when such a man acquires what he has been thus urgent to get, he becomes yet more degraded, and riches prove his bane and curse. But for a man to strive honourably after success in life, is for him to fulfil a duty imposed upon all men by both Providence and society. Every working man who, by hard and earnest toil, advances his condition in life, and steps up from the ranks to the position of a foreman or an employer, reflects dignity upon human labour, and becomes an ornament to society. We have such men amongst ourselves. Some of the wealthiest of our citizens, when they first came to this country, worked with their own hands at mechanical labour, or entered the counting houses of our merchants as humble clerks. Now they are men of fortune, of position, of influence, and many of them speak with becoming pride, and not less with grateful emotion, of their success in life. Such men are not wont to be ashamed of the humble position from which their industry and thrift have raised them to what they now are. It is their sons and daughters who blush to be reminded of what is to them a more honourable inheritance than even the wealth to which, by the mere accident of birth, they have fallen. I will add that there is no power, in this country at least, which can keep down a truly energetic and industrious working man. He must get on. Care, self-control, temperance, and economy, combined with ordinary ability and good health, will win for their possessor advancement, and ultimately competence. Let me further say to the young working man—aim high! Strive after great skill in your calling, strict integrity towards your employer, a pure tone of conduct and conversation in your intercourse with your fellow-workmen, cleanliness, neatness, and respectability in your personal habits and dress; and if you make up your mind to marry, which I hope you will, choose a neat, thrifty, intelligent young woman, who will be a helper to you in your efforts to rise, and who will be worthy of you when you shall have succeeded in life. There are many such young women to be found, if you will but seek after them, only don't take a wife until you can maintain her decently, and until, in addition, you find yourself able to lay aside a portion of your earnings as the basis of your future success—the nest egg which will draw others to it, and be the means, at length, of giving you a full nest and prosperous brood.

I once knew a man who, in early life, was apprenticed to a watchmaker. After his time was out he succeeded in setting up in a small village in the United States a little shop, behind the window of which he used to sit day after day, tinkering at the incorrigible watches

of the village men, and repairing the uncostly trinkets of the village maidens. He was, by nature, a mechanic, and, from early youth, he cultivated his taste and skill, first by reading and then by efforts at invention. Steam was becoming known at that time as a powerful and available agent in the working of stationary-engines, and the Stephensons (father and son) were commanding attention, by the efforts which they are putting forth to make it available as an agent in locomotion. This man of whom I am speaking, devoured every book, article, and paragraph that reached the United States on the subject, and at length set himself to construct a model locomotive engine. He had then never seen one; but he succeeded in his purpose, and his engine was exhibited in Philadelphia, in some mechanical museum, working and puffing on its miniature railway track. He then formed the purpose of establishing a shop for the manufacture of locomotives proper. In the meanwhile, successes in England in railroad engineering led to the construction of a short road in New Jersey, and two locomotive engines were ordered from the Stephensons to ply over it. They were delivered in the United States before the road was ready and deposited, cased over with wood, at one of the stations. He had been preparing his patterns and moulds, and was nearly ready to begin operations, when he heard of the arrival of these English engines. Gaining access to the depot, he crept with a lantern under the wheels of one of them, and inspected with wonder and delight the ponderous machine, took notes and sketches, and hastened back to his workshop to correct and pursue his designs. His first engine was made, and, for those days, it was a complete success. People predicted failure, even after this first locomotive was at work; but my friend, from whose lips this history came, persevered. For twenty long years he worked against wind and tide, against prejudices and ill fortune; but he felt a power within him to accomplish what he aimed at, and, by-and-by, he surmounted every obstacle. He became a successful manufacturer, employing often a thousand workmen; his engines were known all over the United States, especially in the Middle and Southern States, and he died the other day, full of age and honour, leaving to his family three millions of dollars, and, what was of greater value than money, a blameless name. But this amount that I have named does not nearly indicate the extent of his successes, for, during his life, he must have expended in philanthropic deeds from five to eight hundred thousand dollars. He deserved to succeed, and the history of such a man reflects dignity upon human labour.

I would that every working man here should reflect upon the fact that by the labour of his hands he is not only serving himself, and making honourable provision for his family, but that he is also serving society, advancing trade and commerce in exact proportion to his consumption of the commodities of life, and helping forward the car of civilization in its progress through the country and the world. Every yard of railway that is constructed, every bar of iron that is rolled, every wheel of carriage or locomotive that is cast or wrought,



every brick or stone that is laid in the construction of a viaduct, every boiler that is rivetted together, benefits and blesses mankind. So also the construction of a steamship, the building of a sailing vessel, the digging out and levelling of a canal, the building of a college, a manufactory, a church or store, adds so much to the comfort, the happiness, and the prosperity of mankind; and every man whose hands or shoulders help on the completion of them, does his part, and an important one, towards the desirable and honourable consummation.

There is much that every working man may do to make his calling honourable and respected. Orderly habits in his family, a respectful bearing towards his wife, a faithful yet kind management of his children, the cultivation of a deferential conduct towards superiors, (which, let me say, is perfectly compatible with independence) an economy of personal outlay, the securing for his children a suitable education, a reverential observance of the day of rest, a devout reading of the Holy Scriptures, will do much towards that which we now commend. If any working man feels manual labour an indignity, he may blame himself for it; he has

omitted to cultivate self-respect; and such a man will never be truly prosperous. There is a nobler and more dignified work than that which is limited by time. Man's destiny is immortal; to prepare for it is his highest duty. Be working men in this most glorious labour. To strive against wrong, to do ever what is right demands watchful, earnest working. In this pursuit every man's calling is one. Here are no distinctions—every man is a moral labourer, and moral self-culture, self-control, self-denial, is his present and paramount work: "Whatever thy hand findeth to do, do it, with thy might."

You think you have been lectured enough. So do I! Time was when a lecture was thought sufficiently amusing or instructive, or both, to fill up a whole evening. We live in an age of progress. Now, in addition to the lecture, we must have the bagpipes and other music; and songs comic, and songs plaintive; verily, our grandfathers would not know us were they to visit us from their graves! But thus must it be, I suppose: so the lecturer will make way for the music and the song, giving you his benediction after the old fashion, "GOD BLESS YOU ALL."

## The Churches and their Missions.

### ADDRESS ON CHRISTIAN MISSIONS TO INDIA,

WITH SPECIAL REFERENCE TO THE EDUCATIONAL MISSIONS OF THE CHURCH OF SCOTLAND.

BY NORMAN MACLEOD,

MINISTER OF THE BARONY CHURCH, GLASGOW.

MODERATOR,



WHEN I last appeared before this Venerable Assembly, they did me the honour of unanimously requesting me to visit our Missions in India. They also at the same time authorized me to select a companion, who would, as a fellow-deputy, share my labours and my responsibilities. After patient thought and prayerful inquiry as to what my duty, public and personal, was in the whole circumstances in which I was thus placed, I resolved to accept the call given me. I was the more firmly persuaded, the more I considered all which that call involved, that a deputation was required for the sake of our missions abroad and of our Church at home: and that whatever difficulties I might have in consenting to undertake its duties, I had much greater difficulties in refusing to do so. I then selected Dr. Watson as my companion, with the hearty consent of the whole India Mission Committee, and after long deliberation he saw it right to accompany me. And so we were united; and I must say that no newly-married pair were ever more happy or harmonious in their marriage tour through the Highlands than we were in our mission journey through Hindostan. Most thankful am I for that union! and the Church would fully sympathise with me could I ade-

quately convey my own sense of all Dr. Watson has accomplished, so wisely and so successfully, to forward her best interests in India. And now that we have returned to give some account of the work done during our comparatively brief absence, it is difficult to say whether our hearts are most touched by the remembrance of the cheering farewells with which friends and brethren of every Church and party, both in Scotland and England, sent us forth on our mission—by the welcomes we received from as wide and varied a circle on our landing in India, and their unceasing kindness until we left its shores—or by the wonderful mercy of God, which has spared our lives to meet again our happy families, not one member of them missing, and our beloved congregations who have acted so nobly, and who, in the performance of their duties, "have always obeyed, but now much more in our absence,"—all such mercies being finally crowned by the enthusiastic reception which has now been given us by you, sir, and this Venerable Assembly. For all this we thank God, and take courage!

And I assure you, Moderator, I feel that considerable courage is required, not only in calmly contemplating the work that is yet before us as necessarily growing out of our mission, but even in beginning that work by addressing you on the present occasion. For the questions I have to deal with are so many-sided, so complicated and delicate, and I am so unable,

in an address like the present, to speak with the fulness and exhaustiveness which they demand, or to adduce all the facts that have led me to those conclusions which alone can be stated here, and that so briefly, that I am more disposed to sum up my Report on this occasion by simply saying that we did all we could, if not all we would; and that if we did little, even that little was nevertheless, in our own opinion, worth living and dying for. But I am very far from being unwilling, rather do I consider it a great privilege, to address you at some length, casting myself upon your kind consideration while giving an account of the work imposed upon us by yourselves, and begging of you to measure it, not by your wishes and expectations in regard to it, but by our honest intentions and sincere endeavours to perform it aright.

In the Appendix to the Report of the India Mission Committee which has been drawn up and read this day by my friend Dr. Craik, who has, with his usual kindness and well-known ability, discharged the duties of Convener during my absence, you will find recorded at length the official instructions given us as a Deputation. These instructions, as will be observed, described a large field for our observation, on the details of which I cannot at present enter, though these will necessarily be considered by the Committee, and be formally reported upon to the ensuing General Assembly. I will, however, before I conclude, touch more or less fully on the more important of the topics to which, according to these instructions, our attention was directed. Whatever dangers or defects may arise from thus giving what may appear to be a hasty opinion or premature decision upon them, yet, perhaps, those impressions first made by a series of facts and observations, which will soon, to a large extent in their details, pass from memory, are often as correct in the main as those which are afterwards balanced and corrected by information derived from books or reports, with their conflicting statements. But to proceed:—

#### ROUTE OF THE DEPUTATION.

Our route may be briefly indicated. We landed at Bombay on the 23d of November; visited Poonah and the American Missions at Colgaum in the Ahmednugger district: sailed from Bombay to Calicut, and thence proceeded by railway to Madras. From Madras we visited Bonjeveram, Vellore, and Bangalore, and sailed to Calcutta. From Calcutta we journeyed to Delhi, visiting *en route* Gzrah (by Dr. Watson), Patna, Benares, Allahabad, Cawnpore, Lucknow, and Agra. Dr. Watson went to Meerut, and thence to Sealkote in the Punjab, returning to Bombay through Central India, while I returned to Calcutta, leaving for home on the 23d of February, calling at Ceylon, and remaining there for two days.

#### INFORMATION TO BE OBTAINED REGARDING MISSIONS.

One great object of our mission was to obtain information. This, no doubt, had special reference to our own Missions only. Though it seems almost unnecessary to notice this limitation to our work, yet I desire to do so, inasmuch as it seems, very naturally, to have been assumed by

those interested in other societies that we were sent to report as carefully on their operations also. This may give rise, if it has not indeed done so already, to a feeling of disappointment on the part of other societies, or even to a sense of injustice as having been done them, when their missions were not visited by your Deputation. On the other hand, it is equally true, that, in order to form any well-founded judgment regarding those of our own Church, it was absolutely necessary, as far as our time and opportunities permitted to examine, as instructed, into "the various methods which have been or may be adopted for the conversion of the heathen."

In order to save time, I corresponded before leaving home with persons in this country who were either well informed themselves, or earnestly interested in India and its Christian missions, receiving from them either questions concerning or statements of those difficulties and objections which most demanded a reply, or of those features of missionary work to which our attention should be specially directed. From the general topics for investigation suggested in our instructions, and from those more private communications so kindly afforded us, we then arranged, while on the voyage, a series of queries embracing the points on which information was needed. We thus knew, at least, very clearly beforehand what it was we wished to know.

#### SOURCES OF INFORMATION.

The sources whence we derived the information thus sought for included missionaries and chaplains of every denomination; Christian natives, whether ordained to the ministry or not; European laymen, who, whatever their opinions regarding missions and missionaries, had yet the intelligence and opportunities for forming an opinion on both; and cultivated natives, although not Christian in their belief, or at least in their profession of belief. With all such representatives of opinion we had as much friendly intercourse as was possible for us during so brief a visit.

And here I cannot deny myself the pleasure of expressing along with my colleague, Dr. Watson, the feelings of gratitude and affection with which we look back to the hearty reception we met with from all those parties, and with which we recall their sympathy with our work; their readiness to tell us all they knew, without any reserve: and their desire in every possible way and at any amount of personal inconvenience, to further the objects of our mission; feeling as they did that it was undertaken, not for any selfish or sectarian purpose, but with a sincere intention to benefit India. I dare not trust myself to mention specially the names of any individual where all were friends, although from their position some were able to aid us more than others. As to Churches, all differences vanished in so far as we were concerned. We were welcomed as friends and brethren by the Secretaries or leading men and Missionaries of the Church of England, Free Church, Baptist, London Mission, American Missions, &c.: and by none more than by the venerable Bishops of the Church of England in Madras and Calcutta. I do not mention our own Chaplains and Missionaries or Corresponding Boards, as we had a

right to rely on their kindness, and were not disappointed in doing so. We remember, too, the impression made upon us by our brethren the native pastors and native Christians, and by others who must not be forgotten—native gentlemen, who, though not as yet professing Christians, acted towards us with a kindness and courtesy which would greatly improve many who are so. Whatever differences may exist in India, as they do elsewhere, among the conductors of the press, let me add that we received from them also most generous treatment.

ACKNOWLEDGMENT OF KINDNESS RECEIVED IN  
INDIA.

Though intending to speak at present only of the sources of our information regarding Missions, I must be pardoned if I go out of my way a little in also publicly acknowledging the remarkable kindness and the bounteous hospitalities extended to us by our friends abroad. The Apostle Paul, in an imperishable record, says of Publius the governor of Malta, that he "received us, and lodged us three days courteously;" and the Apostle John, in a very brief epistle, says to Gaius, "Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers, which have borne witness of thy charity before the Church, whom if thou bringest forward on their journey after a godly sort, thou shalt do well." In the same spirit we now express our thanks to the Governors, to whom as your deputies we were recommended by the Home Government, for their kindness, and for the access they gave us to all the information which could be afforded by the several departments in their public offices. Above all, we record, with deepest gratitude, all we received from the noble-minded Viceroy, who did all that man could do for us—more like a friend and brother than a high official merely. Of him it might indeed be said, that "he honoured us with many honours, and when we departed loaded us with such things as were necessary;" and most heartily was he seconded by such men as Sir Richard Temple and Sir William Muir, who, among all the civilians in India, could do, and did, most to aid us. I must not however, attempt to express what we owe to those whom we have left behind us. But common justice, not to speak of gratitude, demands some acknowledgment from us personally, and also as your deputies.

If we have not, therefore, obtained accurate information, in so far as that could be communicated to us in India from those best acquainted with the country, the blame or defect rests with ourselves, and with ourselves only. But, in addition to such sources of information, you must take also into account all we saw in the several schools and native congregations which we visited, and all we learned then and since from the many reports, pamphlets, and other documents which we collected, the facts or judgments of which we were able to some extent to test on the spot, as well as since leaving India, by what we ourselves had learned from other sources. When all this is considered, you will not be disposed, I trust, to measure the probability of our information or impressions being on the whole correct by the time merely which we spent in India. It is true that our

kind friends of the Corresponding Board at Calcutta, who first invited me to visit India, mentioned, when doing so, a period of not less than one year as being necessary for such a mission. But, not to speak of circumstances which rendered it impossible for us to do so, it appears to us that devoting a year, or even several years, to inquiry, would not have added materially to our present knowledge, although it would confirm its accuracy. Our induction would have been based on a greater number of facts, but on the same kind of facts, and leading in the end to the same conclusions. A long voyage across the ocean does not necessarily increase the knowledge of the ocean itself as acquired by a shorter one: nor do we know so much even of its depth or general temperature when experimenting for years over one of its banks only, as if during a few weeks we measure the depth and temperature of several. We had in our investigations advantages similar to those possessed by a Government commission, which cites select witnesses and visits select districts, and the value of whose conclusions is not to be estimated by time merely, or balanced against those arrived at by "the oldest inhabitant" of any one village.

MISSIONARIES AND CIVILIANS AS SOURCES OF INFORMATION ON MISSIONS.

Now I wish here to remark, as what must be taken into account both in this country and India when seeking to acquire accurate information on the Mission question, that missionaries, as distinct from English civilians, are as a body to be most relied upon. They are, indeed, the only persons who really know missionary operations, with all their difficulties, failures, and successes. I assume that both parties, lay and clerical, are equally honest and truthful, and that if a disposition exists on the part of some on the one side to exaggerate successes, this is fairly balanced by a disposition on the part of some on the other side to exaggerate failures. Nor do I forget those distinguished laymen of India who have been and are the staunchest friends and supporters of missions, some of whom have spoken and written so ably in their defence, and so efficiently helped their advancement by personal labours and sacrifices. But, remembering all this, it does not follow that honourable gentlemen, though long resident in India, are by any means such competent witnesses on the Mission question as they are generally assumed to be. The civilian's duties are possibly in a district where there are no missionaries, and he may never therefore, have seen any at work all his life; or, if a mission exists, it may be very weak and inefficient, and in these or other respects exceptional; or, should it be of a very different character, he may never have taken the trouble to investigate its merits or even to become personally acquainted with its agents. Such ignorance, where knowledge was possible, may not arise, though I fear it sometimes does, from indifference to the spread of Christianity because of indifference to Christianity itself, nor from objections to the doctrines or creeds of the missionaries, but may be often accounted for by more commonplace causes. The civilian may be too much influenced by the sensitiveness and reserve of officialism, which

carefully avoids interfering with any other man's work, more especially when, as in this case, his doing so might seem to involve Government servants in the responsibility of giving countenance to what is called "proselytising;" or he may be influenced by the caste feelings of personal or official aristocracy, and consequent unwillingness to come into familiar contact with those who, from their social position, manners, habits of thought, or ecclesiastical status, are not congenial to him. Wherever separation exists on any such grounds, it is a loss to some extent to both parties, for each might learn something from the other, and, without any compromise of duties, co-operate in the civilization of the country. But so long as things are so, one cannot wonder that gentlemen, well informed on other subjects, and above suspicion as to character, may, nevertheless, live in India, and in districts, too, where excellent missionaries have long laboured with great success, and yet be as ignorant of their work as gentlemen in all our cities are of the same kind of work in their immediate neighbourhood at home. I would therefore respectfully caution those who are in doubt regarding India Missions not to accept as decisive of the question the verdict pronounced against them by one "who has been long in India," on the assumption that it must necessarily be grounded on trustworthy and unprejudiced evidence. The "old Indian" may, on this topic, be as profoundly ignorant as the old Hindoo. And unquestionably he is so, if he gives the impression at this time of day that missionaries as a body, are either themselves deceived or deceive others. I have been informed, however, that missionaries find much more sympathy from the older than from the younger civilians. On the other hand, I am willing to admit that while missionary reports, during these later years especially, are as a whole trustworthy, and most of them thoroughly honest and scrupulously accurate, others have manifested a tendency to conceal the darker side, and to colour and exaggerate trivial successes. For all this I believe that committees and directors at home may be to blame more than the missionaries abroad, but, most of all, the sincere, though not the truest friends of missions in our several Churches, from their inordinate craving for stimulating and exciting narratives. This manifests forgetfulness of God, who can bless the truth alone; and also an unworthy fear lest, if the whole truth were told, it might "discourage the friends of the good cause!" I will undertake to affirm that there are no men who will be more thankful than the missionaries abroad to have every barrier, however plausible, removed, which prevents them from telling the Christian Church at home "the truth, the whole truth, and nothing but the truth."

It was chiefly, therefore, for the very purpose of informing Europeans abroad as well as at home, and of giving an opportunity for challenging statements made on the spot instead of doing so in some nook at home, where the challenge could not be accepted, that meetings were held both at Madras and Calcutta, presided over by the respective bishops of those dioceses, at which missionaries representing all

the leading bodies working in British India, reported facts regarding their several missions. Such meetings had never been held before. They crowded the largest halls in those cities, and were attended by leading civilians and the highest European officers: including, at Madras, the Governor; at Calcutta, the Viceroy; and at both, representatives of the native and European dress, with a large number of the most educated native gentlemen, Hindoo as well as Christian. I have never seen as yet any contradiction of the facts thus publicly stated, which, if erroneous, could easily have been disproved; but I then heard the expressions of hearty applause with which they were received. It must also be kept in view, that not only are reports of the several missions, but reports of large conferences of missionaries, published in India, challenging, on the battlefield, discussion by the enemy. The fact, even of many thousands of pounds—more, probably, than is subscribed in all Scotland—being given every year in India by European residents, should confirm the confidence of all at home in missions.

I have thus stated, what for many reasons I think is demanded, but at a length and with a fulness which many perhaps may think unnecessary and uncalled for, those sources from which we sought and obtained such information as we possess, and which in its general results I shall now endeavour to give you. I know that I address an audience in which are several gentlemen, both lay and clerical, who have lived in India, some of whom I had the happiness of meeting there but a few weeks ago, and all of whom are more or less intimately acquainted with the whole of this difficult and complicated question. I thus feel my inability to state what to them is new, but, as far as I know, I shall state nothing which, according even to their observation and experience, is untrue.

#### WHAT HAVE MISSIONS ACCOMPLISHED.

What, then, it may be asked, have missions done generally for India? What measure of success have they had, or are they likely to have? Or such questions may be summed up in the more general and inclusive one: What is the state and what are the prospects of Christianity in India?

In attempting, in the most general manner, to deal with questions which demand volumes instead of a speech, however long, to reply to them, I shall assume for the moment I am addressing here, or through the reporters, those only who have not thought or inquired much on the subject.

I am sorry to be compelled, accordingly, to adduce more preliminary matter, but I cannot help doing so in order to give just impressions of what missions have done and are likely to do.

#### DIFFICULTIES.

Recollect that we are speaking of a country of enormous extent, with a population of at least 150,000,000, the Bengal Presidency alone numbering more than the whole empire of Austria—that this great country is occupied by various races from the most savage to the most cultivated, having various religious beliefs, and

speaking languages which differ from each other as much as Gaelic does from Italian, most of them broken up by dialects so numerous as practically to form probably twenty separate languages. Remember that the vast majority of this people have inherited a religion and a civilization, of which I shall have to speak afterwards, from a vast antiquity. Recollect, farther, that the attempt to impart the truth and life of Christianity to this great mass has been systematically begun by the Protestant Church in British India within the memory of living men; so that the age of our Scottish missions is represented by Dr. Duff, who commenced them, and still lives to aid them in connection with the Free Church. Realise, if you can, the difficulties which the missionaries engaged in such a tremendous enterprise have had to overcome in the ignorance and indifference, even the opposition, of professing Christians at home, and of timid European officials abroad; their want, for a time, of the very tools and instruments with which to conduct their operations; their ignorance of the language, of the religious systems, of the mental habits and national idiosyncrasies of the people; their want of a Bible which could be used, and of an educated people who could read it, and of any Christian natives able and willing to interpret it to their countrymen. Remember, finally, the agencies which are at present labouring in India before asking the question as to results. There are in India, say, in round numbers, five hundred European and American missionaries. You will notice that the members of this General Assembly, with those of the Assembly of the Free Church meeting in our immediate neighbourhood, number more than the whole mission staff in British India. Yet these Assemblies represent two churches only in all Scotland; while all Scotland's inhabitants would hardly be missed out of one district of Bengal alone! Or, let us put the proportion of missionaries to the population in another way: There are in England and Scotland about 36,000 ordained Protestant clergy of every denomination, supported at a cost of several millions annually. These clergy have, moreover, connected with them a vast agency, amounting to hundreds of thousands of Sunday-school teachers, local missionaries, Scripture-readers, elders, and deacons, teachers of Christian schools, and pious members of churches, who are engaged in diffusing a knowledge of Christianity, and in dispensing its practical blessings in ways and forms innumerable. Now, suppose all this great agency taken across the ocean and placed in the Presidency of Bengal alone, leaving all the rest of India as it is, giving not one missionary to the Presidency of Madras with a population of twenty-two millions: none to Bombay or Scindh with twelve millions; none to the North-West Provinces with thirty millions: none to the Punjab with fourteen millions: none to Oudh with eight millions; none to the Central Provinces with six millions; none to other districts with five millions.—but giving all to Bengal, and confining their ministrations there to a population equal to that which they left behind in all England and Scotland, there would still remain in that Presidency a surplus population of fourteen

*millions without a single missionary!* Without presuming to solve the problem when that blessed period is to arrive in which, having no more to do at home, we may be set free to do more for India, I wish you at present to understand what is being done by us, *along with other countries*, for the diffusion of Christianity in the Eastern, as compared with this, the Northern, portion of our great empire. Now, assuming as I do that the missionaries abroad are equal to our missionaries—or, what is the same thing, our ministers at home—yet, deducting from their small band of five hundred men those who are advanced in years, and whose day is well nigh done—those who are young and inexperienced, and whose day is hardly begun—those who have not the gifts, or the knowledge, or the mental habits, or the spiritual power which is required for thoroughly effective work—and deducting also, as I presume we must do, a few who are unfit for other causes, such as sloth or mere professionalism, then we necessarily reduce the number of such men as are able to cope with the gigantic evils and errors of India—merely able by the power of their teaching and of their character to impress the observant and thinking natives with a sense of the truth and glory of Christianity. In regard, however, to the moral character of all those missionaries, I rejoice to say that our information, derived from every quarter, fully realised our hopes that they were worthy of the Churches which had sent them forth. Hindoos and Christians, natives and Europeans of every rank and class, were unanimous in their hearty testimony upon this point, and fully appreciated the unselfishness of their motives, the sincerity of their convictions, their intimate knowledge of and interest in the natives, and the wholesomeness of their influence upon the whole body of Indian society. Among these missionaries, too, there are some everywhere who, as regards mental power, learning, and earnestness, would do honour to any Church, and who have largely contributed to advance the interests of social science, Oriental literature and history, as well as of Christianity, and who have a right to deepest respect, sympathy, and gratitude, from all who have at heart the conversion of India. It is gratifying and assuring to know, also, that the number of missionaries and of their stations is steadily on the increase, while conversions increase in a still greater ratio.

I have not, of course, spoken here of the labours or influence of chaplains with reference to missions. In numerous instances these have been very effective, but they might be greater in many more. Nor have I alluded to the English Bishops, who, as a rule, have been, as gentlemen of learning and highest character, an honour to the Church and to Christianity.

#### DIFFICULTIES OF THE NATIVES.

But we have been taking into our calculation the difficulties only on our own side, so to speak, in the way of imparting knowledge to the natives of India. Ought we not also to consider the difficulties of the other side in receiving our message? Of these, as peculiar to Hindoos, I shall have occasion to speak afterwards; but here I would have you remember that, in addition to the difficulties common

to inert, slothful, prejudiced, and self-satisfied people in every part of the world,—in Christendom as well as heathendom,—to change any opinion, however erroneous or indefensible, or any habit, however foolish or absurd, the natives of India generally, among other hindrances, have presented to them for their acceptance a religion wholly different in *kind* from all they or their fathers ever heard of or believed in. It therefore demands time, intelligence, and patience to examine and understand it even when preached to them. It is a religion, moreover, which they have never seen adequately embodied or expressed in its social aspects, whether of the Church or the family, but only as a creed; and this, too, of a strange people, whom, as a rule, they dislike, as being alien to them in language, in race, in feelings, and manners, and who have conquered and revolutionised their country by acts, as they think, of cruelty, injustice and avarice.

But let us suppose that the intelligent and educated Hindoo has been convinced by English education of the falsehood of his own religion. I beg of you to realise and to sympathise with his difficulties of another kind, when Christianity, as the only true religion, is presented to him for his acceptance. He has brought his Brahminical creed and practices, we shall assume, under the light of reason, conscience, and science, for their judgment, and he has had pronounced upon them the sentence of condemnation. He has discovered that he has hitherto believed a lie, and been the slave of a degrading or childish superstition. But must he not subject this new religion of Christianity, with its sacred books, to the same scrutiny, and judge of them by the same light? Unquestionably he must; and so far a great point is gained, and one most hopeful to the accomplished and earnest missionary, when his teaching is examined honestly and sincerely in the light of truth, instead of being judged by the mere authority of custom or tradition. But such an investigation necessarily implies a trial of the severest and yet of the noblest kind, both to the inquirer and his teacher. And we need not be surprised if the first and most general, indeed I might say, the universal, result of this scrutiny on the part of the Hindoo, should be the impression that Christianity, as a religion whose characteristic and essential doctrines are alleged facts, is but another form of superstition, with false miracles, false science, and false everything, which professes to belong to the region of the supernatural. These difficulties are moreover increased and intensified by those schools of thought which at present, and as a reaction from the past, exercise such an influence in Europe and America. Their views and opinions are in every possible form reproduced in India, and take root the more readily, owing to the remarkable inability of the Hindoo mind, whatever be its cause, to weigh historical evidence, and to appreciate the value of facts in their bearing on the grounds of religious belief.

If to this is added the manner in which Christianity, even as a creed, has sometimes, we fear, by truly Christian men, been represented, or rather misrepresented—with its doctrines, if not falsely put, yet sometimes put in

a harsh, distorted, one-sided, or exaggerated light, proclaimed with little love, and defended with less logic—we shall be the more prepared to weigh the results of Christian missions with some approximation to the truth.

## MISSION STATISTICS.

In so far as the results of missions in India can be given by mere statistics, these have been collected with remarkable care, and published in 1864 by Dr. Mullins, himself an able and distinguished missionary. From these we gather that there are in round numbers about 140,000 natives in Hindostan professing Christianity; 28,000 in communion; with upwards of 900 native churches, which contribute £10,000 annually for the support of the Gospel. About 100 natives have been ordained to the ministry, while 1300 labour as catechists. Upwards of 33,000 boys and 8000 girls receive a Christian education at mission schools. As a means as well as a result of mission work, I may state that the whole Bible has been translated into fourteen of the languages of India, including all the principal tongues of the empire; the New Testament into five more; and twenty separate books of the Old and New Testament into seven more. These mission agencies are scattered over all India, and shine as sources of intellectual, moral, and Christian light amidst the surrounding darkness of heathenism. Now, surely some good and lasting work has been thus done, and seed sown by these means, which may yet spring up in the hearts of men.

But I will by no means peril the results of missions on any mere statistics. Not that I have any doubt as to the care and honesty with which these have been furnished or collected; but because of the impossibility of obtaining by this method a just impression of what has been actually accomplished by Christian missions. To some they would seem to prove too much, unless the races, the districts, the beliefs out of which the conversions have come are taken into account, along with the intelligence and character of the converts. To most they might prove less than they are capable of proving, as they afford no evidence of the indirect results of missions, or of what is being more and more effected by them on the whole tone and spirit of Hindoo society, as preparatory to deeper and more extensive ultimate results. Nevertheless, the more the real value of the work which has been accomplished is judged of by the individual history of those returned as converts, making every deduction which can with fairness be demanded for want of knowledge, want of moral strength, or want of influence, there yet remains such a number of native converts of intelligence and thorough sincerity, such a number of native Christian clergy of acquirements, mental power, and eloquence, and of strength of convictions and practical piety, as commands the respect of even educated and high-caste Hindoos. Such facts disprove, at least, the bold assertions of those who allege that missions have done nothing in India. One fact, most creditable to native Christians, ought not to be forgotten by us—that of the two thousand involved in the troubles of the Mutiny, all proved loyal, six only apostatised, and even they afterwards returned.



## GENERAL RESULTS.

But in estimating the present condition of India with reference to the probable overthrow of its false religions, and the substitution for them of a living Christianity, we must look at India as a whole. Now, we are all aware of the vast changes which have taken place during a comparatively recent period in most of those customs, which, though strictly religious according to the views of the Brahmins, are now prohibited by law, and have passed, or are rapidly passing, away in practice—such as Suttee, infanticide, the self-tortures and deaths of fanatics at great idol-festivals, &c. We know, too, of other reforms which must be in the end successful, such as those affecting the marriage of widows, polygamy, the education of females, &c. Such facts indicate great changes in *public opinion*, and that the tide of thought has turned, and is slowly but surely rising, soon to flcat off or immerse all the idols of India. In truth, the whole intelligent and informed mind of India, native and European, is convinced, and multitudes within a wider circle more than suspect, that, come what may in its place, *idolatry is doomed*. The poor and ignorant millions will be the last to perceive any such revolution. They will continue to visit and bathe in their old muddy stream, as their ancestors have done during vast ages, wondering at first why those whom they have been taught to follow as their religious guides have left its banks, and drink no more of its waters, wondering most of all when at last they discover these waters to be dried up. Others of a higher intelligence may endeavour for a while to purify them, or to give a symbolic and spiritual meaning to the very mud and filth which cannot be separated from them. Men of greater learning and finer spiritual mould will seek to drink from those purer fountains that bubble up in the distant heights of their own Vedas, at the water-shed of so many holy streams, and ere these have become contaminated with the more earthy mixtures of the lower valleys. But all are doomed. For neither the filthy and symbolic stream of the Puranas, nor the purer fountain of the Vedas alone, can satisfy the thirst of the heart of man, more especially when it has once tasted the waters of life as brought to us by Jesus Christ: or, to change the simile, although the transition between the old and new may be a wide expanse of desert filled up with strange mirages, fantastic forms, and barren wastes, yet whether this generation or another may reach the Land of Promise flowing with milk and honey, the people must now leave Egypt with its idols, and in spite of murmurings, regrets, and rebellions, can return to it no more.

## EFFECTS OF EUROPEAN INFLUENCES.

When I thus speak of the destruction of Hindooism, I am far from attributing this result solely to the efforts of missionaries, though these have not only taken a most worthy share in the work of destruction, but have also laboured at the more difficult and more important work of construction. The whole varied and combined forces of Western civilisation must be taken into account. The indomitable power of England, with the extension of its government and the justice of its administration, has,

in spite of every drawback that can be charged against it largely contributed to this result. So also, in their own way, have railroads and telegraphs, helping to unite even outwardly the people and the several parts of India to each other, and all to Europe. The light which has been shed by the Oriental scholars of Europe upon the sacred books and ancient literature of the Hindoos, has been an incalculable advantage to the missionary, and to all who wish to understand and to instruct the people of India. Nothing has so directly and rapidly told upon their intellectual and moral history as the education which they owe solely to European wisdom and energy. The wave line which marks its flow, marks also the ebb of idolatry. This influence will be more easily appreciated when it is remembered that 3,089,000 Hindoos and about 90,000 Mohammedans attend Government schools, and upwards of 40,000 of these attend schools which educate up to a University entrance standard, in which English is a branch of examination. These schools have been found fault with because they do not directly teach religion. It has been said that they practically make all their pupils mere Deists. But apart from the difficulties which attend any attempt on the part of Government to do more, even were it to assume the grave responsibility of determining what system of theology should be taught, and of selecting the men to teach it, yet surely Deism is a great advance on Hindooism. If a man occupies a position half-way between the valley and the mountain-top, that alone cannot determine whether he is ascending or descending. We must know the point from which he has started on his journey. Thus departing from the low level of the Puranas, it seems to me that the Hindoo pupil who has reached the Theism of even the Vedas only, has ascended towards the purer and far-seeing heights of Christian revelation. Anyhow, the fact is certain, whatever be the ultimate results, that education itself, which opens up a new world to the native eye, has destroyed his old world as a system of religious belief.

I know few things, indeed, which strike one more who for the first time comes into contact with an educated native, than hearing him converse in the purest English on subjects and in a manner which are associated, not with Oriental dress and features, but with all that is cultivated and refined at home. You feel at once that here at least is a way opened up for communication by the mighty power of a common language, and of a mind so trained and taught as to be able thoroughly to comprehend and discuss all we wish to teach or explain. The traveller sometimes accidentally meets with other evidences of the silent but effective influences of English education. I remember, for example, visiting with my friend a heathen temple in Southern India. It was a great day, on which festive crowds had assembled to do honour to a famous Gurn. There were some thousands within and without the temple. While seeking to obtain an entrance, we were surrounded by an eager and inquisitive crowd, but civil and courteous, as we ever found the natives to be. Soon we were addressed in good English by a native, and then by about a dozen more who were taking part in the cere-

monies of the place. After some conversation, I asked them, the crowd beyond this inner circle listening to but not comprehending us, whether they believed in all this idolatry? One, speaking for the rest, said, "We do." But from his smile, and knowing the effects of such education as he had evidently acquired, I said kindly to him: "My friend, I candidly tell you that I don't think you believe a bit of it." He laughed, and said, "You are right, sir, we believe nothing!" "What?" I asked; "nothing? not even your own existence?" "Oh yes, we believe that," he replied. "And no existence higher than your own?" I continued to inquire. "Yes," he said, "we believe in a great God who has created all things." "But if so, why then this idolatry?" I asked again. "We wish to honour our fathers," said another of the group to my question. On which the first speaker addressed his countrymen, saying, "What did your fathers ever do for you? Did they give you the steam-engine? or the railway? or the telegraph?" Then turning to me, he said, with a smile, "Though we must keep up and cannot forsake these national customs while they exist in our country, and our people believe in them, yet, if you educate the people, they will give them up of themselves, and so they will pass away." Whatever may have been the intention of the speaker, I believe this conversation gives a fair impression, not of the deepest and most earnest minds in Hindostan, but of the mind of the ordinary pupil who has received an English education, though little more. It is thus, however, that all things are working together for the ultimate conversion of India to the truth and life of Christianity, under Him who is the Head of all things to His Church.

## THE BRAHMO SOMAJ.

In endeavouring to sketch, however rapidly and imperfectly, the general results of all the combined forces I have alluded to, I must not omit to notice the religious school of the *Brahmo Somaj*. The educated and more enlightened Hindoos occupy almost every position of religious belief between that of a little less than pure Brahmanism and a little less than pure Christianity. Some defend idolatry as being a mere outward symbolic worship of the one God everywhere the same, and also as a national custom; and, without opposing Christianity, they would have it remain as one of many other religions, asking, as has been done indignantly and in the name of "Christianity, which preaches love to one's enemies," "Why should the God of Jesus Christ be at daggers-drawing with the gods of heathendom?" Others are more enlightened and sincere. Of these the greatest undoubtedly was the late Rajah Ram-mohun Roy, one of the most learned and accomplished men in India. In order to obtain a religion at once true and national, he fell back on the Vedas as embodying a pure monotheism, rejecting at the same time the authority of all later Hindoo books, however venerable, from the heroic Mababharat and Ramayan down to the Paranas. He did not, however, despise or reject the New Testament, but gathered from it and published 'The Precepts of Jesus, the Guide to Happiness.' He called his Church—for his followers were organised

into a society which met for worship—"The Brahmo [the neuter-impersonal name for the Supreme] Shabba," now changed into "Somaj," or assembly. The position thus occupied by the Rajah is yet to a large extent maintained by the representatives of the old Hindoo Conservative party, whether their Church is called the "Veha Somaj" or "Prathana Somaj." But the Vedas having been found untenable by others, as tending necessarily to pure Pantheism, a religious system with better foundations was accordingly sought for, and after in vain endeavouring to discover it in "Nature," or to evolve it from "Intuition," the new movement has, under the guidance of Keshub Chunder Sen, approached Christianity. After having heard that distinguished man preach, and having seen the response given to his teaching by his splendid audience, numbering the most enlightened natives as well as Europeans in Calcutta; and after having had a very pleasing conversation with him, I cannot but indulge the hope, from his sincerity, his earnestness, as well as from his logic, that in the end he will be led to accept the whole truth as it is in Jesus. But of one thing I feel profoundly convinced, that the Brahmo Somaj, which numbers thousands of adherents, is to be attributed indirectly to the teaching and labours of Christian missionaries; and its existence, in spite of all I have read and heard against it, brightens my hope of India's future.

(To be Continued.)

**BARONY CHURCH.**—The *Church of Scotland Record* says: "The annual report of this Church was presented at a meeting of the congregation held in the City Hall, Glasgow, on the 12th of last month. The meeting was one of more than ordinary interest, on account of its reference to Dr. Macleod's recent mission to India.

The report gave an encouraging account of the various departments of congregational work.

As to education, a new school had been erected at Parkhead, at a cost of £1400; in the four schools under the charge of the Barony Session the number of children in average attendance was 1089; the number on the roll, 1300; and at evening classes during winter there was an attendance of from 300 to 400, chiefly adults.

The number of Sabbath-schools was 11, with 102 teachers, and an attendance of 1,106 scholars. The missionary collections in the schools amounted to £18 8s. 9d.

The Parish Mission was reported on in very encouraging terms. The agency consisted of two licentiates—Rev. Messrs Montoith and Wilson—for the Mission Chapel and district; Rev. John Hall, congregational missionary (for a portion of the year); four laymen and three female missionaries; ten in all. The expenditure of the mission was £633, of which £496 10s was for salaries. The General Assembly Home Mission Committee had assisted with a grant of £100.

At Barony Mission Chapel there had been an average attendance of 600, the number of seats allocated (gratis) to regular attenders was 550; communicants on the roll, 242. The contribution the chapel congregation for the support of the mission has amounted to £144.



In the other mission stations the average number of visits paid in one month was 1213; the attendance at Sabbath meetings, 379; and at work-day meetings, 148. Of the persons attending the district mission meeting, 85 had received the communion.

In the relief of the poor, by grants of money, coals and clothing given at half price, the sum of £244 had been expended.

For the Missionary and Educational Schemes of the Church the contributions of the congregation had amounted for the year to £368.

Other collections for special objects, such as the India Deputation Fund, Female Education in India, Glasgow Elders' Association, &c., had been made in the congregation, amounting in all to £132

The following is a general summary of the contributions of the congregation for 1867-68:

1.—*For Parochial and Congregational Objects.*

Ordinary Church-door Collections.	£210	13	8
Collections at Communions	50	16	1
For Parish Mission—			
By Parish Church			
Congregation,...	£287	16	6
Brought forward...	£287	16	7
By Mission Chapel			
Congregation...	143	16	3
By Mission Stations	15	0	9½
		146	13
For Sabbath Schools.....	62	3	11
For Clothing Society.....	43	9	0
For Church repairs and Mission			
Hall.....	109	9	8
For New Schools at Parkhead ...	16	13	0
For New Female School.....	31	10	0
For Evening Schools.....	5	0	0
Private Donations for the Poor...	3	16	6
		£1010	5
			4½

2.—*For Extra-Parochial Objects.*

For Mission Schemes of the Church.	£367	14	10
Mission Collections in S. Schools..	18	8	9
Chapel Collection for Freedmen's			
Aid Society.....	2	1	7
Sundry Collections as detailed above	132	14	6
		£352	19
			8

TOTAL .....£1531 5 0½

In the course of the evening Dr. Macleod was presented with an address.

ENGLAND.—A great ritualistic demonstration has taken place at St. James' Hall. Archdeacon Denison was the chief speaker, and he treated the question rightly as one affecting doctrines, and not merely external practices. "What," he said, "are the facts of the case? The first fact is this—we see a revival of high ceremonial in churches and chapels of the Church of England, according to what is believed to be either prescribed or allowed by rubric of the Book of Common Prayer, that is by the law of the Church of England. What that rubric exactly means is more or less disputed; but that it is a rule of high ceremonial, of this there is no question made. The next fact is, that such ceremonial is principally connected with the administration of the Lord's Supper, or Holy Communion. The third fact is

that the revival has caused a great disturbance of the public mind; and that calls are made upon the authorities in Church and State, and a Bill introduced into one House of Parliament to 'put it down' with a high hand. Now, what is the meaning of all this? Ceremonial is nothing in itself. What makes it to be much? That it is the expression of doctrine, and especially of the doctrine of the Holy Eucharist. It is doctrine, then, of which ceremonial is the outward expression; it is this that is the object of tumult and assault. There are in the Church of England, and have been since the Reformation, two sections, commonly called High Church and Low Church. What is the turning point of the division? A distinct difference of belief on the subject of the sacraments. The first holds, as declared by the Church to be revealed in Holy Scripture, that the life of Christ in the soul is begun in and by Holy Baptism; nourished, completed, and perfected in and by Holy Communion. That these are, therefore, the principal means of grace; that all other means of grace flow out of Holy Baptism: and converge to, and centre in, Holy Communion. The second does not deny that the sacraments are to be observed reverently: but assigns to them no such distinct pre-eminence, regarding them rather as seals upon the life of Christ, already begun and established in the soul by faith than as the means ordained of Christ himself for the beginning, and the nourishing and perfecting, of that life. The first then holds, as declared by the Church to be revealed in Holy Scripture—regeneration in and by Holy Baptism; the Real presence in Holy Communion. The second holds neither the one nor the other. The first has an exalted sense of the office of the Church as the means ordained of God for the teaching and the keeping of the truth, and as having, as such, 'authority in controversies of faith,' and a like sense of the office of the ministers of the Church, as having received the Holy Ghost in and by the laying on of hands; and as sent by Him to set forth by their life and doctrine the true and lively word, and rightly and duly to administer the Holy Sacraments. The second, so far as I have ever been able to understand its position, admits the authority of the Church only where it coincides with private judgment. Of these two sections the first dates from the first century of Christianity: the second dates from the sixteenth century. The first is apostolic, primitive, catholic; the second is human invention in many shapes and under many names. The first is revealed as declared by the Church: the second is a thing of human development." Nothing could show more strongly than these remarks the vital nature of the present struggle and the thoroughly Popish character and pretensions of the High Church party.

Lord Shaftesbury, at a recent meeting of the Church Protection Society, stated thus his views of the present position of the Church:—"The Church of England was beset by many dangers. Her dangers were not external. The Church of England was strong enough to defend herself from any external danger, whatever it might be, but her dangers arose from within her pale. Heresies had grown up in her own bosom, which were rending her very vital exist-

ence from her, and which unchecked and prevented, would leave her a dead corpse upon the face of the earth. They were pressed and in great danger from two conflicting parties in the Church. They had the Ritualistic party—that was the best term to give them now; they went further than the Tractarian party, and yet embraced the Broad Church—and there was the Neologian party, which he believed had more strength than people were aware of. Then there was a third party—the Evangelical party—which, although strong within the bosom of the Church, were not now so strong as they were, either in clergy or laity, as compared with the Neologians. The duty that was pressing upon them was, therefore, very great indeed; and it required the greatest caution, the greatest delicacy of appreciation, and the greatest earnestness to perform it. They had, as he had said three distinct parties in the Church. They had also vast numbers in this country who were wholly indifferent to one or the other. The Church was in greater danger from the indifference of those who professed to be her friends than from the aggressive policy of those who openly professed to be her enemies. The growing indifference in the country to matters of religion was one of the most alarming features of the present time. They found it everywhere—in small and in large populations. It was not only in Manchester, in Liverpool, and in London. They might go into the smallest village, and every clergyman of experience would tell them how his heart was rent by the real indifference there was, if they endeavoured to fathom the great proportion of the people with respect to religion."

**IRELAND.**—The bishops in their charges continue to deal with the present aspect of church questions. In Dublin, Archdeacon Lee developed the principles on which he conceived the threatened dangers could be faced, such as, "the plain setting forth of the great truth that the Church, as purified at the Reformation, is the sole community in the land which preserves in full measure both scriptural truth and apostolic order." He urged also unity and sympathy within the Church, "even for those efforts which may not be after our own pattern." The Bishop of Down believed it was "no longer possible, in the fullest measure of that charity which suffereth long, to allow the doctrinal and æsthetic aspect of Ritualism to pursue its course unchecked by public remonstrance, sapping as it did in its subtle progress the teaching of our Church, and removing the authorized landmark of our Reformed Faith." Rather than a denominational system of education, he "would prefer to see a purely secular system supported by the State, and permitting, though not requiring, a religious base."

Cardinal Cullen has been blessing bells at Narraghmore, his native place, where the blessing he bestowed upon the people was "the same as if St. Patrick himself had given it to them." At Kantuck, in the South, he has opened a new chapel with a ritual so strict that it has not been observed in Munster for three hundred years. He has also been addressing himself to obtain money for the Pope. Catholic governments, he admits, will do little for him.

Italy is in difficulties, Belgium and Portugal are ruled by Freemasons, Spain is paralyzed by revolution. Austria is drifting into the hands of infidelity and secret societies. There can be no confidence put in France. It is a curious confession, and the drift of it is that there is no resource for the chair of St Peter, but the pence of the faithful, although, "like its divine founder, it is the same yesterday, and to-day, and for ever." A more energetic step has been taken in withdrawing the Romanist children from the model school in Limerick. Meanwhile education is pushed forward more rapidly in the north than it is condemned in the south. A large schoolhouse has been recently opened in Belfast, one of many which are springing up among the dense masses of its artisans. It was almost entirely built by sixpences, cost £800, will accommodate 600 children, will have evening clubs for adults, and 240 children were waiting to be brought into it on Sundays. The Rev. Mr. Johnston, in whose district it lies, said that during the 26 years of his mission among the working-classes he had learned that what they wanted was education, and he was glad to report that all the schools in which he had taken part were flourishing.

The Magee College in Londonderry has been opened by an address from its President on Collegiate Studies, and reports the number of students to be far in excess of previous sessions. The session in the Presbyterian College, Belfast, has also been opened by an address of remarkable ability on the limit and domain of Christian Ethics. It was the inaugural lecture of the new professor, Mr. Wallace; and by its fullness, clearness and ingenuity of thought, proved that an addition of no common order had been made to the teachers of ethical philosophy.

**NEW ZEALAND.**—The Bishop of New Zealand, who has recently shown his devotedness to his own work, by refusing the Bishopric of Lichfield, thus defended the natives of New Zealand in a speech at Belfast:—

"It is the force of circumstance that has driven them into their present position. Do not charge their present position and its evils upon any peculiarities of race. I believe that my own New Zealanders are as true-hearted, as kind-hearted, and as hospitable a people as are you yourselves in Ireland. But, under unfavourable circumstances, they have been driven into what seems rebellion. And let their position be what it may, I can assure you that no murderous spirit, no spirit of rancour or hatred—is in their hearts. The people are full of desire to be united to the English nation. More than that, they have given of their land to me; and, to take one example, land was given me for a purpose described by themselves in these words—'We give this as a site for a college for the two races to be brought up together as one people, in the fear of God and in the love of Christ, and in obedience to the Queen.'"

**BELGIUM.**—It is impossible not to see the hand of God in the preservation of the independence and liberties of Belgium. At present the Belgians are enjoying an amount of liberty, religious and civil, of which there has been no example in any Catholic country.

The small band of faithful men who have de-

voted the best years of their lives to make known the glad tidings of salvation in Belgium, where the Bible has been so long a sealed book, have done all they could to take advantage of these favourable circumstances. For the last thirty years the Scriptures have been largely circulated through the agency of the British and Foreign Bible Society; and many have been brought out of superstition, unbelief, and indifference to receive the truth as it is in Jesus. There is no inequality whatever before the law between Catholics and Protestants, and there is no work of evangelization which cannot be undertaken without certainty of protection; while in England we look aghast at the progress now making Romewards, here. Apart from the swelling tide of opposition to Popery which is rising in all Catholic countries, we have evidence of a spirit of inquiry after better things, and can discern the blessing of God resting on the zealous labourers who have been one after another called to preside over churches formed of those who have been enlightened by the study of the Scriptures purchased of the Bible colporteurs. But what deserves notice, as a sign of the real interest felt in the work, is the formation of a lay association for providing pensions for the widows and orphans of the pastors, whose stipends are not such as to enable them to lay anything by for the future; and, while testifying to the affection and gratitude of the churches towards their pastors, it does honour both to the pastors and their flocks, and bears witness to the fact that the Gospel is at last really taking root in Belgium.

UNITED STATES.—A pettifogging lawyer and manager in a new settlement in Wisconsin, gave a missionary of the American Sunday School Union the following account of a Sunday-school: "I organised the first Sunday-school in this country, and ran it myself one season. We came in here early, all Americans. We wanted to draw in decent, industrious families, and to keep out all foreigners and rowdies. So I said: A Sunday-school will attract the folks we want, and keep others out. It will be the best and cheapest way to blow for the settle-

ment. There was not one of us that pretended to have one grain of piety; so they pitched upon me to carry out the plan. I did so, and sent to your Society and got a library, and ran the school all summer. It did the blowing for us splendidly. Before summer was ended, some Christian families came in; and, as they had a better stock of piety, I gave over the Sunday-school into their hands. It was a grand thing for us. There wasn't a foreigner of any sort that ever stayed in the settlement more than one night. We secured a good American and moral settlement. In fact, it got to be so pious that I couldn't live there myself."

#### WIDOWS' AND ORPHANS' FUND.

MONTREAL, 23rd December, 1868.

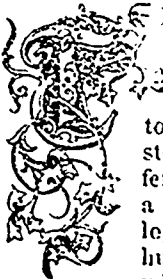
REV. AND DEAR SIR,—I am instructed by the Board of Managers of the Ministers' Widows' and Orphans' Fund, respectfully to remind you of the collection appointed to be made in all our Churches on the first Sunday in January, in aid of this very important Church Scheme. The Board believe that the Scheme meets with the warm sympathy of nearly all the Members of our Church. They have endeavoured to administer their trust in a prudent manner, and have the satisfaction of believing that the principles by which they are guided have the approval of the Church at large. The annuities which they have been able to grant to Widows and Orphans, have been the means of relieving much distress, and they would gladly see these annuities increased, did their funds permit. They have greatly to acknowledge the liberality with which their appeals have been met in the past. They feel that no other Church Scheme could so well harmonize with the kind and generous feelings which characterize all Christians at the beginning of a new year, and they therefore would urge the propriety of making the Collection on the day appointed, if at all practicable.

Yours respectfully,

ANDREW PATON.

## Articles Selected.

### OUT OF THE WAY.



HE sun set in crimson and dun over a wide Australian plain, rich with wild vegetation. Only one solitary hut gave token of human presence. It stood among some little fields, fenced off from the moor. It was a very rude place, built of rough logs and mossy earth. The door hung on leather hinges, and the windows were glazed with coarse green-knotted glass. A few white stones formed a pathway to the entrance, and some patched garments dangled from a washing-line. On the right of the door was a little mossy

mound, set round with peeled twigs. It looked strangely like a child's grave.

Presently the master and mistress of the house came out, and stood in the garden. They seemed as homely as their dwelling. The man wore a coarse grey blouse and a battered wide-awake hat, which dangled over marked and sun-burnt features. His wife looked almost as masculine as himself, standing with her arms folded, and a great speckled sun-bonnet flapping on her head. The red sunset cast a ruddy glare over both.

"And so it's about dawn in old Inverary, Aleck," she said.

"So they say," he answered; "but it upsets my mind to think on't. I'd rather fancy folks at home were looking at the sunset, just as we are."

"Aweel, there's no sunset nor sunrise in heaven," said the woman; "and I'm thinking we'd better look forward to it, than backward to Bonnie Inverary. There's many we love still there, Aleck; but the one we love best the Lord has taken to himself."

"I wish I could get some gowans for Willie's grave," remarked the husband, stepping to the little mound, and setting up a fallen twig. "Do you mind the little singing bird that the sailor gave him, and how he wept as it dwined away? He buried it just *there*, only a month before we buried him."

"Do I mind, Cameron?" exclaimed his wife. "It's little ye ken a mother's heart, if ye think she forgets the very finger-mark of a dead bairn! Why, often when I'm washing and scrubbing some of Willie's words come up as fresh as if he were saying them, and I try hard to say, 'The Lord's will be done,—the Lord's will is best;' but I'm afeard I don't always mean it, Aleck!"

"The Lord has aye pity on sorrow," said Aleck Cameron. "The bruised reed will He not break, Jean. But I dread ye must often be lonesome when I'm awa,—are ye no, wife?"

"I can bear that," she said. "Maybe 'twould be harder trial to have a guide-wife neighbour looking in, and praising her ain bairns, and pitying me. But there's one thing pains me, Aleck: we're so cut off from the Lord's work. So long as the child was here, it was serving God to bring him up in the way he should go. But now we seem like the poor cattle, only living for food and sleep. There's no bairn to teach,—no mourner to comfort,—nobody to speak a Christian word to. And yet in the world there's thousands of bairns and mourners, who've got no one to teach or comfort 'em."

"And still I think God guided us here," said Aleck, thoughtfully. "It's no use of fretting, Jean. We've only got to do right. The Lord does his ain work his ain way; and whether he will to use us or no, to Him be all the glory!"

"There's some one coming on horseback," Jean remarked presently, shading her eyes with her hand. "Who can it be, now? It's no the month for Giles the pedlar."

"Whoever it is, the darkness will catch him on the moor," said Aleck Cameron; for the sun was quite of sight, and only one long streak of gold remained in the sky to show where it had gone down.

"He must e'en turn in with us, and stop for the night," observed the wife, as the horseman drew nearer and nearer. He was a young man, well dressed, with a knapsack slung across the horse behind him. He slackened his speed when he saw the Camerons standing at their gate.

"Is it far across this moor?" he asked.

"Over five miles," answered Cameron, "and the tracks don't go beyond this."

"Is there no house where I could get a night's lodging?" the traveller enquired, after gazing down in the deepening twilight.

"We'd make you welcome in ours, sir," said Jean. "The nearest house is three miles off; and it's not better than this, and more crowded, because there's a family."

"Can you take my horse as well?" asked the stranger, rather suspiciously.

"Oh yes; there's a good shed at the back, and plenty of straw. If ye'll come in, sir, the wife will set supper directly."

The young man followed his hosts with the air of a person who does not know what better course to take. After he had seen his steed made comfortable he went into the house, and took a seat by the fire. He was a handsome youth, about two-and-twenty years of age, with dark eyes and hair; but his manner was formal and repellent. He took careful note of the room in which he sat; it could boast no furniture beyond a table, a stool, and two benches, together with a great carved chest, from which Jean produced the humble crockery necessary for their meal.

"I have made a nice bed for you in the other room," said the good woman, bustling about, "and you'll find a tubful of fresh water there, if you'd like to wash your face and hands. Maybe it would refresh you."

The young man entered. He found "the other room" a long narrow chamber, with a window at one end which looked out upon the moor. The bed was poor enough, but it was clean; and still the youth did not seem content. After he had performed his simple toilet he was about to return to the sitting room; but at that moment he heard his hosts whispering together at the front-door. The only words he overheard were these ominous ones:

"No one but ourselves wad ken that was a grave."

The young man quickly retired into the bed-chamber, and going to the window, took something from his pocket, and carefully examined it by the fading light. It was a pistol!

When he reappeared supper was spread, and Aleck and Jean were already in their places. It was not a sociable meal. Cameron had lived too much in seclusion to be well fitted for society, and his blundering attempts to get at the latest news of the world beyond the moor were not well received by his guest. Nor is it strange that the guest was not as conversible as he might have been; for he believed that in the course of a few hours he should have to take the lives of others or lose his own; and such a suspicion is not calculated to awaken one's wit and humour. There was bright gold among the clothes in his knapsack, and this moorland couple was certainly rough and wild; and then—that speech about the grave that no one would notice! It made Paul Scott, the stranger, think very sadly about a pretty villa near London, in the old country, where a widowed mother prayed and longed for her only boy. He did not think much about her generally; but now, when perhaps his grave was already dug, it was different!

"Wife," said Cameron, solemnly, as the three sat in silence before their empty plates, "wife, hand me the great Bible, and let us worship God!"

Paul felt a sudden relief, and forgot all about the strange whisper he had overheard. He could certainly trust people who cared to read their Bible in that wilderness, and he listened with quiet interest as the worthy Scotchman lingered over the story of the Shunammite and her son. Nor did he remember "the grave" until, in the course of his simple prayer, Aleck

besought the Lord "to send comfort to the parents who had buried their only son before their very door in a strange land, so that they too should be able to say, 'It is well with the child.'"

"He's wonderful better after the exercise," said Jean, as the stranger said "Good night" with frank warmth, very different from his former cautious and almost suspicious manner.

Though all his fears were laid to rest, and though his limbs were very weary, Paul Scott did not soon fall asleep. "There must be something in being a Christian," he thought, "when I, who am not one myself, am glad to find myself in the power of Christians. I wish I had taken more care of the little Bible my mother gave me. I dare say they are not too easily got in this wild neighbourhood; but to-morrow I will ask my host. And how content they both are in this solitude, as if the presence of God was quite enough for them! Why, I have committed no crime, but am rather what people call a good sort of a fellow, and yet in this wilderness I should go wild in a week."

Early next morning he prepared to depart. Breakfast was a different affair from last night's supper; but still Paul was at the gate,—actually holding his horse's head, before he could venture to stammer out the inquiry about the Bible.

"Wife," said Aleck, "the gentleman wants a Bible, having unfortunately lost his own. There's our Willie's; but I don't guess you'll—" "He shall have it, and welcome," returned Jean, running into the cottage, and bringing it out. "It's a little worn, sir; but he who used it is an angel now." And as she turned aside to dry her tears, Paul saw the little mound with its neat fence of white twigs.

The Camerons watched him ride away, and at the last point whence he could see them he paused, and waved his hat, and then he was gone.

"Maybe a blessing will rest on Willie's Bible," they said to each other, as they went back into their lonely cottage.

But they never knew how he read that book in the night watches of his homeward voyage,—they never knew how a sweet peace—that peace "which passeth all understanding"—came down and blessed his restless young spirit. They never knew of the joy in the little London villa when the good widowed mother found that her boy had returned to her, saying, as did the prodigal son, "I have sinned against heaven, and before thee."

No,—they lived and died in the wilds of Australia; and to her last day Jean Cameron sometimes regretted she was so much "cut off from doing the Lord's work."

## Sabbath Readings.

### THE INFLUENCE OF A HOLY LIFE.

(Extracts from a Sermon by REV. W. C. CLARKE, Ormstown, Durham.)

"The memory of the just is blessed."—Prov. x. 7.



THE term just, as applied in the Scriptures, means one who fears God,—a godly person, one who is circumspect and consistent in his life, who is just and upright in his conduct, both towards God and his fellow man.

Not that there is one among God's children on earth of whom it can be said that he is absolutely and perfectly just, but the term is applied to those who are relatively so. They fear God, and make it their first and highest duty to walk in the way of his commandments. They fear God as the Supreme Ruler and Lawgiver. They love him as the Giver of all Good, and rejoice and trust in his salvation. They realize their sins, they confess them, they repent of them and forsake them, and go to him daily for pardon, and grace to help them in their need, and hope in his sovereign mercy. God is in all their thoughts; they acknowledge him in all their ways. He is their guide and portion, their stay

under all the burdens and trials of life, and their hope and comfort in the trying and solemn hour of death. Under the full light of the Gospel, those who really believe in and love the Saviour, who confess him before men, and who believe in their heart the great truths of his Incarnation, Sufferings, Death, and Resurrection and Ascension, and Mediatorial Intercession, are said to be *just*, because to *such*, Christ is the end of the law unto righteousness; and to *such*, because they are *thus just* in Christ Jesus before God, there is therefore now no condemnation, for they walk not after the flesh, but after the Spirit. They know their Saviour and believe in him; they acknowledge his law and obey it; they live in his love and feel its power. These are perfect in Christ Jesus, and in this sense are *just* persons. The Evangelists and Apostles acknowledge the correctness of applying such a term to those who are eminently consistent in fearing God. The memory of the just is blessed in actively inspiring the minds of others to prosecute the same noble life. Every just person that lives in his uprightness and dies in his integrity and blessed faith is another link in the chain of evidence that pro...

the world the fact and responsibility of the present as well as the reality and rewards of the future, and the Divinity of our holy religion in its complete aptness and universal sufficiency to mould and guide the believer through the duties, trials, and responsibilities of the present life, and secure for him the blessings and the joys of the life to come. Those who live the life of the godly are so many living, working, tangible, rational, and sympathising witnesses of the existence of God—of his being and perfections, and are the visible representatives of his moral nature and holy and pure character; and the life and death of such do more to convince a sceptical and an irreligious world of the truths of a future state, human responsibility, the necessity of Divine religion, holiness of character, faith, virtue, and pure morality, than ten thousand volumes of speculative theology and finely spun theories of personal accountability and sentimental religion. For who can estimate the silent yet powerful influence which a consistent and godly life exerts over the feelings, the conduct, and the faith of others, and also in restraining from vice, and leading to virtue many who yield to no other power?

What gave pre-eminent force and power to the Saviour's teaching and doctrine was that he went about *doing* good. This is the secret of all effective teaching, and in this respect our Lord stands out in convincing contrast to all other teachers, delineators of life, morals and religion, at once showing the completeness and sincerity of his teaching, and the Divinity of his person, doctrine, and work.

Chief among the instrumental causes which aided the propagation and wide-spread of the Gospel during the first ages of the Christian Church, stands out in well-defined prominence the disinterested, holy, and pure character of the Apostles and Christian teachers and their followers. This was one agency which the Holy Spirit acknowledged and blessed in the glorious work of reclaiming a world sunk in Jewish intolerance and heathen idolatry and superstition, and this is still an agency which the same Divine Spirit acknowledges and blesses for sanctifying and maturing the individual character, and for commending his own truth to the ungodly and indifferent. The world may withstand precept and oppose doctrine, but yields to the force and power of a holy, pure, and disinterested life, if not at once, yet gradually and imperceptibly, and is led ultimately to ac-

knowledge the Divinity of the precept and the correctness of the doctrine. It would seem, in order to give greater prominence and force to this principle of action, to be the nature and tendency of the human mind, under the present order and law of things, that the disinterested, holy and pure character, never begins to exert its full influence until after death. The force of such character is more powerful in its influence after the removal than during the presence of the individual. Thus it was with the great leading minds of history, the moulders and leaders of the human mind. It would seem that the presence of the person is a clog to some extent on the influence of the mind. The influence of Moses was more powerfully felt after his death than during his life,—the *memory* of Moses was more powerful than the *presence* of Moses. It is pre-eminently so with the holy David, though by the force of circumstances during his life he was able to exercise much influence over mankind, he was never able to command that regard that he now does: for who can estimate the influence which his life as delineated in the Book of Psalms exerts over the millions who daily read these never dying embodiments of all the phases of the real Christian life. It is so with the great worthies whose lives are recorded in the Bible—of Abraham, Joseph, Joshua, Job, Daniel, and kings and prophets—men of whom the world was not worthy—who had to wander in deserts, and in mountains and in dens and caves of the earth, but who now, through the remembrance of their holy lives, exert more influence upon the world than the unalterable laws of the nations of antiquity. This is equally true of those noble souls who, under the palpable darkness of Heathendom, tried to evolve the universally felt need of that unseen light of truth, from the finished volume of human error, who struggled with ignorance, superstition, vice and irreligion, in endeavouring to lay before mankind a rule of faith and conduct, and the best method for ascertaining that rule. During their life they were unappreciated, scoffed at, despised, persecuted and slain, but after their bodies were consigned to the dust, their spirits arose from the dead and soared above the chaos of ignorance and human passion, and exerted an influence on posterity which eternity alone will reveal! And is not this the most marked and distinguishing feature of Christ and him crucified. In life he was

despised and rejected of men, maligned, betrayed, crucified and slain, and in death cruelly insulted, but now who can describe the influence of his name? His name is the ark of refuge from Divine wrath, the place of safety and the tower of strength to the sin weary sons of men.—his life is holiness and goodness constraining scoffers, infidels and unbelievers, to confess that he was the embodiment of nobility, goodness and perfection. Now with these it is not the power he displayed in working miracles, for these they reject and deny—that arrest their attention and command their sympathy and respect, but his holy and pure life, and the blessed and refining influence which he subsequently exerted on mankind. Who can read that most eloquent, most sceptical and most paradoxical writer, Rousseau, on the life of Christ, without being struck with this feature of the subject? Napoleon the Great confessed that Cæsar and Alexander and he could command armies, conquer nations and for the time being be the idols of their soldiers, but that they were soon forgotten, and in their absence exerted no power; that their memory would exert no influence, nor yet be retained in sweet remembrance. But that the name of Jesus, though so humble and despised during life, exerted the mightiest influence over nations, ages and individuals, that although when on earth he had no guard, none to defend him from his enemies, yet that now, and ever since his death, thousands of the best of our race would not only fight for his name but cheerfully die for him; proving that he was more than man, and illustrating with irresistible force that “the memory of the just is blessed.”

There can be no doubt that it is the *life* of the man Christ Jesus that exercises this wide spread and blessed influence over the lives of his followers, in every age and clime. It is as our kinsman, “bone of our bone and flesh of our flesh,” that He is held in such sacred remembrance; and it is because he still retains in his mediatorial relationship “a fellow feeling” with us that we love him. It is his tender human relationship he now sustains towards us, combined with the endearing remembrance of the holy and pure life he spent on earth, in our nature, while finishing our Redemption, that is blessed in our estimation and that draws forth our love towards him and his cause; and so it is the remembrance of the holy and pure life of the saint on earth that is blessed to us,

and that exerts such a happy influence on our lives, as we call to mind, review and contemplate his.

The real Christian, the worker for God, only begins to *live* for good when *he dies*. Then he enters on his deathless existence and begins the great work of influencing minds and moulding character, involving the welfare of men and the glory of God. Influence never dies. It is imperishable, immortal. Ah! how awfully solemn, and how thrillingly awful is the thought—the fact, that your influence, the influence of your life here never dies. It is never arrested in its endless onward progress. It tends either down, downwards to the lowest hell, or up, upwards to the highest heavens; you are daily creating and perpetuating the means whereby yourself and others will either be the victims of eternal death or the recipients of endless glory. Ah! who can fully realise human responsibility;

From what has thus far been said it is evident that the remembrance of the *just* is not only blessed when viewed in the personal endowments and graces of the individual possessing them, but also in the active influences exerted on others during life in the reproduction of these in the character of those who come under such influence. Not in waiting for some great or extraordinary opportunity for doing some great work, but in doing faithfully and constantly the work that is at our hand, and ever present with us, showing further that every Christian, no matter what his position or circumstances in life may be, can make his life *sublime by simply doing what he can!* Consecrating himself in faith and love to the Saviour, and thus, by the force of example, leading others to the same fountain of life. We are very apt, and frequently do mistake true greatness, in a Christian sense; we often conjoin magnitude with true greatness. The woman who anointed our Lord's head with the box of spikenard and wiped his feet with her hair, did a great deed, for she did what she could, and angels could do no more. This is the limit of human duty and the measure of human responsibility—small as this act appeared to men, it was pronounced great by him who knew the heart and weighed the motives and predicted its future influence to be co-extensive with the knowledge of the transaction. O that Christians would study this truth and avail themselves of the blessed privilege of making their lives sublime, by being useful and happy, *doing what they can.*