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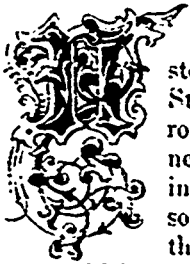
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THE PRESBYTERIAN.

MARCH, 1866.



EARLY six years ago, the Synod held at Kingston ordered the Session of St. Andrew's Church, Toronto, to remove, without unnecessary delay, the musical instrument which had for some time been in use in that church. The grounds upon which this decision was expressed in the resolution which was moved by the Rev. Dr. George, and seconded by the Rev. Mr. Mann, and were: First, the want of warrant in the New Testament for the use of musical instruments in public worship. Second, that the practice of the Church in Apostolic times, and for hundreds of years thereafter, gives no countenance to their use. Third, the uniform practice of the Church of Scotland, since the Reformation, as well as that of other Presbyterian Churches in Scotland, was against it. Fourth, that instrumental music, in the service of the sanctuary is both unnecessary and pernicious; and, Fifth, that its continuance in one, or introduction into other congregations, would be exceedingly offensive to many office-bearers and members, and would likely be productive of painful heart-burnings and serious divisions. To this finding the minority entered their dissent. Next year the injunction was renewed. The following year (1862) the question was reconsidered, and the Synod resolved not to interfere with the arrangements of the Kirk Session of Toronto, but issued "an injunction to Presbyteries to take order that no changes of any kind be introduced into the exercises of public worship in any congregation which are likely to distract its peace and harmony." The question again came up in Montreal, in 1863, on an overture, praying that the principle acted upon the previous year be extended—leaving it to individual congregations to decide for themselves—but reserving to the Synod, through Presbyteries, the right to prevent the intro-

duction of instrumental music when it is likely to disturb the peace and harmony of a congregation. This overture was rejected:—the Synod not being prepared, apparently, to give any further instructions—the finding of the year before being considered sufficient. Since then, the question has not been again before the Synod.

The action of the Synod, which, in part, agrees with that taken by the Church of Scotland, disposes of the argument that the use of instrumental music in public worship is unscriptural, otherwise the Synod of our Church and the General Assembly of the Church of Scotland must be looked upon as faithless to the trust committed to them. They do not appear to have thought New Testament teaching opposed to the use of instrumental music nor the threatened innovation as opposed to Apostolic example. But, in truth, we can scarcely see how any rule for our guidance in this respect could be looked for in the practice of the Apostolic Church. That there is nothing displeasing to God in the use of instrumental music as an auxiliary to his people, in their public worship, is evident from the Temple service, with its trained choirs of instrumental performers, leading the praises of the congregations at the great festivals to which the chosen people gathered themselves. Nor was this an innovation creeping in with the decadence of the spirit of true religion among the Jews, when pomp and ceremony took the place and assumed the position of true piety, and when for the sincere worship of Our Father was substituted a mockery of showy ceremonial. On the contrary, the very passage which records the wonderful deliverance at the Red Sea, when the Lord divided the waters, so that the people passed over dry shod, records also that Miriam took a timbrel in her hand, and all the women went out after her, with timbrels and with dances, and sang the response to the noble song of Moses. And looking from this entrance of God's chosen people, on the long and

weariness in the wilderness, an entrance marked by timbrel and song, to the glorious rest in the promised land above, will we not find there also harpers harping with their harps, as well as a new song put into the mouths of God's people? The argument, then, must be confined to the law, as shown by the practice of the Apostolic Church. But how can a rule necessary to their circumstances, unless it is a rule applicable to all circumstances, be set before us as one which we must positively follow. Exposed to peculiar dangers, liable to mocking and scourging, to imprisonment and death, not knowing what moment they would be driven from their homes and be compelled to wander about, destitute, afflicted, tormented, the early Christians were told by Paul that while marriage was honourable yet they should avoid burdening themselves with its cares and entanglements. The same hard necessity that compelled them to shrink from contracting the holiest tie which can bind one human being to another, because of the perils to which they would expose those whom they might hold dearest, next to God, also prevented them, in their services, from using any but the most simple forms. Was it for the poor, persecuted, trembling Christians, met in an upper room, or gathered by the river side, or cowering in the Catacombs, there to enjoy among the dead a communion in worship denied to them in the open light of day, to cumber themselves with what would be a sign to their persecutors of their place of concealment? The mere negative proof, that the early Christians made no use of instrumental music in their services, is surely not sufficient warrant for us to brand those Churches, which employ this means of leading the praises of their congregations, as having forsaken the rules of God's word, and made use of forms of worship prohibited in the Scripture.

But we are next directed to the uniform practice of the Presbyterian Churches in Scotland ever since the Reformation. All glory to our reforming forefathers! They did a noble work, one which raised Scotland from being the home of a semi-barbarous, ignorant nation, to the rank in the world she now holds, with her sons taking in all lands a position, and in every department of arts, science, literature, politics, and war, a place of which they may well be proud. And this, under God, we owe to those who sternly and resolutely set their faces against a system of imposture, which was crushing the genius of Scotland to the dust, and driving her sons to fight as hire-

lings in foreign lands, or to seek among strangers the means of support denied them in their own land. Knowing the abominations of the Romish system, the Reformers determined to come to no compromise with it—to preserve to themselves neither its form nor its spirit, holding, and wisely, we think, that these were not times for half-measures, nor Rome an enemy to whom quarter could be shewn. The stern words “cut down the trees, and the corbies will flee away,” were an index of the spirit which actuated our fathers in these days. They had made up their minds to draw such a line of demarcation between Bible teaching and Rome's teaching—between Protestant worship and Rome's worship—that it was sufficient for them to know that anything had been used by that Church in her worship, to mark it in their eyes as defiled and tainted with impurity. And we say again they were right; for there are times and seasons when things, innocent in themselves, become incentives to evil from the associations by which they may have been surrounded, as the sweetest melody associated with words of impurity, becomes itself suggestive of a vileness which does not belong to it. A great work was to be done in these days. Rome, with all her trappings and decorations, and with any little spiritual life that was in her, was thrown aside and treated as an unclean thing; and our fathers went to the fountain head of all truth, and from thence took such things as were commanded to be done,—the simple forms, the naked rock of Christianity, unrelieved by one ornament, bare and grand and rugged as their own hills. And they trained their children well, placing beside every church a school; but forbidding music or gaiety as frivolous and unworthy of men engaged in the deadly struggle of Truth against Error. But these days of struggle and storm have passed away,—the organ, long the badge of a prelacy attempted to be forced upon an unwilling and united people, as in former days it had been the sign of Romish worship, is no longer confined to Episcopalians and Romanists. All its significance, as a party or sectarian emblem, has passed away; for it is in use in every Protestant denomination throughout the world; and we can no longer say now, what was said in the Synod of 1860, that it is contrary to the practice of all the Presbyterian Churches in Scotland, or elsewhere.

Are we then prepared to say that an instrument of music shall be placed in every one of our churches? to this we say, unhesitat-

ingly, no. That is a question for each congregation to judge for itself. The highest form of Sacred Music is undoubtedly that produced by the united voices of a large assembly of people, unassisted by either instrument or choir, being itself a choir thoroughly trained to sing God's praises. In the Sistine Chapel at Rome, it is said, there is a band of singers whose music cannot be excelled in the world for its exquisite harmony and beauty, and they have been trained without accompaniment. If congregational music were made a study, and the young, at least, of the congregations to come together for weekly practice, and take a pleasure in preparing themselves for singing God's praise as it ought to be sung, there would be less call for any instrumental assistance. But in how few instances is it possible to get a teacher capable of training a congregation to sing together the praises of God as they should be sung. Whatever is intended to be used in the service of God ought to be the best of its kind. And it will scarcely be maintained that our present congregational praise is at all creditable to us, we do not say as a musical people, that is a low and degrading view of the matter, but as a people who really feel that the singing is that particular part of the church service in which we are called upon to join audibly. Let us sing to what? To the praise and glory of God; an invitation from the pulpit apparently looked upon as a little solemn mockery by those who can sing, but who sit dumb and silent—and do not allow their voices to be heard in God's house singing His praise. If the organ will remedy this state of things, by all means let us have it, that the songs of praise in the sanctuary may be sung at least as well as we would try to sing them before an earthly potentate. If, on the contrary, an organ, or a choir, is to usurp the place of the congregation, is to be made a means of showing off how elaborately and artistically the Psalms or Hymns of our Church can be trilled forth in the ears of the people, listening to voices from an organ loft as they would to an opera, then banish both. Better, ten thousand times better, the rudest accents of praise from the lips of the most uncultivated than this pretence.

With the class mentioned in the last objection raised, we have every sympathy. There are tender-hearted Christians who, seeing no direct mention in the New Testament of musical instruments, believe that they are forbidden. To those who

from conscientious scruples oppose such assistance to congregational singing, and who believe that all such aid is but the first step in the progress of defection from true Christianity, what we have written may no doubt appear as an advocacy of innovations dangerous to the peace of the Church. We believe that if the services of the Sanctuary are conducted with decency and order, it matters not whether the leader be a precentor or an organist. If the congregations can be induced to join devoutly in the service of praise, that, we humbly submit, is the chief thing. We ask those who sincerely hold views in opposition to the introduction of any other instrumentality than a precentor, to consider well the subject, to try if possible to look with unbiassed mind into the Word of God, see its whole scope, the History of His ancient people, and the circumstances in which the disciples of Christ were placed in the early centuries of the Christian dispensation, and we believe they will rise with a view of the utter insignificance of the Organ Question, seen apart from the consideration of its convenience. There is another class to whom we may refer. They are those who professing the utmost horror for an instrument of music in the Presbyterian Church, whose doctrine and discipline they profess to maintain and uphold as those most consonant with Scripture, yet believe it to be their duty to leave that church on the *one ground* of the introduction of a musical instrument, while agreeing with her on *all other grounds*, and sit calmly down as attendants in an Episcopal church, where may be found an organ, which is opposed to Scripture among the Presbyterians, but in strict accordance with it in their new place of worship. We cannot be supposed to have any sympathy with this class. On them, argument would be thrown away. It is unfortunate that so many Episcopalian Congregations should be made up of renegade Scotch Presbyterians. The Episcopal Church should feel grateful to us, for we not only furnish them with Congregations, but, in many cases, with Ministers also.

The cost of an organ, and the high salary of an accomplished performer, may be set down as grave objections to all but very wealthy Congregations. We learn that the cost of the organ now about to be placed in St. Andrew's Church, Montreal, will not be less than five thousand dollars, and the salary of the performer may be set down at four or five hundred dollars,

while the necessary repairs and the extras may be assumed at not less than fifty pounds a year. But we presume, that in most of our Churches a melodeon performed on by one of the congregation is all that would be attempted.

What may be the result of the agitation now going on, it is impossible to predict. Of one thing, we are sure that if we go earnestly to the fountain of all truth, and seek for God's guidance in a prayerful spirit, nothing but good can arise. If in congregations there are those who approve and those who disapprove of the introduction of the change, we would counsel delay, however large the majority may be in support of the instrument. Let them endeavour by every other means to improve the congregational singing of praise, and in all things let both parties strive to remember how good and how pleasant it is for brethren to dwell together in unity.

The Rev. Robert Campbell has not sent in his third article; but he has sent, in its stead, five mortal sheets of large sized letter paper, closely written, and all in reply to a few modest remarks, which we thought it our duty to make, in our January number, upon his first article. That brevity is the soul of wit, does not form a portion of the literary creed of our reverend correspondent. An excellent man, the late Dr. Chalmers, said that what a man gained by diffusion, he lost in depth. Mr. Campbell has forgotten this sound maxim, when he spread his reply to our remarks over such an immense space of paper.

It is surprising to us that so good a logician, and a man of such excellent educational training, should require to take so much trouble to arrive at sound and just conclusions. We do not see why we should wade through such a sea of words in order to reach the end aimed at. There is some wheat—we admit that—but the quantity of chaff is out of all proportion.

The charges against us are many, and, in Mr. Campbell's opinion, aggravated; but as we do not admit their correctness, to go over them would really be a waste of time. If we were asked to say which touched us most keenly, we should reply that, for us, who have always "prided" ourselves on being "True Blue Presbyterians" to be charged with not objecting to what is virtually prelaacy, is more than mortal man can bear. But we are of a mild and forgiving spirit,

and so, instead of retaliating, we have printed *all* his article; there it is—let our readers judge for themselves. We also print an article in his defence, from an able ally. But we are bound to tell our reverend correspondent that, for the future, he must confine himself (we mean his remarks) within moderate bounds, as we cannot tax the patience of our readers with such another article as we print in this number. We shall expect the third and concluding article for our next issue. After all said and done, we are inclined to admit that there are a great many points in which we would not differ very much in opinion from the minister of Galt. His articles are improving.

Two meetings of elders belonging to the different Presbyterian congregations in this city, of all denominations, have lately been held. The overture for these meetings came from members of the United Presbyterian and Free Churches, now the Canada Presbyterian Church, and a good many elders belonging to our Church accepted the invitation, and attended the meetings. The object in view is, we learn, to cultivate a friendly spirit among Presbyterians, so as to get them all to unite in the missionary work of the city, instead of working separately, as at present. The meetings have been well attended, and an excellent spirit has been exhibited. We learn that the meetings were unanimously in favour of a union of all the Presbyterian bodies in the Province, and that the example of our brethren in Australia was held up for imitation here.

It is our duty as journalists to notice these meetings, as forming part of the ecclesiastical news of the day. Further than this, we do not intend to go in this issue. But it is to be inferred, that, when the lay members of the Church meet to discuss the question of union, they, probably, mean to do something. This question has been twice discussed in our Synod, and, from what we hear, it is likely to come up in the Synod of the Canada Presbyterian Church, at its next meeting. Whether it will come up in our Synod or not, we do not know. Far be it from us to stir up angry discussion, or to rouse bitter feeling on this subject. We should advise our friends to approach the subject with great caution, and to act in such a way as to endeavour to keep division away from among ourselves. We have always advo-

ated a free discussion of this as well as every other subject that concerns the Church, and, if it is to be discussed now, we hope that the discussion will be carried on in a temperate and Christian spirit, and with great moderation. We, ourselves, incline to the opinion, which has been long held by Dr. Cook, of Quebec, that in a matter of such grave importance, we should ask the opinion, and be guided by the advice of the Parent Church; we owe much of our prosperity to her fostering care, and, on a question of this sort, she ought certainly to be consulted.



O all our readers who take an enlightened view of the number, variety, and range of theological subjects, some knowledge of which is essential to the proper training of candidates for the University, it must be evident that two Professors is just a barely tolerable staff to begin with.

This, however, has been for years, not a few, the extent of the provision for a purely theological education at Queen's College. If progress is to keep pace with a rate of advancement in itself obviously proper, to say nothing of reasons which occur to the most superficial consideration of the peculiarities of the present age, it is clear that the time has come when an addition must be made to the members of our Theological Professors. We are not surprised that a project, with this object in view, has been earnestly pressed by the Principal of the College upon the Board of Trustees. We are aware that the matter has been under the consideration of the Board, before now, but we rejoice to learn that the scheme has length assumed something of a hopeful, practical character, and great will be our disappointment if it do not issue in speedy success. The revenue of the College is unfortunately not such as to admit of much, if any expenditure, for the purpose. The means of founding a new chair must be obtained independently of additional burden upon the finances of the institution. We understand that an annual salary of between £350 and £375 is considered a minimum sufficiency. Of this projected yearly outlay, we are assured £100 is within the reach of the Board, provided the scheme go into operation without much delay. The Colonial Committee, impressed with the importance of the proposal, may assist; but it would be much more gratifying if Canadian Christian enterprise charged itself with the pecuniary responsibility in-

olved. There are some things in which we think it neither desirable nor accordant with our sense of dignity to imitate our neighbours in the United States, but as regards the liberal, we might almost say superabounding support which the Presbyterian Church in that country obtains for her schemes in general and her numerous theological schools in particular, we might take a leaf from their book and have nothing but satisfaction in doing so. Are there, not here, as well as there, individual professing Christians, so prosperous in their worldly callings that they can, if they choose, singly or in concert, do all and a great deal more than all that is required for the particular purpose we are introducing to their notice? They might do it without perilling the excess above competency that would still remain? They might do it from an enlightened zeal in the Church's behalf and still honestly feel that the Church is the largest of their creditors. They might do it from love to the Saviour, and yet be very sensible that it is no requital of the Saviour's love to them. If the few by giving much don't do it, the many by giving little may.



HE annual collection in aid of the Bursary Scheme is appointed to be taken up in every congregation within the bounds on the first Sabbath of this month (the 4th inst.) We trust that a liberal response may be made to the appeal of the committee who have this in charge. As our

readers are aware, this scheme has for its aim the rendering of assistance to deserving young men, who are preparing themselves at Queen's College, for the ministry of our Church. From reports presented to the Synod, we learn the gratifying fact, that there has been from year to year a steady increase, both in the amount collected and the number of contributing congregations; and this we would fain regard as an omen that the Church is rousing herself to recognize this as one of the most vital and interesting of her schemes. Let none withhold his hand from giving under the mistaken idea that the proceeds of this annual collection are spent wholly in eleemosynary grants. It is true that a certain portion of the sums thus placed at the disposal of the Bursary Committee is distributed among certain students, in whom is perceived, as their special characteristic, the promise of a peculiar aptitude for the work of saving

souls—of gathering in our adherents and building up our cause in a new country. But even in the case of these, qualities of the head as well as of the heart are demanded, brains as well as piety are deemed a requisite possession, as, by the regulations adopted by the committee and approved by the Synod, no one can be a recipient of aid from the Bursary fund, who has not passed the University examinations in the previous part of the curriculum. While such cases receive discriminating assistance from the committee, yet the greater part of the funds of this scheme is apportioned in the form of scholarships. These, together with close scholarships derived from other sources, are open for competition to all candidates for the ministry in our Church. By making the attainment of these thus dependent on competitive examination, not only is the direct object of the scheme, that of extending aid, secured; but other incidental advantages are gained. A healthy emulation is thereby fostered. It is thus made essential that a fair measure of talent, that a respectable amount of learning be possessed by those who seek to qualify themselves for our pulpits. On these and other grounds we trust that so liberal a response will be made to the appeal of the Bursary Committee as may enable them to report to next meeting of Synod an increase in the contributions of any previous year.

In the event of the first Sabbath of the month not being a favourable or convenient day on which to take up the collection in some of our congregations, the collection may be made on an early Sabbath thereafter; but, as the session is drawing to a

close, let it be borne in mind that "he who gives promptly gives twice."

Our readers will perceive from our report that the Presbytery of Montreal has set itself right with the Church, and has inducted the Rev. Andrew Paton into the congregation of St. Andrew's Church, Montreal, as assistant and successor to the Rev. A. Mathieson, D.D. In so far as we may have been of use in bringing about this desirable result, by the article in our December number, in which we exhausted the subject, we consider that we are entitled to the thanks of all parties concerned. We had steadily in view the best interests of the Church, and we congratulate all those who have had their attention turned to this matter on the issue.

Our readers will be glad to learn that the Synod's Committee has appointed James Croil, Esq., of Archerfield, agent for the Schemes of the Church. We understand that he will enter upon the discharge of his duties immediately.

We understand that a successful soirée has lately been held at Chatham, C. E., of which we no doubt shall have full particulars for our next issue. The proceeds of this soirée, we are told, exceed \$100. But we learn that in addition an effort was commenced to extinguish the debt on the church property, now amounting to £300, and that of this sum Lemuel Cushing, Esq., generously offers to contribute £100. We cannot doubt that the congregation will come forward and supply the balance.

News of our Church.

PRESBYTERY OF MONTREAL.



THE ordinary meeting of this Court was held in St. Andrew's Church, Montreal, on the 6th ult.; Rev. W. G. Clarke, Moderator. The minutes of the last regular meeting, and also of the special meetings held in Huntingdon, Elgin, and Athelstane, were read and sustained.

Mr. Cochrane read a lengthy report of his missionary labours in Elgin, and petitioned the Presbytery to ask the Colonial Committee to continue him as their missionary in this country for another year. The Presbytery agreed to grant the petition. A paper

was laid on the table signed by the Chairman of the Managers of St. Andrew's Church, Montreal, requesting the Presbytery to take the necessary steps to constitute the Rev. Andrew Paton a member of the Presbytery. After considerable discussion, as to the informality of this paper, the Presbytery agreed to proceed to the moderation and induction of the Rev. Andrew Paton, as assistant and successor to the Rev. Dr. Mathieson in the usual manner. From this decision, Dr. Mathieson craved to dissent, and gave in his reasons therefor. The Moderator and Dr. Jenkins were appointed to examine them at the next regular meeting. The moderation was appointed for the following Wednesday, Rev. Dr. Muir, to preach and preside. A paper from the congregation of Dundee,

requesting the Presbytery to moderate in a call in favour of the Rev. Donald Ross, was laid on the table. After some explanations by the Moderator, by which it appeared that the Rev. Mr. Campbell had withdrawn his acceptance of a call to this charge, the Presbytery appointed the moderation to take place in Dundee on the 6th March next, the Moderator to preach and preside. It was agreed to appoint a student missionary to labour in the vacant charge of St. Louis de Gonzague during the ensuing summer, the Presbytery being responsible for his salary. For this purpose the clerk was entrusted to correspond with the Missionary Association of Queen's College. It was also agreed to appoint a permanent Missionary to Laprairie, and for this purpose a deputation was appointed to confer with the people. In order properly to carry on the Missionary operations of this Presbytery, a standing Mission Committee was appointed consisting of Dr. Jenkins, as convener, Revs. Messrs. Clark, Masson, and Fraser. A petition for relief from the revenue of the Widows' and Orphans' Fund for the Misses Mair, was presented by Dr. Mathieson. The Presbytery unanimously agreed to recommend the petition to the favourable consideration of the Synod at its next meeting. The application of Mr. Rose to be received within the bounds of the Presbytery as a probationer was also referred to the Synod. The Moderator and Mr. Ryan undertook to supply St. Louis de Gonzague with divine services until next meeting of Presbytery. Dr. Mathieson was appointed to dispense the sacrament of the Lord's Supper in Laprairie on the second Sabbath of March.

INDUCTION OF REV. MR. PATON.—On the 15th ult., the ceremony of inducting the Rev. Mr. Paton into the Pastorate of St. Andrew's Church, as Assistant Minister, and successor to the Rev. Dr. Mathieson, took place. There was a large congregation. The Rev. Dr. Muir, of North Georgetown, preached the sermon. He took for his text the sixth verse of the first chapter of Ephesians: "To the praise and glory of His grace, wherein He hath made us accepted in the beloved." He dwelt very eloquently upon the theme he had chosen for his discourse, and afterwards gave the usual formal intimation. The Rev. gentleman then came forward, and the usual interrogatories having been put and answered, the Rev. Dr. Muir declared the Rev. Mr. Paton duly inducted, and he received the right hand of fellowship from the Presbytery. The Rev. Mr. Patterson then ascended the pulpit and delivered an excellent address upon the text of Timothy: "Take heed unto thyself, and the doctrine," having thus charged the newly inducted Minister. He was followed by the Rev. Dr. Jenkins, who addressed the people as follows:

The Presbytery of Montreal has devolved upon me the duty of addressing you, my brethren and friends of the St. Andrew's Congregation, in regard to the deeply interesting and solemn relation which has just been formed between yourselves and your newly inducted assistant Minister.

Rarely does it happen that a Christian Congregation is permitted to exist for forty years under the Ministration of one Pastor. Such has

been the happy lot of this Congregation. Ever since your reception into the Presbytery, forty years ago, till now, you have been relieved from the anxiety and responsibility of calling a new Minister to watch over you in the Lord. And even, at this time, happily, it is not that you are deprived of the counsel, or altogether of the services of the venerable minister to whose labours you have been so long permitted to enjoy.

The congregation of our Presbytery in this city over which it is the privilege of the speaker to preside, has been called, in the Providence of God, to a widely different experience. Death removed from the midst of it, in comparatively quick succession, and in the prime of their years and labours, two men, Drs. Black and McGill, whose names will go down with the history of our Presbytery, amongst the most honoured, because amongst the most faithful of its ministers.

Your venerable minister still lives among you, and I am sure I only reflect the sentiment of every member of the Presbytery, when I express the hope that for a long time yet he may be spared to bless this congregation with that maturity of wisdom and piety which age and experience can alone produce.

I am happily relieved from saying a word to this congregation in regard to the duty of extending towards your newly-inducted assistant minister that temporal support which it is incumbent on every congregation, according to its ability, to render to its Minister or Ministers. You are known throughout our Church for your generous liberality in this regard, and the Presbytery is confident that you will maintain the character which you have so worthily acquired. Would that all our congregations in Canada, especially our country congregations, could be induced to emulate your care and faithfulness as to the temporal comfort of the Ministers of Christ!

But it is not alone upon the supply of his temporal necessities that a minister is dependent for comfort in his work. Though this is important, and not therefore to be overlooked, there are other considerations which, on an occasion like the present may be fitly urged upon you as a Christian congregation. I will refer to some of them:—

1. It will be your duty to hold up the hands of your minister by earnest prayers. If you believe that the source of all ecclesiastical prosperity is in the Holy Spirit, that the word preached, the sacraments dispensed, the consolations and instructions ministered, are vain without his grace, and if you believe also that the Holy Spirit is given to the Church in answer to prayer, I need not enforce upon you, by lengthened or even by set argument, the duty of earnestly calling upon God for the blessing of His Spirit upon him to whom we have this night committed a joint oversight of you in the Lord. Much indeed as to your religious growth, your true happiness, your individual usefulness, much as to the future character of your children, much as to your ecclesiastical position and influence will depend upon the persistence and earnestness of your prayers to God for your ministers. Don't forget this. In your most sacred moments, remember it. Pray for them

"that the Word of the Lord may have free course and be glorified."

2. It will be your duty to sustain your newly inducted minister in his arduous work by a faithful attendance upon *ordinances*. Be this your motto as it was the motto of your Scottish fathers, "Our feet shall stand within thy gates, O Jerusalem." Honour the Sabbaths of the Lord, by honouring His House. Do not permit the Lord's day to be spent by you in listlessness and idleness. Get not into the habit of staying at home from church for slight reasons, but for your own sakes, and not less as an example to your children, be found in your pew, in the House of God whenever its portals are opened for His sacred worship. There are few things more depressing to a pastor than negligence on the part of his people, any of them, in the discharge of this duty.

3. Again, I would urge upon you the duty of a considerateness, and as far as you may be able to enter into it a feeling of sympathy for your minister. Little do people know the labours and anxieties of placed ministers, especially when they are called to preside over congregations in a large city, and more especially when they are called to such responsibilities in youth. It were stating but the truth to say, that to no more onerous position in our Church, or any other Church in Canada, could a minister be appointed, than that to which we have this evening inducted my reverend brother. The demands upon his intellectual powers—not merely in his preparations for the pulpit, but also, I had almost said chiefly, in the administrative work attaching to a large congregation, will be well nigh overwhelming; and no one, save he who has experienced it, can apprehend the strain upon a man's moral nature, upon his sympathies—the weight of care pressing upon his heart in connexion with the private duties of the pastorate in the visitation of the sick and the dying, and the ministrations of comfort to the distressed. And the demands upon his time in the pastoral work of the congregation, in the management of religious and philanthropic institutions,—not to speak of the discharge of social duties and the rites of hospitality,—all these things may well suggest to you that considerateness for your minister, coming amongst you as he does at so early a period of life, is a duty to neglect which would be irreligious. Consider him, then, as to unnecessary encroachments upon his time. Expect not too much from him either in the pulpit, or in your homes. Think of the interruptions to which he must be continually subjected in his studies, and of the diversions from systematic parochial visitation which sudden calls very frequently occasion. And give a generous interpretation to all his actions, public and private, ministerial and personal. He will need all your kindness. Let him have it!

4. You will uphold your newly inducted assistant minister, in his work by a faithful adherence to our church.

You are not a congregation of independents, ours is not either an Independent or a Congregational ecclesiastical system. It is a Presbyterian body, and you as a congregation are a part—an important part—of a great whole. You are one of several congregations in our

Presbytery, and of a large number of congregations in our Synod. After an experience not short or limited, and an observation long bent upon such matters, I have reached the conclusion that in a body of Christian Churches what its Metropolitan Churches are in generosity and liberality, in faithfulness to the Church's schemes—in adherence to the Church's laws and constitution, will be the Churches of the whole body. God has placed this congregation in a high position, as to wealth and influence. Our whole Church naturally turns its eye hitherward for an example and a pattern, and I hesitate not to say to you who constitute the St. Andrew's congregation, that very much depends upon you, whether our church in this country shall be hereafter flourishing or languid—shall extend its influence in the community, or retire into the shades of inactivity and uselessness.

The Church has a right to expect from you, as from all her congregations, that you will generously support her in the efforts which she is making to deepen her foundations, to enlarge her borders, and to augment her power in the land.

I will not conclude this brief address without congratulating the congregation upon the unanimity which they have reached in the choice that has been made—a unanimity which has added to the pleasure of the Presbytery in that which we have now been permitted to do and to consummate. To the congregation it may have, perhaps, seemed that the Presbytery has unnecessarily delayed the action which it has taken in regard to this important matter. Let the congregation of St. Andrew's Church be assured that in what the Presbytery has done it has been influenced by these three considerations: *First*, the maintenance of the laws of our Church, to which we are bound by our Presbyterian vows; *Secondly*, the security and comfort of your new minister, whom we cordially welcome to our Presbytery; *Thirdly*, the retention of St. Andrew's Church and congregation in that true relation to our whole Church which the Presbytery, I am sure, cannot be more anxious that it should hold than the Congregation itself. "And now, brethren I commend you to God and to the Word of His grace which is able to build you up, and to give you an inheritance among all them which are sanctified."

The Rev. Dr. Muir then offered up prayer after which a psalm was sung. Then followed the benediction, and the solemn ceremony was brought to a conclusion.

[So garbled a report of Dr. Jenkins' "Charge to the people" has appeared in the daily papers, that we have been induced to ask him for the manuscript. This he has promptly furnished, so that we are able to give the address *verbatim* as it was delivered.—*Ens.*]

At the annual missionary meeting of the St. Matthew's Congregation, Point St. Charles, the Rev. Joshua Fraser, pastor of the congregation, presided. Addresses were delivered by the Rev. Mr. Clark, of Ormstown, the Rev. Mr. Masson, of Russeltown, and Mr. Robert Kennedy.

The audience manifested deep interest in what they heard, and made a liberal contribution.

The Annual Missionary Meeting of the L'arpairie congregation was held in the church on Friday the 9th inst. The meeting was presided over by the Rev. Joshua Fraser, and was addressed by the Rev. William Masson, J. L. Morris, and Lemuel Cushing, Esqrs.

These gentlemen in brief and excellent terms spoke of the necessity of union and vigorous exertions among the people in order to secure to them the regular supply of the means of grace. A liberal collection was taken up. After the benediction, the deputation, by the authority of the Presbytery, consulted with the heads of the families as to the best means for obtaining a missionary for the field. Six families subscribed on the spot \$124: this sum has since been increased to about \$200, which with the supplementary aid promised by the Presbytery will be sufficient for the maintenance of an ordained missionary in this long neglected and feeble charge.

LANDSAY—PRESENTATION OF PULPIT GOWN.—On Thursday, 15th of February, a meeting was held in St. Andrew's Church, for the purpose of presenting a handsome pulpit gown, subscribed for by the ladies of the congregation, to the Rev. J. B. Muir, A.B., the pastor. In the unavoidable absence of the Sheriff of the county, Councillor McLennan, A.B., in presenting the gown in name of the ladies, read a eulogistic address to the Rev. gentleman, in which prominence was given to the high regard in which he was held by his congregation, in particular, and by the whole community in general. In accepting the gown, Mr. Muir made a short but suitable reply, when the meeting dispersed.

SABBATH SCHOOL, ST. ANDREW'S CHURCH, WHITBY.—The usual winter entertainment was given to the scholars attending this school, on the 30th January, in the basement of the church. There were about 100 scholars present, with their teachers, and a general attendance of about 300 persons, belonging to the congregation and to the town. The room having been filled, a number of applicants for admission were forced to withdraw. The Mayor of the town, the Minister of the Wesleyan Methodist congregation, and the Minister of the Church, as Superintendent of the School, occupied the platform, and delivered appropriate addresses, between the intervals of which, the scholars sang a selection of hymns. His worship then announced the distribution of gifts to the children, and called upon the librarian, to proceed in the work of stripping a tree richly laden and brilliantly lighted, which had been prepared by the teachers. This work being ended quickly, to the great delight of the scholars another feature appeared which had been studiously concealed from the Superintendent of the School. A suspicious looking table was produced, which his worship uncovered, exposing to view a rich silver service, from the establishment of J. S. Joseph & Co., Toronto. This he presented to the minister in the name of the ladies of the congregation. The handsome gift was acknowledged in a few appropriate remarks, and after the National Anthem was sung, and the benediction pronounced by the Wesleyan Mini-

ster, the large company dispersed, much gratified with the entertainment. The admission being by ticket, a considerable sum was thus collected in aid of the funds of library.

PRESENTATION AT LEITH.—The Ladies of the congregation of Leith and Johnstone presented to the Rev. Alexander Hunter, on the 10th ulto., an address expressive of their attachment, and of the high estimation of his services, as pastor of the united charge. The address was accompanied by a very handsome and valuable sleigh and harness. The Rev. Mr. Hunter made an eloquent and feeling reply. The testimonial is a very gratifying evidence of the feeling existing between the pastor and congregation of this charge.

NEW CHURCH AT LEITH.—Sabbath, the 28th day of January, 1866, was an important day in the history of the Leith section of the congregation of Leith and Johnstone, belonging to the Presbyterian Church of Canada in connection with the Church of Scotland. On that day the new church, recently erected in the village of Leith, was opened for Divine service. The Rev. James Carmichael, of King, officiated on the occasion. He chose for his text at the morning service, Luke, 24th chapter and 50th and 51st verses, from which he preached an eloquent and beautiful sermon to an audience not far short of 400—the building having been filled to its utmost capacity, while many had to stand.

A Gaelic service was given at 2 o'clock, at which the attendance was also large. Our Highland friends seemed to be delighted to hear the message of mercy in their dear old tongue—a privilege they seldom enjoy in this locality.

In the evening Mr. Carmichael again preached. On this occasion he took for his text Acts 17th chapter and 27th verse. The preacher retained the close attention of his audience, nearly 300, for 40 minutes while he discoursed in eloquent terms on the sublime theme presented in his text. The day was remarkably fine, a rare occurrence during the present year, at least in this region, and a good collection was taken up.

A soiree was held on the next (Monday) evening, in connection with the auspicious event. The night was mild and pleasant, just such as is adapted to a meeting of the kind, and as a consequence the attendance was very large. Every available portion of sitting or standing room in the large edifice was occupied. Adam Ainslie, Esq., of Leith, presided, and addresses were delivered by the Rev. Messrs J. Carmichael, R. Dewar, J. R. Ross, A. Hunter and John Frost, Esqs., of Owen Sound. The speeches were about the right length and were characterized by a judicious mingling of the amusing and instructive. The meeting broke up at 11 o'clock; all parties seemingly well pleased with the evening's entertainment; and leaving in the hands of the committee a respectable balance towards liquidating the debt remaining on the building, which we believe is not large.

There is something very interesting to all those who pray for and delight in the progress

and usefulness of our church, in the history of the congregation of which Leith forms a part. It is only four years since it sprung into existence as a small organized body, two distant mission stations between 50 and 60 miles from our nearest congregation. It is only 15 months since it secured the advantages of the regular dispensation of religious ordinances; while now it reckons 100 families of adherents, and numbers 115 names in its roll of membership, and owns two substantial and commodious places of worship. One of these is not completed; but the ways and means are virtually provided for furnishing it. The other, that which has just been opened, is a handsome building, finished with considerable taste and capable of seating comfortably 275 persons.

It speaks well for the courage and devotedness of the people of Leith, that they had the resolution to proceed with the erection of such a costly edifice, when their numbers are taken into account. The issue is another illustration of the old proverb that where there is a will there will be a way, and should have a stimulating and encouraging effect on others similarly situated. Thanks, in the first place, to the blessing of the King and Head of the Church, and then to the enterprising liberality of the people of the place, and the large and generous assistance they have received from several congregations of our Church throughout the province, the undertaking has been carried to a successful completion. The structure is of brick, and the actual money cost, exclusive of the site and hauling the material, will be somewhere in the neighbourhood of \$1000.

QUEEN'S COLLEGE.

BOARD OF TRUSTEES.—At a special meeting held on the 31st of January, there being a large attendance of members, the first item of business after reading minutes was the recording of a notice of the late Hon. Judge McLean, in the following terms:

"The Board have learned, with unfeigned sorrow, that one of their number, the Honourable Archibald McLean, President of the Court of Error and Appeal for Upper Canada, has been removed by death since last meeting.

"The Board, therefore, on this the first occasion of their meeting, desire to express their sense of the loss which the Board, in common with the Church and the Province, have sustained by the decease of their lamented colleague, who was one of the Trustees originally named in the Charter, and who, during the long period of twenty-five years, rendered such valuable and efficient service to the College and the Church, of which alike he was a faithful and zealous member.

"The Board further desire to record their sense of the high attainments, the sterling worth and the simple Christian piety of their lamented friend—and it was resolved that a copy of this resolution be transmitted to the widow and family of the deceased."

Robert Cassels, Esq., Toronto, nominated by the congregation of Lindsay, was elected unanimously in his stead.

The Board, in the exercise of powers confer-

red by the Medical Registration Act for Upper Canada, passed at last Session of the Legislature, appointed Horatio Yates, Esq., M.D., Dean of the Medical Faculty, a member of the Medical Council instituted by the Act.

The Rev. George Porteous, of Wolf Island, having resigned the office of Librarian, Mr. Nathan F. Dupuis, Assistant Observer at the Kingston Observatory, was appointed in his stead.

The action of the Leitch Memorial Committee, in accepting the offer made through Rev. R. Williamson, D.D., of Colessie, Scotland, to transmit £100 to this country, provided £200 be joined with it here, in the foundation of a Memorial Scholarship, having been reported, was approved, with the understanding that the efforts of the Committee be confined to this and the erection of a suitable monument.

The project of a new Theological Professorship having been considered, a draft memorial to the Colonial Committee on the subject was read and ordered to be transmitted.

It was ordered that the financial year do henceforth close on the 10th of April. Messrs. Creighton and Riddell were chosen to act as auditors.

THE SENATE.—At the statutory meeting of the Senate, on the 12th of January, Professors Williamson, Fowler, and Mowat were elected Curators of the Library, and Professor Bell was chosen to be a Governor of the Kingston Hospital.

LEITCH MEMORIAL.—The prospect of founding a valuable Scholarship—the most valuable yet established—is sufficiently encouraging to warrant the belief that before long it will be realized. Some liberal subscriptions have been recently reported—from Ottawa, \$180; Cornwall, \$45; Perth, \$80; the Professors, \$50; one gentleman in Kingston gives \$100; another, \$50. A few more contributions like these would settle the business very satisfactorily. As it is desirable to announce the Scholarship in the Calendar to be issued in May, for competition next session, those who are desirous of assisting the scheme are requested to forward their contributions, without delay, to the Treasurer, John Paton, Esq., Kingston.

DONATIONS TO THE LIBRARY.—The Hon. Attorney General West, 3 vols.; Rev. J. Barclay, D.D., Toronto, 2 vols.; James McLennan, Esq., Toronto, 1 vol.; Principal Snodgrass, 4 vols. and pamphlets; Alex. Mitchell, Esq., Montreal, the collected writings of Edward Irving, in 5 vols.; Conductors of *The Presbyterian*, 2 vols.; the Educational Department, Upper Canada, 30 vols. and pamphlets; the Educational Department, Lower Canada, 8 vols.

From continued acknowledgments of such donations as the above the Library of Queen's College must be steadily enlarging, especially as in these acknowledgments additions by purchase are not included. This is well. It is exceedingly important that the good work should go on; for to a University a large and valuable library is an essential requisite. Not only should every species of literature be represented; but the best selection of each should be obtained. During the last two years the collection must have been very much

extended, and we believe that donors have had nothing but pleasure in making their gifts. We are assured that anything in the shape of a book or pamphlet, not absolutely worthless, is acceptable to the Curators, and feel certain that many of our readers have of both in their possession what would be thankfully received, though they may not think so. It makes one's teeth water to read from time to time in the public prints, reports of bequests in money and books made to Colleges in the States, in some of which the annual addition alone is

larger, by a great deal, than the whole collection yet gathered into the Library of Queen's College. We earnestly plead for an increasing interest in this matter. Let none of our readers withhold their hands from the service which it is in their power to render. We would especially call the attention of those who possess anything bearing upon the history of the Province, particularly the history of the Church, to the propriety of giving it over to the Library—where, hereafter, it may come to be of the greatest use for reference.

Correspondence.

To the Editor.

SIR,—I am sure you would not willingly even appear to fail in kindness or courtesy to any of your correspondents, yet I am sure that to many who, like myself, without any personal interest in the matter, had read with deep sympathy, Mr. Campbell's feeling appeal on behalf of the recently placed ministers,—in the January number of *The Presbyterian*—your remarks upon that communication must have come with a rather harsh and chilling effect. I cannot indeed see why you should so severely criticise Mr. Campbell's letter. The things he states are facts; the evil he refers to is confessed by all to be a real evil, and the more forcibly it is brought before the attention of every member of our Church, the better. *The Presbyterian* seems to be the proper channel for bringing such questions into notice, and if your correspondents are to be discouraged from bringing forward their views on such important subjects by having their communications, styled "long doleful letters," I fear it will be to the injury of the best interests of the Church.

It is undoubtedly an evil that the inequalities in the supplementary incomes of ministers should exist, though it is an evil which has been forced upon our Church, not through any fault of either the ministers or the managers of the Temporalities, but by the pressure of unavoidable circumstances, chief of which was the—as we consider it—iniquitous spoliation of as fine an endowment for religious purposes as ever a new country possessed. Nothing, I am sure, could have been farther from Mr. Campbell's intention than to throw any censure on the commuting ministers. Had their contribution to the funds of the church been proportionately followed up by our lay members, we should by this time have had a noble endowment fund. But the fact that the evil has been unavoidably produced, does not make it the less an evil. It is

true that the commuting ministers are only too fast disappearing from among us, and that, in the course of years, the pecuniary resources of the Church will be consolidated into a general fund, which shall distribute its supplies equally. But as that time is as yet distant, it is in the meantime the sacred duty of our Church to care for one of the most vital of her interests, that of providing adequate support for her ministers in places where the people are not able to afford a sufficient maintenance. It is, unfortunately, chiefly on the new places where the people are least able to make up for the deficiency of external aid, that this deficiency falls. Are we, then, to leave our young and active ministers, who, actuated by a truly missionary spirit, settle in such places, to suffer from the pressure of pecuniary difficulties, so depressing to a minister, so impairing to his usefulness. Shall we force young men to the painful alternative of either giving up all hope of domestic comfort and happiness, or of leaving a people among whom they love to labour, and who gladly receive from them the bread of life? And notwithstanding your remark that "we look in vain among the young men of the Church for ministers who shall be able to supply their places with the same efficiency," it is not too much to say for our young Canadian ministry, that it numbers in its rank ministers as earnest, as active, and devoted, as we have ever had in the Church.

The touching allusion to the disappointment and anxiety which the non-appearance of the half yearly remittance causes to ministers who have only too much need of it, probably lost somewhat of its effect upon your own mind from your knowledge that this year at least, such disappointment would be provided against. All honour to those whose liberality has secured so desirable a result! But it will not do to leave a matter like this to the uncertainties of special

and occasional efforts. It is time that some scheme should be devised for permanently securing a sufficient yearly amount. In this, I think we might well take a hint from the Free Church of Scotland. Thrown upon her own resources, she has provided herself with a noble sustentation fund, by a generally diffused plan of contribution, to which all her members cordially respond, and which is carried on, I believe, chiefly by monthly collectors, who receive the small but willing contributions of the poor as well as the larger ones of the rich. By this means she at once helps many destitute places to sustain a minister, and promotes among her members a spirit of liberality and brotherly feeling most beneficial to themselves. The church of which Dr. Candish is the minister, raises, if I am not mistaken, between £3000 and £4000 annually, and of this sum only £500 is devoted to its own minister's salary; the remainder, with the exception of the salary of the assistant minister, and other current expenses, going to the general fund of the Church. This is, of course, a comparatively wealthy congregation, but others do their part in proportion to their ability. Could not some such organization as this be managed in our own Church? We have in our various congregations plenty of young active members whom we could secure as collectors, and who would be all the better for having a really important work like this to engage in. A much larger amount would be annually raised by taking up monthly, small sums which the donors would hardly miss, than by a general annual collection, when the great importance of this special object is apt to be somewhat lost sight of, and the collection is looked upon just as one of the many to which the congregation is called to respond.

But whatever may be the mode eventually decided on, it is clear that some rigorous effort must ere long be made, if we are to maintain our efficiency as a Church. Canada has been often called a *missionary field*. Our Church does not do much for foreign missions; I do not think she would be less earnest in Home efforts if she did more for them. But as she does so little abroad, it is all the more strongly incumbent upon us to cultivate our own mission field, use our utmost efforts to disseminate the Gospel in our own waste places, and from our abundance to aid our struggling brethren in the backwoods to enjoy the gospel privileges, which if we value ourselves we shall be desirous to secure for them. The Church of England is awaking to this duty, and threatens to surpass us in caring for her less favoured districts.

Let us as a Church gird ourselves to the accomplishment of this important duty, and let us hope that the approaching meeting of the Synod will see some satisfactory scheme organized, by means of which an adequate support shall be permanently secured for the ministers of the most distant and destitute congregation.

I am sir, yours, &c.,

A MEMBER OF A CITY CONGREGATION.

To the Editor,

SIR,—Owing to the lateness of the issue of the January number of *The Presbyterian* your criticism of my *first* letter had not reached me before I had despatched my *second*. It is not my wish or intention to enter either with you or any one else into a controversy about those things suggested in my letters; but your remarks bore down upon me so heavily, that I feel it needful to pause in the discussion, and to put myself right, if possible, both with you and your readers, because I feel it would be no use writing to those who entertain ideas to my prejudice.

In the first place, I think it would only have been fair in you to hear me *out*, before commencing such a slashing style of criticism. Had you done so I am sure you would feel that much of what you wrote in regard to the contents of my first letter was wholly uncalled for.

In the second place, you seem to have misapprehended my motive in writing as I did. My view of ecclesiastical policy is that everything should be done above board, and that there should be no secrets shut up in the bosoms of *ministers* or *committees* regarding the Church's position; but that the *people* should know everything, as it is upon them we wholly depend. I think it will be conceded that in proportion as you enlighten the members and adherents of the Church as to the Church's doings, you will get them to take the greater interest in the Church. For instance, I have noticed that those individuals and families which read *The Presbyterian*, the only existing medium of information upon the condition and doings of the church, are those that can be most relied upon when anything has to be done affecting the interests of the Church at large, and so I would like it introduced, if possible, into every family in connection with our Church. Believing in the principle which I have above stated, and having it in view to wind up my letters by an appeal to our people's pockets, I thought that I would lay a basis for this appeal upon the facts stated in my first letter, and upon the information contained in the second one: because the broader the basis

you lay, the larger and stronger a superstructure can you build upon it.

It may be said, "but why talk so much about things which everybody knows? Everybody knows the facts connected with commutation." My answer is: Apart from the fact that the great body of the older members of the church need to have their memories refreshed, a great many of the younger ones know nothing at all about what was done ten or fifteen years ago, and they have a right to know all about them before being asked to subscribe one cent to the Home Mission Fund of the Church. There is no greater source of error with those who aspire to lead the mind of others, than to assume that those whom they instruct or address know more than they really do. When I write, it is not for ministers or editors or representative elders, but for the whole body of our people; and this will account for my entering so fully into details.

I am not sorry that it has been necessary for me to make these explanatory remarks, except that it keeps me one month longer from entering into the marrow of the subject. Indeed I feel thankful to you for drawing attention to my letter, even though it was in the way of sharp criticism. I had no other object in writing than to excite the attention of our people to the condition of the Church, *for the good of the Church*; and I ought to be satisfied even to be personally misapprehended and misrepresented, if by such a sacrifice I could contribute a little to the real and permanent interests of our cause in this land.

There has been calmness on the surface for the last two years by which the adherents of our Church have been liable to be deceived. There never was a time in the history of our Church in this Province when it needed greater alertness and zeal and devotion on the part of those who have the ability and the position to guide its affairs. I have made myself acquainted with its history in the past, and I believe there has never occurred so great a crisis as that in the midst of which we find ourselves; and yet, whereas when the real wants of the Church were not half so great, there used to be bulletins issued full of stirring appeals to the people; and whereas *The Presbyterian* used to teem with eloquent advocacy of the claims of ministers, both these have ceased for the period indicated, and our people must naturally have come to the conclusion that the millennial days of "enough" have come upon us. I think my letter and your remarks upon it must have undeceived them.

And now for your criticisms. From reading

your first paragraph I expected I was going to get a severe handling on the matters of *fact* and *principle* stated in my letter. But after setting out with indicating that you *differed* from me, you did not show any difference of opinion after all, except in the way of *nibbling* at two or three of my statements. You neither disputed the facts set forth in my letter, nor denied the alleged consequences; and your whole treatment of it gives me the impression that *y-u felt called upon* to say something derogatory to it, but yet did not very well know what to say. But why you should feel yourself *called upon* to attack my letter is more than I can make out, for it was written soberly and temperately.

It was very unfair of you to say that I *complained* of the commuting ministers. I challenge you or any one else to find in it one word of complaint regarding them in particular. The letter contained first a plain statement of facts; and I submit if it was not an unmanly appeal with which you concluded the paragraph, as to the rapid thinning of the ranks of the commuting ministers. There is no one who does not regret that; and if the mere saying of it would perpetuate their services to the Church I know every one of their brethren, privileged and non-privileged, would shout out with the courtiers of Nebuchadnezzar of old, "O Kings live for ever." But we have to deal with things as they *are*, and not as we would *wish them to be*; and as their names are associated with what has become, through their generosity mainly, a *great public trust* of the church, they cannot and ought not to complain. There is nothing relating to their conduct in the matter of which they need be ashamed, but much from which they ought to reap great satisfaction, and they need not fear however narrowly the whole transaction is enquired into. On the contrary, their share in commutation will give them a right to a niche in the temple of history as having shown themselves in the matter worthy of their calling, superior to temptation, and actuated by a noble and generous affection for their Church. I know this view is shared in by the younger brethren of the Church, and they do not need to be lectured upon their obligations to the fathers of the Church. People don't like their benefactors to be always casting up in their teeth the benefits which they have received at their benefactor's hands—this tends to take away greatly from the sense of obligation. Nor is it necessary that at every step and turn which we take we should stop like the Musselman to give thanks and acknowledge our obligations,

as I feel assured that our older brethren would not relish hearing perpetual changes rung upon their praises, but would nauseate it.

And I feel certain that men who have done so much for the Church in the past, who have laboured so faithfully and so well for its interests, would not desire to choke off the discussion of any matter connected with its welfare, even though their names and position may be passed under review in the course of discussion. Nor do I see why they should wince, as they seem to do, under any allusion that may be made to the average mortality in their numbers, as that is one of the elements that *must* be taken into account in making an estimate for the provision of both the present and the future. Assurance companies are not thought *indicate* institutions, although they take for granted that so many people are likely to die in each year that is *future* from the *fact* that so many people have died in each year that is *past*. We, the sons of them, our fathers, are only following in their footsteps, in seeking to improve our position in every legitimate way; for the records of the church tell us that when they were young men twenty-five or thirty years ago they discussed such subjects at their Synods, and did not think it at all presumptuous to do so, not only appealing to the Church in Scotland for aid towards weak and struggling congregations, but also *demanding* their rights at the hands of the Colonial Legislature.

The argument which you pointed out in your criticism of my letter as a "bad one," is *not* a bad one. It is clear as day that if two ministers of *equal* gifts and graces appear as candidates before a vacant congregation,—and that is what I supposed,—and are alike acceptable to the people; but if it should transpire that one of them is in receipt of \$450 or \$400 from a Church fund over and above what they could give him, whilst the other is wholly dependent upon their liberality, they *would* choose the *former*, and they would be fools if they would *not*.

I submit too if your remarks anent *prelacy* as compared with *Presbytery* were not merely *ad captandum*. To say that Presbyterianism in "any shape or form," is better than prelacy, is just saying that one *name* is better than another, without regard to the thing. You don't object to what is *virtually* prelacy—ranks and gradations in the clergy—so long as it is *called* Presbyterianism. The *great* point at issue between the two systems of ecclesiastical polity is whether or not there shall be ranks and gradations amongst the ministers of the Word, and so I hold that we have at least the great

principle that distinguishes *prelacy*—that which is *most odious* in *prelacy* without its better feature, its effective centralizing power, that power of which our Church courts every year feel the want in dealing with ecclesiastical abuses.

In regard to voluntaryism having nothing to do with matters under consideration, not so fast, please, Mr. Editor. It is the very evil which we are trying to guard against, in having a Home Mission Scheme. There is a vast difference between *denominational* voluntaryism and *congregational* voluntaryism. The former I think a most admirable principle, but the latter is utterly helpless for Church extension. The various Methodist organizations, the Free Church of Scotland, and also the United Presbyterian Church of Scotland, are all voluntaries according to the former rendering, but not according to the latter, at least in practice. They all hold that whilst some portions of the Church are self-sustaining and more than that, other portions of it are not so; and they deduce the duty hence of the stronger coming to the help of the weaker, and so habits of beneficence are formed in the hearts of congregations which are more than self-sustaining, and a stronger denominational attachment is the consequence, for men naturally take an interest in anything upon which they have bestowed some thought and labour and self-denial. And this is just what is desiderated in Canada. We look to the strong to help the weak in the way of keeping up a fund—call it a *sustentation fund*, or what you please—and I hope our Missionary ministers going into the new districts will *never* be left to the tender mercies of voluntarism pure and simple. What I argued for was *not* an endowment—alas! the day of this is past, and it was allowed to go past without the Church putting forth any extraordinary efforts to retain it. What I desire is something like a sustentation fund, either administered as the present fund is, a portion to *every* minister thereby making every one to some extent independent—or reserved entirely for assisting weak congregations, the principle of voluntaryism being amply efficient in large and wealthy congregations, indeed more efficient than endowments, as shown so well in that delightful book, "the Life of Story of Rosneath." I hope, therefore, Mr. Editor, in the future you will not pick me up till I have fallen down.

It was the "unkindest cut of all" for you to prejudice my letter in the estimation of your readers by hinting that it was prompted by a *personal grievance*. Manliness on your part should have spared me this when I began my

letter by deprecating any such constructions being put upon it. I should not attempt to deny that *with others* I have been disappointed over and over again in not receiving a share from the Temporalities Board, and that I have even complained as to the *details* of their management—complaints which I am ready to substantiate, if called upon, at the proper time and place; but I do deny that in speaking in behalf of eighteen or nineteen ministers—one-sixth part of the whole—I am justly charged with giving expression to an *individual* grievance.

As to my *beginning with my own people*, you assume that they have done or are doing nothing on the premises. I shall not say that they any more than others have reached the *exemplary* standard of beneficence; but meanwhile it is only justice to them that I should say that they have, considering their number and means, done their part at least so well,—I shall hereafter shew,—that if *all* other congregations of the church would do as well, there would be no ground of distress in the present or alarm for the future. Besides their

ordinary expenditure for congregational purposes, their contributions to the Synod's Scheme, and the yearly aid they have given towards organizing new congregations within the bounds of the Presbytery of Guelph, they have not only contributed the \$50 annually which the Synod has enjoined to the Contingent Fund, but out of the \$225 which I have been disappointed in obtaining from the Temporalities' Board they have made up \$130, after their resources were already taxed to the utmost tension. From this you will perceive that *personally* I have little ground of complaint, and that your *argumentum ad hominem* is not fair. But although I hold that it is not right to assume that a man has no right to be heard on a matter in which his own personal interests are concerned, I also hold that his is a narrow soul that never travels beyond the limits of his own interests, nor seeks to promote the welfare of others.

I am, your obedt. servant,

ROBERT CAMPBELL.

The Manse, Guelph, Feb. 15th, 1866.

Articles Communicated.

WHY ARE WE PROTESTANTS?



WHEN the principle is once established of receiving nothing through the medium of any ecclesial organization, which does not come to us authorised by God's revealed word, the cumbersome superstructure of dogmas, rites and observances, with which the Romish church has overlaid the simplicity of the truth taught by our Lord and his Apostles, can no longer maintain its position. Only those who still cling to the pernicious principle that men are to receive Divine truth only from a visible church, supernaturally endowed with the power of prescribing whatever may seem expedient to its rulers, can rest on any reasonable grounds their belief in penances, in the sacrifice of the mass, the worship of the Virgin Mary, prayers to saints or angels, purgatory, or any of the unscriptural dogmas, which the Romish Church, as if to show how fearfully the power which she claims may be abused, has from time to time inculcated upon the belief of her children.

The paying of divine honours to the Virgin Mary was one of the first corruptions that crept into the early Church. The reaction against Arianism, with the inevitable one-sidedness which all reactions assume, had led men, while engaged in maintaining the perfect divinity of Christ, to forget or overlook a truth no less distinctly taught by revelation, that of His perfect humanity. The minds of men had, as it were, exalted Him into a mere distant Godhead, removed to an immeasurable distance from the wants and sympathies of humanity, and they began to feel the need of the really human mediator, partaker of these wants and sympathies, as well as of our frame, whom they had forgotten to see in the "Man Christ Jesus." The hallowed associations which clustered around everything connected with the early history of our Lord had attached a high degree of veneration to the memory of the Virgin Mother, and to her men now turned as the embodiment of human sympathy and love, and of the feminine qualities of tenderness and compassion which Christ himself had in His perfect manhood most fully embodied. The title "Mother of God" had early attached

itself to her who is spoken of in the Gospels only as "the Mother of Jesus," and human hearts began to turn to her spirit in Heaven, as a being to whom they might appeal as a mediator between them and a Godhead which they thought too awful to approach. The fascinations of poetic imagery, the beauty and purity of that idea of the Divine Mother to the Divine child, and the gradual rise of Christian art, which seized upon this ideal as its favourite subject, all combined to strengthen the hold which this dogma gained upon the Church. Nestorius, Bishop of Constantinople in the fifth century, attempted to withstand the tide which was rushing in this direction, but only to meet with the most violent opposition and persecution—ending in his deposition and excommunication at the Council of Ephesus, a council characterised by a violence and turbulence which were a disgrace to the name of Christianity. Nestorius died in exile:—his followers, in the seclusion of their mountain recesses, have maintained amid surrounding darkness and corruption, a comparatively pure form of Christianity, which in our own day has awakened to an ardour and vitality recalling the first days of the Christian Church.

The attempt of Nestorius was probably the last protest of any importance against the incorporation into the Church of this dogma. Since then it has gone on widening and strengthening its influence, adding at one time the legend of the ascension of Mary,—at another the belief in miracles wrought by images of the Madonna, and latterly in our own age, which we call enlightened, the dogma of the Immaculate Conception. We know how applications to her are incorporated in the ritual of the Romish Church, and no one familiar with the religious condition of the continent of Europe will deny that the glory of the Virgin Mother has, in general, completely overshadowed the glory of the Divine Son, the Saviour of the world. To her are consecrated the way-side shrine, the gorgeous Cathedral; her image holds frequently the place of honour above all others: to her in many places the prayers of the people are almost exclusively directed, and in her their confidence is almost exclusively reposed.

But, however naturally this error may have sprung up,—however much there is of what is pure and beautiful in the ideas which surrounded it,—it is enough for those who in all things would appeal to the

text of Scripture authority, to know that there is not in Scripture a shadow of ground whereon to rest it, but that, on the contrary, it is opposed to the whole spirit of the teaching of Christ and his Apostles. There is nothing whatever in the Scriptural account of the relations of Christ and his earthly parent, to warrant the rendering to her of any honour or reverence greater than that which attaches to the memory of any whom God has signally honoured, still less is there any ground for looking upon her as a mediator between our Elder Brother in heaven and His people on earth. We do not even find any clear evidence that Mary, during her Son's earthly career, ever fully understood the spiritual character of His mission. Had it been so, some expression of it would naturally have been found. From whatever reason, we do not find her mentioned among the women who followed Jesus wherever he went; and on one occasion, the natural reading of the account in the third chapter of Mark would lead us to believe that she had joined the friends who "went out to lay hold on Him," for they said, "He is beside Himself." On that occasion, when the message was brought that His mother and brethren stood without calling Him, He uttered the remarkable words: "Who is my mother and who are my brethren?" It may have been with a sorrowful sense that they who were nearest to Him according to the flesh, were seeking to interfere with Him when about His Father's business,—but certainly to inculcate the lesson that those who were bound to Him by the ties of blood were in no degree more closely related to Him *as the Saviour*, than the most humble of His spiritual followers. Looking round about on them which sat about Him he said, "Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother and my sister and mother." When a Jewish woman on another occasion enthusiastically exclaimed, "Blessed is the womb that bare thee and the paps which thou hast sucked," he replied, "Yea, rather blessed are they that hear the word of God, and keep it."

His gentle disclaiming of His mother's interference at the marriage of Cana of Galilee is another instance of the consistency with which our Lord, while in his filial character as in all others an "example that we should follow his steps," and while rendering to Mary the right respect and obedience of a son,—was yet careful to distinguish between His human character

as her son according to the flesh, and His Divine character as Son of the Eternal Father, and to keep His sacred mission more distinct from the interference of human ties or influence. How, in the face of this uniform course, and in the absence of a single passage to support the pretensions of Mariolatry, a Church which professes to hold its authority from the Word of God can continue from one generation to another to encourage the adoration of the Virgin, and the offering to her of prayers, entreating her intercession with her Divine Son, is one of the mysteries of the enemy, who while men slept, came and sowed tares among the wheat.

Even could it be supposed that Mary possessed all the power and influence attributed to her—could it further be supposed that she possessed so large a share of the Divine attribute of omniscience as to take cognizance of all the prayers which millions of people are daily offering to her, is it not most dishonouring to our Saviour to suppose that she, a human and created being, one of those whom He came to save, should be more loving and tender and sympathising than the Son of God and Son of man, who “was wounded for our transgressions and bruised for our iniquities,” who “bore our griefs and carried our sorrows,” and who, now that He is passed into the Heavens, is “not an high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are.” Can we suppose that Mary, of whose connection with her Son’s mission we hear so little, can be more ready to hear and to help us than He who has promised to be “with us always,”—ever at our side—present, though unseen, to help us in difficulty—guide us in perplexity—strengthen us in temptation and trial—comfort and support and succour us at all times, as only He can do, whose love is so exhaustless, and whose knowledge of the heart of man is so deep and true. Why, then, apply to any other for what we can receive from Jesus Christ Himself; why offer up prayers which we have no certainty are ever heard by her to whom they are addressed. Could we believe the glorified spirit of Mary to be cognizant of what goes on upon earth, we might believe that it would cause her pain even in heaven, to know that her name had been made use of to interfere with that entire devotion to Himself which Our Lord demands; that *her* image had been interposed between His redeeming love and the souls who are the object of it.

What has been said of addressing prayers to Mary, applies, of course, even more strongly, to the system of prayers to saints or angels. It has been said that, if it is right to ask the prayers of Christians on earth, it cannot be wrong to ask for those of the saints whom God has taken to heaven. But for the one we have a warrant, which we have not for the other. Christ says, “If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them, of my Father which is in heaven.” But he nowhere encourages or suggests our asking the intercession of those who are divided from us by the mysterious gulf which separates the living from the dead. We know too little of the mysterious state into which the dead have passed, to be able to decide whether they have any knowledge of what passes on earth. Many reasons, indeed, would lead us to believe that they have not. Surely, then, the system of addressing our supplications to those respecting whom we can have no ground of believing that they are even conscious of them, when we can go direct to Him who we know heareth us always, and who is more ready to answer us than we are to ask, is both unwise and unwarrantable. Nay, more: such prayers are a dangerous approach to that adoration of any created being, which is so strictly forbidden by Him, who says, “Thou shalt have no other gods before me,” and in whose eyes idolatry has always been one of the most heinous of sins.

The sacrifice of the mass, as it is called, is another great distinguishing feature of the Romish Church which can claim no Scriptural support. With its imposing ceremonial, it was, no doubt, gradually adopted as the Church began to lose her primitive purity, probably with the view of impressing and conciliating those heathen nations whose outward show was not calculated to attract, or who had been accustomed to the elaborate and splendid rites of their own religions. But neither in the Scripture itself, nor in the usage of the early Apostolic Church, can there be found any warrant for its observance. The Old Testament sacrifices, from which its name and idea are taken, were for ever done away, when Christ had by one offering “made propitiation for the sins of the whole world.” The former ordinances, which had been but shadows of the Divine and perfect sacrifice, were no longer needed, and it is entirely opposed to the teaching of the New Testament, to encourage, as the

Romish Church does in this rite, the idea that Christ is in this ceremony anew sacrificed by the priest for the sins of the people. The sacrifice was to be made but *once*—the consequences last for ever. The approach to God through the blood of Christ has been made for ever free, and no interposition of rite or priest is now necessary to atone for the sinner's guilt. The contrite suppliant has only, like the Reformer whose history has been already alluded to, to *believe* that his sins are forgiven him, and the condemnation forever removed. One only memorial rite did Christ institute by which His followers were charged to commemorate His wondrous act of love "till He come." But the simplicity of that commemorative rite, which, except that of baptism, is the only external observance respecting which He has left any definite command—differs widely from the pompous ceremonial which the Romish Church has instituted in the Mass. Accompanied by every accessory which can add to its magnificence—gorgeous with sign and symbol, with "chants which" as a Roman Catholic describer declares, "*recall the worship of Greece and Rome*, with sweet and solemn strains of music, amid rising clouds of sweet-smelling incense, the blaze of tapers, the sound of tinkling bells," it may, indeed, overpower the senses and captivate the imagination, but it is difficult to see how it can "awaken the right contemplation of heavenly things," or, teaching the sinner his own sinful condition, and his need of a Saviour, lead him to trust in simple faith to the Lamb of God, who, "by one offering, hath purified for ever them that are sanctified."

The doctrine of the real presence in the Lord's Supper may be merely alluded to in passing. Perhaps no feature of the Roman Catholic creed has been the subject of more keen and voluminous controversy than this, and it would be impossible in small space even to enter upon a discussion, the arguments on which have filled volumes. It is sufficient to say, as expressing the view generally taken by Protestants, that as the benefit which the soul of the communicant receives from the act of communion is entirely of a *spiritual* nature, the *spiritual* presence of the Saviour in the Symbols which recall his love to sinners, seems all that can be requisite, and that the words "This is my body," &c., spoken by our Saviour, when He Himself in his real human body was addressing them, will be most naturally understood in precisely the same metaphorical sense in which other metaphorical ex-

pressions of our Lord must necessarily be taken. A parallel instance is when our Saviour spoke to the woman of Samaria of that *living water* "of which, if a man drink he shall never thirst again," and another is when, long before the Lord's Supper was instituted, He spoke of Himself as the *living bread* which came down from heaven.

If Christ's words in this passage be taken in the literal sense to support the idea that the real body and blood of our Lord are present in the Eucharist, then we must also take with equally literal exactness the words "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you;"—and must believe that no one who has not in this ordinance been a partaker of the symbols, whether or not he may have had an opportunity of doing so, can be partaker of eternal life,—a position which would scarcely be maintained. It is rather to be regretted, however, that this particular point of difference between Protestants and Roman Catholics has been dragged into undue prominence. It is not an *addition* to Scripture, but rather a *different interpretation* of it on which the Romish view is based, and it was a point of difference among the reformers themselves. If the holding of the "real presence" aids any devout worshipper to realize more fully his Saviour's love and presence, one would not willingly deprive him of the help, yet there is always the danger that such a belief may lead to the impression that there is a magic benefit conveyed in the mere performance of the *rite*, instead of in the reception by faith, of its spiritual meaning.

A similar error is held by the Romish Church in the doctrine which it holds respecting Baptism. The teaching of the Council of Trent is thus expressed,—"*If any one denies, that, by the grace of our Lord Jesus Christ which is conveyed in baptism, the guilt of original sin is not remitted; or even asserts that the whole of that which has the true and proper nature of sin is not taken away, but says it is only cancelled or not imputed; let him be Anathema.*" There is nothing in the New Testament to indicate that the *rite of baptism* "*conveys the grace of our Lord Jesus Christ,*" or takes away the nature of sin. Baptism by our Lord and His disciples, was used simply as a symbol of admission to the Church, of enrolment among Christ's followers, a sign of the faith which they had *already*, as, for instance, when the Ethiopian Eunuch asked Peter "What doth hinder me to be baptized?" and Peter

replied, "If thou believest with all thine heart thou mayest." In the case of infant baptism, can it be reasonably supposed, in the light which the teaching of revelation throws upon the nature of the ordinance, that *by its performance* there takes place in the soul of the unconscious recipient that radical change of the heart and will which we call regeneration,—which can only take place *once*—and of the absence of which change those who have been baptized do in after life give but too strong evidence. To believe this, would indeed be a greater sacrifice of *reason* than God ever demands; and by its total independence of any conscious participation in the soul of its subjects, would tend to destroy moral responsibility, and conversion, or the being born again that would no longer be the voluntary turning to God, the *reasonable* sacrifice which Scripture teaches us to believe it is.

Or can we believe for a moment, that He who said, "suffer little children to come unto me," would make the salvation of those whom He calls from this world in infancy, in any degree dependent upon a rite which is performed or neglected independently of any voluntary action of theirs? The only true ground on which infant baptism can stand is the principle of a consecration which the parents make of their child to God, in expectation of the blessing which He will give to their sincere endeavours to perform the solemn vows which they then assume to bring up their child, so far as in them lies, to the service of Him to whom they have been thus devoted. The blessing which the ordinance of baptism thus confers must depend either on the faith of the recipient, if an adult, who promises for himself, or on the faith of the parents who promise for their child. Would that parents fully realized the solemnity of the vows which they thus so commonly assume! Did they do so more generally—did they feel that throughout their whole care of their child their *primary* object was to be, under God's blessing, to train him up for Christ's service, surely we should have in Christ's Church fewer families where worldliness is the dominating influence, and more in which its youthful members, as they attain manhood and womanhood, would become earnest living, devoted members of that Church into which they were received in baptism?

The system of penances is a natural consequence of regarding sin merely in the outward act, and in losing sight of Christ's sacrifice as the only possible and all sufficient atonement. He did not leave His

work so incomplete as to compel His people to resort to voluntary sufferings to wipe away their sins, nor has He ever said that such self-inflicted sufferings are acceptable to Him. He tells us that these who will follow Him must take up their cross; but it is the cross which, in the course of His providence and of their duty, He lays upon them, and not one of their own devising.

"The daily round, the common task,
Will furnish all we ought to ask;
Room to deny ourselves;—a road
To bring us, daily, nearer God."

And the fulfilment of the self-denial which our duty often calls us to exercise, and the endurance of the suffering which the course of life and providence will too surely bring upon us, will den and all, and more than all, our feeble strength, which we little need to waste in useless penances, not commanded by Him, and which, therefore, we have no reason to believe are in accordance with His will.

On confession, absolution, and extreme unction, it is unnecessary to dwell at length. They are natural accompaniments of a system which, in every way, seeks to build up the power of its priesthood, by making them the arbiters of man's spiritual destiny, and the necessary channels of God's grace. But he to whom God's revealed word is an open book, knows, without the aid of any priestly absolution, that if we "confess our sins" to Him, who alone can forgive them, "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The prodigal son, returning in penitence to his father's house, does not require the interposition of any third person to assure him that his father has forgiven him, and received him back to his favour. As regards extreme unction there is some difficulty in discovering what is considered to be its actual use or efficacy. The application of the oil to the person of the dying man might at least be permitted as *harmless*, were it not that this, like all the other ceremonies of the Roman Church, tends to produce a false peace; and may at that awful hour, when it is possible that the sinner's eternal destiny is trembling in the balance, deceive him into trusting in the magical efficacy of an outward rite, instead of turning to the only sure refuge, the Saviour, whose blood was shed for the remission of sins.

Purgatory is another dogma, for which the Church, in virtue of her privilege of "*developing*" truth, is wholly responsible. Had it been really a *truth*, to be given to our

belief, it is strange that in the few but solemn intimations of a future state given by our Lord, when He speaks of the "everlasting fire," prepared for the wicked, and the "life eternal" into which the righteous shall enter—there is no mention whatever of any intermediate state,—and in the case of the thief on the cross, who would, according to Roman Catholic ideas, have been a subject for purgatorial discipline,—Christ assured him that "to-day" he should be with him "in Paradise." In the absence then, of any revelation respecting it, they who take God's Word as sole authority, cannot yield their assent, at the bidding of the Romish Church, to a doctrine which it adopted from some of the ancient heathen philosophies.

It is quite true, however, that the Romish Church does hold the central truth of salvation through Jesus Christ, although it is sadly intercepted and obscured, by the rank overgrowth of dogmas and observances which have been added to it; that many

who have believed devoutly in these "traditions of men," have yet clung to Christ and rested on Him as the foundation of their hope. But the influence of error must always be an injurious one. When it monopolises the place of the truth, and leads men to trust on false reliances, it is likely to be a fatal one, and maintaining, as we do, that the Church of Rome is not, as she assumes, the true Church of Christ, it is of some importance to show that so many of her tenets are Anti-Scriptural. "By their fruits ye shall know them;" and if we find a Church professing to hold its authority from Scripture, teaching differently from that Scripture, and giving "for doctrine the traditions of men," it is surely a test as to how far we are to accept its high pretensions—remembering St. Paul's solemn charge "If we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." IONA.

The Churches and their Missions.

THE DUKE OF ARGYLL ON CREEDS AND UNIONS.

From the Edinburgh Scotsman.



GLASGOW has this week got a very vigorous shaking-up in things spiritual or ecclesiastical, and, though she is naturally somewhat startled and perplexed for the moment, she will soon think the better of and feel the better for the handling she has received. First, there was an ecclesiastical meeting at which Drs. Buchanan and Cairns set forth the beauties and advantages of ecclesiastical union; and then there was another meeting, made up of substantially the same materials, at which the Duke of Argyll carefully exhibited the beauties and advantages of ecclesiastical division and rivalry. There is a purpose of union between two or three different Churches, and the proposed terms are substantially that all the contracting parties shall adapt themselves or their professions, somewhat more completely than they do already, to the rulings and requirements of a certain Confession. But the Duke of Argyll, addressing the contracting parties and all others, takes the liberty of suggesting that instead of adapting themselves to the Confession,

they ought to adapt the Confession to them. And the reasons His Grace assigns are no less strong than these—that in that document "doctrines are laid down which no man now believes," and that it contains "several passages which it is impossible that the clergy who sign it can fully believe or accept as their own belief." Here is something (and there is a great deal more of it) fitted to astonish many, to alarm some, and even perhaps to enrage two or three, besides the chronically enraged Gibson: the Confession of Faith contains some things that are not true, and it is on some points untrue. Of course, these things are too deep for us, and we are not going into them—having indeed little more to say about the matter than that, though the Duke of Argyll may be accused by some people of having "attacked" the Confession of Faith, he is in reality only following up an attack which was begun by Dr. Candlish, when the Very Rev. Principal told first his students and then the public ("Reason and Revelation," pp. 85, 6) that the teaching of the Confession and the Catechism on the subject of creation is contrary to facts and unwarranted by Scripture.

Far from wondering at or protesting against the proposed union of certain of our Scottish Churches, the natural feeling of any one standing in any degree apart and unimplicated is

wonder why they should ever have been disjoined. People who disagree on much more numerous and incomparably more important points are to be found living in comparative peace within one ecclesiastical fence in almost all other countries. Of course, one explanation is, that the Presbyterian system affords great facilities for people who have once entered upon controversy putting others or putting themselves out of the Church in which they happen to dwell. But that system affords also facilities for letting or getting back again; and it is not clearly the interest nor the inclination of any class or party in this country to object to those facilities being taken advantage of, as they are now proposed to be in the cases of the Free, the United, and the Reformed (Cameronian) Presbyterian Churches. Still there are some things hard to understand in the manner in which the work of union is gone about. In especial it does not appear that any of the Churches now drawing together either think differently or think less of any of the disputed points which at first put and have till now kept them separate; nor does it appear that the proposed union is between the Churches which approach nearest each other in principle. It would be easy both to understand and admire a declaration that the Churches, contemplating those matters which have hitherto formed walls of partition between them, have come either to alter opinions regarding them or to see that they have been giving them undue importance. But it does not appear that any party acknowledges either that it was wrong in its opinion, or wrong in giving effect to that opinion by separation; so that the question thrusts itself forward, if they still think themselves right to have separated, how can they think it right now to unite? Again, there is obviously greater difference in principle between at least two of the Churches proposing to unite than between one of these Churches and another Church, from which that one has but lately separated, and against which it breathes woe and war. The Free Church differs or has differed from the Established Church only on one point—it differs from the United Presbyterian Church on two points, one of which is the point on which it differed from the Established Church. On the point regarding which those now constituting the Free Church came out of the Establishment and were separate, the United Presbyterians held that not the now Free-Churchmen but those who remained were in the right; so that, as to principle, Free-Churchmen, it might be thought, would regard the United Presbyterians as under the same condemnation as the Establish-

ment. Further, the United Presbyterians were under another condemnation, from which the Establishment was absolved—they held, and at least vaguely profess yet to hold, that the Civil Magistrate, as such, is forbidden either to favour or to discourage in things religious; whilst the Established and Free Churches agree in holding that it is the Civil Magistrate's right and duty to repress heresies and promote the true religion. It is true that the actual or practical position of the Free Church is changed—but she has not renounced any of her principles; and it might be argued that in such a case what has to be considered is deliberately avowed and permanent principle, not temporary, accidental, and constrained practice. There is a good deal, however, in the remark that might be made—that the Free and the United Presbyterian Churches are approaching each other through means of one changing its acts and the other changing its words. The Free Church has become Voluntary in practice—and the United Presbyterian Church, in the articles of union, renounces Voluntaryism in principle. Perhaps this is not an unfair exchange, and we are by no means inclined to make any objection, could one be certain that a fair exchange between the two parties did not amount to the possible robbery of a third party, and that party the public. The resolutions, however, intended to form the basis of the union embrace this very formidable principle—that, where the two parties are agreed in a theological opinion, even though they may therein disagree with Christendom in general, it is then "the duty and province of a Christian Legislature to enact such laws as are necessary" for the enforcement of that opinion upon the community at large. Without at all objecting to the proposed union, a wish may be expressed that terms could have been arranged somewhat less threatening to the public interests, and less distinctly renunciatory of the rudimentary principle of religious liberty.

But, whilst such a spirit is abroad as that to which the Duke of Argyll gave such powerful utterance even in the City Hall of Glasgow, it is not perhaps of very much practical importance what this or that Church may choose to put down upon paper. The time cannot be favourable for the lengthening and tightening of creeds, much less for their legislative enforcement upon the public, when a man of the justly high religious position of the Duke of Argyll can rise from the chair of a religious meeting, to say that what may be called the national creed needs to be cut down and corrected, and is not now subscribed in good faith even by the

clergy. Many people will doubtless be open-mouthed against that speech, and will, whilst opening their mouths against what the Duke has said, shut their eyes to the fact that Dr. Candlish had said substantially the same thing before. The Very Reverend Principal said as to one specified point just what the Duke says of one or more unspecified points—that “doctrines are laid down which no man now believes,” and, consequently, “the clergymen who sign that document cannot believe it.” It is none of our business here to discuss whether the Duke and the Principal are or are not right in their declaration that, on one or more points, the Confession of Faith is mistaken and even incredible. But it is not going beyond the proper province to say that, since they are agreed so far, the course proposed by the Duke is incomparably more decent, more rational, and especially more religious than that adhered to by the Principal. The Duke would simply remove what is, in his and Dr. Candlish’s opinion, incorrect; the Principal, admitting that there is something there that was never true and has now become incredible, would still force clergymen to sign that something as a Scriptural truth and an expression of their belief—would make all preachers of truth keep pledging themselves to what he and they regard as an untruth about the beginning of the world, even unto the end of the same.

SPEECH OF THE DUKE OF ARGYLL.

THE Duke of Argyll, who was received with loud applause, after some introductory remarks, said—There are undoubtedly some efforts after a united Christendom which must be good, which must do good to ourselves and to those with whom we have to deal. I do not merely refer to what may be called a charitable spirit, because there may be many significations of that word. There is one word in the English language capable of yet higher meanings than those to which it is usually applied, of which Tennyson the poet says that it has been

“Soiled with all ignoble use.”

Now, I do not know that there is any word of which it may be more truly said that it has been

“Soiled with all ignoble use”

than this word charity. (Hear, hear.) Very often it has been taken to mean the mere giving of alms; and even when we speak of it in regard to our own feelings with respect to others, I think we are very apt to deceive ourselves as to the real spirit with which we regard our opponents. I think we are very apt to look with a sort of proud compassion upon those who differ from us—a spirit which, I am sure, is neither profitable for ourselves nor tending to produce good in the opinions and in the principles of others. How different are these significations of the word with that which we learn in the New Testament—how very dif-

ferent from that glorious gift of which we are told by one Apostle that it will “cover a multitude of sins,” and by another Apostle that it will remain when the voices with which we are so fond of disputing shall be silent, and the knowledge of which we are so proud shall have vanished away. (Applause.) But there are undoubtedly some efforts after union which, as I said before, must do good and must be good. If by charity we mean a sincere endeavour to see what may be good and true in the opinions of others—if we mean also that we shall not endeavour to think more highly of ourselves than we ought to think, then undoubtedly such efforts after union must be good, and must result in the most beneficial consequences to the interests of Christian truth. But we must always remember, after all, that the union with one set of men very often means wider separation from another set of men. (Applause.) Now, as to the objects of Christian union, viewed in connection, of course, with our bond of union, which is the exclusive authority of the Holy Scriptures, I cannot help saying that the object which is set before many minds at present as a very important object is one as to the utility and value of which I have the greatest possible doubt. It is impossible not to see that what many men mean by a united Christendom means a great system of priesthood—one system of priesthood over the whole of Christendom. Union with the Roman Catholic Church evidently means that, for it is the fundamental principle upon which that Church is founded. (Hear, hear.) Now, I think that so far from this being a desirable object, it is a real danger to Christian truth, and that, if it could be effected to-morrow, it ought most earnestly on all accounts to be avoided. (Applause.) It is very difficult to persuade ourselves—but it is a truth—that our opinions on all matters, and on charity among others, are to a considerable extent—not exclusively, of course, but are to a considerable extent—the result of causes and not of reasons. It is very difficult to persuade ourselves of this as regards ourselves, but we see it as regards other men; and there can be no doubt of this, that if we look back upon the history of human opinion, whether in theology or in other matters, there have been certain periods or ages in which there were certain defined tendencies of opinion. How they arose it is sometimes difficult to explain, but the inevitable tendency of such opinions is to run to excess; and I know no safeguard against that except the independence of individual action, and the independence of individual churches. (Applause.) Now, it is not necessary to go back to the period of the Reformation to prove this. Even enlightened Roman Catholics themselves admit that, at the period of the Reformation, tendencies which had arisen early in the middle ages, had gone on accumulating to such an extent that there were corruptions which if they did not justify at least fully accounted for the revolt against Rome, which ended in the Reformation. But I say we need not go back to that period in illustration of the principle to which I have referred. I think we may look at the present state of the Roman Catholic Church as an excellent example of that; and I will take upon

this subject a witness who cannot be supposed to be specially unfavourable to that communion. A very remarkable book has lately been published by no less distinguished a man than Dr. Pusey, in which he gives an account of the state of the Roman Church as regards the adoration, of worship, or cultus, or whatever they may call it, which is now addressed in that communion to the Virgin Mary. Another part of Dr. Pusey's book is devoted to the expression of an earnest—I think I may call it a morbid—craving after union with that very Church. (Hear, hear.) He desires to see the English communion placed in close union with the Roman Catholic Church; and that I may not be supposed to misrepresent his opinions, and to show that he really does point to a great system of priesthood which shall include all Churches of Christendom under that very system which has led to the views which he himself deplures, and which he considers the great impediment in the way—I will read another extract from his book. He says—"It may be that on such negotiations"—that is, negotiations with a view to union with the Roman Catholic Church—"it may be that on such negotiations she might offer such explanations"—that is, the English Church—"of the Thirty-nine Articles as the Roman and Greek Churches would accept—such as are suggested by Bossuet and Dupin; or, according to the precedent of the Council of Florence, the Thirty-nine Articles of the Council of Trent, which were so largely directed against the errors of Luther, might pass away, and be merged in the Eighth General Council of the once more united Christendom." This clearly shows that Dr. Pusey pants after a union which shall be consummated in a General Council of the united priesthood of Europe—that very priesthood which has been teaching the system of Mariolatry which he condemns. (Applause.) Now, it is very easy to see that what have been called the divisions of Christendom have been over-ruled, under the good Providence of God, to the fulfilment of His promise that the truth, somewhere at least, should be preserved in his Church. (Applause.) Dr. Pusey speaks of the old quarrel between the Western and the Eastern Churches as "that unbappy quarrel;" whereas I believe it to be true, or at least probably true, that if the Greek Church is at this moment less bound to any corrupt system than the Church of Rome—as I believe it is—it is because in the good Providence of God it has been kept separate, and has not been subjected to the influence of that united priesthood which has prevailed over the Church of Rome. (Applause.) And so, again, in regard to the Churches which are nearer ourselves. Look at the explanation which Dr. Pusey himself gives of one of the Articles of the Church of England, which is one of the many which he rather tries to explain away. Happily it is a doctrine of the Church of England, laid down in its formularies, that General Councils cannot be entrusted implicitly in the interpretation of the Word of God. There is a distinct Article in the Church of England which says that General Councils may err, and have erred. Now, what is the explanation which Dr. Pusey gives

of that? He says that that Article was drawn up at a time when the Church of England was afraid of a General Council in which she should be in the minority. Exactly; that is the way in which truth is preserved in the Church of Christ. Unfortunately it is too true that it is only when our own personal interests and our own personal opinions are in danger that we are then led to see general truths which are of greater value than we know of at the time; and my sincere belief is, that not only is the antagonism of individual opinion a necessary instrument in the maintenance of Christian truth, but that a certain amount of antagonism between different Churches, originating in different opinions, starting in different circumstances, and impelled by different energies, is an essential element to the maintenance of Christian truth, and, indeed, to the avoiding of such terrible evils as we have seen described by Dr. Pusey, in regard to the worship of the Virgin Mary. (Applause.) And this brings me to say a word in regard to those creeds and confessions which are the symbols of the separate Churches, and on which they set very naturally a very great value. There is undoubtedly at the present time somewhat of a reaction in the Christian world against creeds and catechisms. Now, I confess I am not one of those who are ever disposed to depreciate what is called scientific dogmatic theology. In the first place, it seems to me to be an instinct of the human mind—I am sure there is no nation in the world in which it appears to be a stronger instinct than among the Scotch people—but I say it is an instinct of the human mind to desire to reduce to a logical and precise form all the subjects of their knowledge. (Applause.) And we may depend upon it, that as this is an instinct—an undoubted instinct in the human mind—so it is an instinct which has a legitimate sphere of operation; and my own belief is that it will be impossible under the doctrine which I trust we shall ever maintain of the freedom of individual opinion—I think it will be impossible for Churches wholly to do without creeds, catechisms, and definitions of dogmatic theology. But the great thing, ladies and gentlemen, is that we should always remember that they should be kept in their proper place, and it is of immense importance that we should remember what they are—that they are purely human abstracts of what we conceive to be the truth of the Gospel; that they have not the authority which the Bible itself has; and that too often they are apt to represent a passing aspect of the truth. I do not know that we can refer to a better example than our own Westminster Confession, which in many respects is so noble—I will say so magnificent—an abstract of Christian truth. (Applause.) You probably know, many of you at least, that the Westminster Confession was not the original confession of the Scotch Church—that it was not the confession of John Knox and Andrew Melville—that on the contrary, it was a confession drawn up avowedly in order to secure uniformity of opinion and uniformity of practice not only in Scotland, but also in England; and, undoubtedly, in framing that confession, the eminent men who

drew it up were induced to enter upon subjects which, properly speaking, do not belong to faith; as, for example, when it is laid down in the Confession of Faith that it is the duty of the Civil Magistrates to maintain unity in the Church of Christ. (Applause.) Now, ladies and gentlemen, I am going up to-night to join my colleagues, who are to hold Cabinet Councils during the next week in London, but I am happy to say that we shall not consider it any part of our duty to maintain unity in the Church of Christ; and I am not very sure that if we had such a duty we should not "cast out" among ourselves. (Laughter.) At all events I would strongly recommend my right honourable friend on my left, the Lord Provost of Glasgow, not to try his jurisdiction in maintaining unity among the Churches of Christ in Glasgow. (Renewed laughter.) There are matters which are entered into in the Confession of Faith, and doctrines are laid down which I apprehend no man now believes. It is absolutely necessary therefore that in signing such confessions of faith a certain amount of licence and liberty should be given to the individual conscience. And fortunately the Confession of Faith itself lays down the principle that "the Lord alone is Lord of the conscience," and that no man is to be bound to any doctrine or to any belief which he does not consider to be founded on and to be proven by the Word of God. (Applause.) Now, before I sit down, I would like to say a word or two upon another matter of very great importance, and that is, the bearing which our belief in the supremacy of the Scriptures has upon the many speculations which are now abroad in the Christian world on various questions connected with the Christian faith. There is no doubt whatever that this is a period in many minds of very great alarm. I have already referred to that remarkable work of Dr. Newman, in which he gives an account of the progress of his own mind from being a member of the Church of England, and originally closely connected with the evangelical party in that Church, to the Church of Rome. And here I would say that I know no work of our day which is more deeply interesting than that Apology of Dr. Newman. It is a work of which I do not hesitate to say that whatever we may think of the reasoning powers which are there, it is impossible not to admire the genius and to love the character of the man. He tells us distinctly that it is fear of the power displayed—the dissolving and corroding power of the human intellect on religious questions—that has made him look out for some breakwater that shall prevent its inroads on Christian truth. I should like to read you a passage in which Dr. Newman defines the authority which he looks to as the only possible authority sufficient to dam back the encroaching waters of the human intellect; because we must make up our minds, if we are frightened at the progress of free opinion—if we dread to allow the human mind to exercise its powers with that perfect freedom which we have so often asserted, and upon which we at the Reformation ourselves stood—if we shrink from the consequences of that freedom, and are inclined to go back to the old rotten safe-

guards of ecclesiastical dominion—then, I say, it is right that we should know the extent to which that dominion is claimed. And I confess I never read a passage in any work which has struck me more than that in which Dr. Newman, one of the proudest and subtlest intellects, I would say, in this country, has laid down the doctrine which he accepts as regards the power of the Christian priesthood. First of all, he says of the Bible—"Experience proves surely that the Bible does not answer a purpose for which it was never intended. It may be accidentally the means of the conversion of individuals, but a book after all cannot make stand against the wild, rough intellect of man; and on this day it begins to testify, as regards its own structure and contents, to the power of that universal solvent which is so successfully working on universal establishments." He looks, then, to the authority of the Roman Church, and he defines it in these words:—"That authority has the prerogative of an indirect jurisdiction on subject matters which lie beyond its own proper limits." He says that with religious subjects properly so called, it is infallible, upon all subjects that immediately surround them and touch them—and what subjects are not included in that description—it has magisterial and absolute authority also "beyond its own proper limits, and it most reasonably has such jurisdiction. It could not act in its own province, unless it had also the right to act out of it. The Catholic Church claims right not only to judge infallibly on religious questions, but to advert on opinions in secular matters which bear upon religion—all matters of philosophy, of science, of literature, and of history, and it demands our submission to its claims. It claims to censure books, to silence authors, and to forbid discussion. It must of course be obeyed without a word." There is the claim to which you must submit, if you are not willing to face the dangers, whatever they may be, of free discussion and of free play to the human intellect. I for one have no doubt whatever of the choice which I shall make. (Applause.) I believe that, in the domain of reason, we can meet those who doubt by showing that if there are difficulties in belief there are difficulties infinitely harder in unbelief. (Applause.) In regard to the speculations which are now going on in the Christian world, and which create such alarm in so many minds, let me say this, that they may be classed roughly in two categories. One class is the class of those who openly and avowedly are attacking Christianity; and with them we must deal according to the principles of their own arguments, so far as we can adopt them, with perfect candour, endeavouring to point out, as I have shown you, that the difficulties of unbelief are much greater than those of belief. (Applause.) But there is another great class, and I am not sure that it is not those of which we are weakly somewhat more alarmed than of the other—speculations as to Christian doctrine, which profess at least to be strictly within the limits of Christian faith—speculations of men as willing to appeal to Scripture as we are, and I think that in regard to them, we should always meet them in the spirit of the most perfect friendliness and candour. (Ap-

plaud.) I for one am not one of those who are prepared to say of any doctrine which has a new phrase that the mere fact of its novelty condemns it as necessarily untrue. (Applause). Let us hear what is said by a great divine of the Church of England, the author of perhaps one of the greatest works which has ever been written on Christian philosophy, and which, I believe, will not cease for many ages to be the fountain of thoughts leading to the most important consequences in the development of the Christian Church. Hear what Butler says in his *Analogy*—(Applause)—in regard to Scripture. So far from saying that there can be nothing new—that we have already got the whole of it out—that we have it condensed in our formularies and in our creeds—and that the mere fact of something new being said ought perfectly to condemn the doctrine, Butler says this:—

“The hindrance to all natural and all supernatural light and knowledge have been of the same kind. and as it is owned that the whole scheme of Scripture is not yet understood, so if it ever comes to be understood before the restitution of all things and without miraculous interposition, it must be in the same way as natural knowledge has come out by the continuance and progress of learning and liberty, and by particular persons attending to, comparing, and pursuing intimations scattered up and down in the Scriptures which are overlooked and disregarded by the generality of the world. For this is the way in which all improvements are made, by thoughtful men tracing out obscure hints, as if it were dropped by nature accidentally, or which come into our minds by chance. Nor is it at all incredible that a book which has been so long in the possession of mankind should contain many truths, which are yet undiscovered. for all the same phenomena and the same faculties of investigation from which such great discoveries in natural knowledge have been made in the present and in the last age, were equally in the possession of mankind several thousand years before.” (Applause.)

What a noble confidence is expressed in this passage in the fulness of the Scripture, in its power to march at the head of the progress of mankind in every legitimate development of his knowledge and of his thought. How much more honour does this do to Scripture than the nervous timidity with which we are so apt to regard the slightest departure from the opinions to which we have ourselves been accustomed, how much more honour does it do the Scripture. and it is because, as it appears to me, the operations of this Society express something of that confidence, appealing to the Scripture without note or comment, without creed or confession—it is because our operations express some of that confidence expressed by Bishop Butler, that I think they deserve the energetic support of every enlightened Christian. These operations are a pledge that we ourselves have the confidence expressed by Butler, they are a pledge also that we shall endeavour—and be assured it is a harder fight than many of us suppose—that we shall endeavour not to allow our belief in the inspiration of Scripture to degenerate into confidence in the inspiration of ourselves.

THE REV. GEORGE GILFILLAN ON UNION.

The Rev. G. Gilfillan preached thrice in Edinburgh on Sunday—in the forenoon in Arthur Street Church, and in the afternoon and evening in Bread Street Church—to crowded audiences. In the evening, Mr. Gilfillan preached on the projected union between the Free and United Presbyterian Churches. After some preliminary remarks on the meaning and relative importance of the words union, uniformity, and unity, in which he said that “uniformity was usually a sign of death, unity a sign of life, and unions always more or less signs of weakness or, to speak more plainly, signals of distress” he went on to speak, he said, openly, fearlessly but he trusted in the spirit of Christian charity on the proposed union. He began by tracing the history of the proposal from Sir George Sinclair’s letters, down through Lord Panmure’s attempted *compromis* in 1857, to the present state of matters, when the Joint-Committees had nearly finished their labours, and when a great series of popular meetings had begun which, as they sought somewhat prematurely to prejudice the question and influence the public mind, should be met by counteraction of some kind. He then stated various reasons for opposing the union. First, there was no very deep desire for it with the majority; that, where it exists it is chiefly confined to cliques and coteries, meeting together in the two great centres of Scotland, Edinburgh and Glasgow. He admired much and many men about and in the Free Church, but he was quite contented to do this at a little distance. He and his brethren had every wish to co-operate with the good men and the true in the Free Church, but he objected to incorporation. Many had their imaginations heated by the prospect of a large, wealthy, and paramount Church. It seemed to him a very vulgar and worldly conception and, were it formed, it would probably create a gigantic ecclesiastical monopoly—inimical to progress and traitorous to truth. He spoke secondly, of the practical difficulties in the way—difficulties which, when the Joint-Committees fancied they had removed, he feared they were hallooing before they were out of the wood. He showed, thirdly, what an unwieldy and unworkable thing such a projected Church would become. He dwelt, in fine, on the diversities of view and feeling between the two churches, and maintained that the United Presbyterian Church had a canward position in liberality of sentiment, and could not afford to wait till the majority of the other body should lazily and reluctantly come up. He insisted strongly that every Church now-a-days should permit a full margin for inquiry, fearless of consequences, and said that the Church which did not was doomed. It might remain a Church, but would soon be left high and dry, filled with ignorant members and hypocritical officials, but deserted by the enlightened and the true. He should like to see the three or four principal Churches in Scotland attaining a living unity of spirit instead of a dead uniformity of body and creed, and pursuing each its own useful path in peace. In conclusion, he commented severely on the speeches at the late Glasgow meeting, and con-

trasted their utterances—so cramped and contracted, so narrow and belated, so shifty and evasive—with the noble words of the liberal, learned, and patriotic Duke of Argyll. They spoke like the scribes of the old law appealing to the past, and seeking to override modern intellect under obsolete though venerable documents; he spoke with the authority of a large-minded follower of Christ and of truth. They have the name of Chalmers on their lips; he has the spirit of that great, good, enlightened, and progressive man in his heart. He (Mr. Gillin) heard in certain ominous words of the committees, as well as in the recent scandalous treatment of Dr. Macleod, in the threats of the rancorous *Record*, and in the general consternation of the "conies," or feeble folk, as Chalmers used to call them, of the Low Evangelical Church, the first mutterings of a storm of religious persecution; but this speech of Argyll was a protest against it, and, swelling out into respondent and redoubling thunders, would begin the inauguration of that new form of the Protestant faith for which the earnest mind of the age has long been panting.

REV. P. H. WADDELL ON DR. MACLEOD AND TULLOCH.—The fourth annual soiree of the Rev. P. H. Waddell's congregation, was held on Wednesday, in the Trades' Hall, which was crowded to overflowing—several hundred applicants for tickets having been disappointed. The subject of the reverend gentleman's address was involuntary confessions of faith. He gave a humorous account of such a confession recently extracted from himself by an old friend and clerical brother of the Established Church, by whom he was pronounced almost orthodox—(great laughter)—and subsequently referred to the latest avowals of Dr. N. Macleod and Principal Tulloch, as the most conspicuous illustrations of involuntary confession—that was, of confession due to the irresistible force of convictions originating from without. Dr. Macleod seemed to have been long struggling against his own convictions, and made a slight blunder perhaps in the mode of their announcement. Principal Tulloch, on the other hand, had been quickly maturing his, and gave them a very advantageous utterance. Without discussing the merits of these confessions theologically, he would take this opportunity of corroborating from his own experience the acknowledgment of Dr. Macleod, that 20 years ago it would have been at the peril, not only of his reputation, but of his livelihood also, for any man to have made such avowals in the presence of the Church. It was morally certain that, if either Dr. Macleod or Principal Tulloch had attempted such a thing twenty years ago, the one would never have been minister of the Barony parish, nor the other Principal of St. Andrews. The comparative immunity these gentlemen now enjoyed within the Church was due to the sacrifices of others, who at their own serious cost had gone out of the Church long ago, to prepare the public mind for such freedom of thought and utterance. For his own part, he did not grudge these gentlemen such immunity, because it might be of great use to the religious world at large, and could not fail to

promote liberty of conscience among the junior members of the Church of every denomination. To each "his mind a kingdom was, or should be, with which no ecclesiastical polity whatever should be allowed to interfere.

DEATH OF THE REV. D. WATSON, OF LEUCHARS.—At Leuchars Manse, on Monday afternoon, the Rev. David Watson, one of the oldest ministers of the Church of Scotland, departed this life, after being involved in it for almost ninety years. The physical breaking down of old age began in a marked manner with him, about six years ago, in the form of an attack of bronchitis, and other attacks of the same disease have followed at intervals. They weakened him greatly, but they left him strength sufficient to address the communicants of his parish on the occasions of the dispensation of the Lord's Supper, until about a year and a-half ago. For some months he has been too frail to walk, but his mental faculties have all along remained clear. On Saturday, he noted premonitions of approaching illness; on Sunday, he was seriously ill; and on Monday, he gently and almost imperceptibly sunk into his long sleep. He was presented to the church of Leuchars by the Crown in 1809, when he was of the mature age of thirty-two. He was educated at the University of Edinburgh; and had the good fortune to number among his professors, Dalziel and Dugald Stewart, and among his class-fellows, Brougham, Horner, Murray, and John Leyden, and was a member of some of the debating societies of that day, of which they and their contemporaries were members. He thought Brougham spoke as well in these societies as he ever did after he became famous, and he entertained the same opinion of Jeffrey's youthful eloquence as compared with that of his maturer years. He was present when the Greek class was convulsed with laughter at John Leyden's recitation of the Greek article in the broadest Roxburghshire dialect, and he remembered how the debating societies used to laugh at him, until he overawed them, first by his ready fists and then by his enormous knowledge, which he vainly supposed to rival that of the Admirable Crichton. Mr. Watson was by nature exceedingly modest and shy, and was not calculated to make that name in the big world which has been done by some of his class-fellows who were not equal to him as a scholar. Personally, he was a kindly man, and a faithful warm-hearted friend. Nothing could tempt him into contradiction so certainly as an attack upon some one he admired. He made no enemies. Most of the intellectual ministers of Fife, who did not go headlong into fanaticism, were his friends; Dr. Chalmers became one when he was a Professor in St. Andrews, and kept up that relation by visits and correspondence to the end of his days.

THE REV. MR. BURNS, OF THE CATHEDRAL, ON THE SUNDAY QUESTION.—On Sunday afternoon, the Rev. G. S. Burns, of Glasgow Cathedral, took occasion, in connection with the ordinary services, to expound to his hearers his views upon the Sunday question. After stating the various views which had been taken of the subject, Mr. Burns said—Opinions, as you are all aware, differ as to the nature, the origin, and

the purpose of the Lord's Day, but I think the various views will be found to have their basis on the following positions.—(1.) The Sabbath existed from the Creation, was re-enacted by Moses, and has never been abolished. The change of day from the seventh to the first of the week under the Christian economy is of no importance, as it is one day in seven that God requires us to keep holy. (2.) The Lord's Day represents the Sabbath of the Patriarchs, which is supposed to have existed, and the Sabbath of the Jews, which is known to have existed. It derives its authority from the Fourth Commandment, though under the New Dispensation it has been freed from the ceremonial of the Old. (3.) The Decalogue is in every part moral and unchangeable; therefore the Sabbath must be observed now as it was under the Jewish law, and not on the first day of the week, but on the seventh. (4.) Every part of the Old Testament economy has passed away. Christ himself did not institute, nor gave authority to others to institute, any special day of worship or rest. There is, therefore, either now no Sabbath at all, or to the Christian every day may be a Sabbath. (5.) The Decalogue is not binding upon any Christian except so far as its forms a portion of the law of nature. The Fourth Commandment does not form a portion of that law, but was intended to exhibit and embody a sign between God and the Jews. Therefore, the Sabbath has no connection with the New Testament economy, and the only authority for the observances of the Lord's Day, as a day of worship and rest is derived from ecclesiastical appointment and usage. (6.) There is enough in Scripture, and in the known practice of the Apostles and the earliest Christian fathers, to warrant the assumption that the Lord's Day is a Divine institution. Although in no way whatever deriving its authority from the Fourth Commandment, being absolutely unconnected with it, there is something in that commandment expressive of a law of nature, by which, along with the associations which cluster around the day, we may be guided, in the inquiry as to how the day is to be spent, to the conclusion that it is to be spent as a day of rest and worship. I hold that the Decalogue, in so far as it was positive law to the Jews, has been abrogated, and that it remains in force only in so far as it is natural or moral law. Proceeding to the defence of the position assumed, Mr. Burns first alluded to the special interest and attention with which the Apostles appeared from the New Testament to regard the first day of the week, and remarked that as the period which brought to their remembrance Christ's victory over death and the grave came round, it was most natural they should set it apart for holy fellowship, and by-and-by come to connect it with the observance of certain sacred rites. Mr. Burns proceeded: But it will be asked, Can the Fourth Commandment, as part of the Decalogue, be set aside? My answer is—It has been, and that by inspired Apostles, and those who succeeded them as guides of the Church. May I venture to say that the whole scope of Apostolic reasoning on the subject is to show that the Decalogue, in so far as it formed part of the positive law of the Jews—the

is, in so far as it was a Decalogue—has been abrogated, and that it is only in so far as it forms part of the natural law written on his heart, that it is binding upon universal man, and everlasting, and no one can compare Judaism and Christianity without feeling that in essence and in spirit they are totally unlike. Judaism deals with the outward—Christianity with the inward; Judaism rejoices in law—Christianity in liberty; Judaism looks to the act—Christianity to the motive which prompted it; Judaism exists to separate—Christianity to unite; Judaism is a system of prohibition—Christianity of direct injunction. The great difficulties with which we have to contend in reference to the observance of the Lord's Day are these—on the one hand, a Pharisaic legalism; on the other, Christian liberty degenerating into unchristian licence. My earnest prayer is that God may give us grace to overcome them both. Such is part of the method by which I have arrived at my convictions in reference to the Lord's Day; such are very briefly my views as to the way in which it should be spent. In seeking to establish the position which I assumed at starting, I have been obliged to omit the consideration of many most important points, but I honestly believe that it is supported by them all. The views advanced are shared in by so many great and good men that I cannot believe them to have their origin in the inspirations of Satan, though traced to that most potent fountain by one in a high position in the Church. I have taken little part in the discussion, and with me it has now closed. Good, I doubt not, will result from it in the years to come. Meantime, we can only say that it has comforted no sorrowing heart, eased no heavy-laden shoulder, but only, through the bitterness, the uncharitableness, the wilful perversion of statements (I can use no milder terms), the profound ignorance of facts on the part of some of those who carried it on, vexed the righteous souls of a few brave and earnest men. It is a fight about a mere outwork; and those who have seemed to attack may in the end be found to be the safest defenders of the fortress to which the outwork belongs.

EMERSON—REQUEST TO THE CHURCH OF SCOTLAND.—The secretary of the Endowment Scheme has received intimation from Mr. William Milne, S.S.C., that a lady, lately deceased, has bequeathed about £7000 to the Endowment Scheme of the Church of Scotland for the endowment of Chapels of Ease.

MR. JAMES BRYCE, B.C.L., ON THE PAPACY IN ITS RELATION TO THE TEMPORAL POWER.—Mr. Bryce said there was a difficulty in dealing with any questions relating to the Papacy, in the fact that the system was one not entirely of the past—not an institution which we were accustomed to regard with the calm eye of philosophical criticism. As the Roman poet had said, in dealing with it we walked over the embers of a fire, cold above, but glowing hot beneath. Therefore, in all he had to say, he should speak of the Papacy purely and simply as a political institution, in its origin spiritual, but one which extended itself into worldly affairs, and had affected the policy of temporal governments. With this spiritual jurisdiction

itself he had nothing to do, still less had he anything to do with the doctrines of the Church over which it presided, and he should be exceedingly sorry to say one word which might not be uttered by a liberal Roman Catholic. The time had surely come when the bitter feelings of past centuries might be suffered to die. We in Scotland had good reason to have hated the Popes, for they tried hard to enslave us and stifle the life-breath of our nation. But these days were over, the fight was well fought and clearly won, and the victors were those who could best afford to be generous after the fight, and recognise the merits there were in the system of the Papacy. It was surely a pity to suppose that Christianity went to sleep at the death of the last Apostle, and was not again resuscitated till the beginning of the sixteenth century. (Applause.) The glories of mediæval Catholicism belonged as much to ourselves as to Roman Catholics. Mr. Bryce then proceeded to describe the origin of the Papacy, and its rise upon the ruins of the old Roman Empire. The lecture was chiefly taken up with a sketch of the growth and increase of the political power of the Papacy down to the times of Pope Gregory VII., concluding with a description of the life and character of Pope Gregory—his assertion of the Papal claim of secular authority, his successful struggle with the Empire, and his humiliation of its then representative, the Emperor Henry IV. The lecture was listened to by a large audience, and frequently applauded.

PRESBYTERY OF GLASGOW—THE ORGAN QUESTION.—The Clerk read a minute of a meeting of the electors of Bellahouston Church lately held, for the purpose of nominating a minister to become pastor of the congregation. At that meeting the Rev. George Porter, assistant to Dr. Watson, Dundee, was unanimously chosen. The clerk also read a letter from Mr. Porter intimating his acceptance of the call.

The Clerk read a memorial from the kirk-session of Sandyford Church, praying the Presbytery to grant permission for the erection of an organ, to be used in the public worship of the congregation. The memorial set forth that the kirk-session had received a requisition from thirty-eight influential members and heads of families in the church, soliciting them to take steps to ascertain the feeling of the congregation as to the introduction of instrumental music in conducting the psalmody. The kirk-session had accordingly sent printed copies of the requisition to each of the seatholders in the church, requesting them to signify their concurrence or non-concurrence in the proposal, and intimating that those who gave no reply would be held as not dissenting to the introduction of the instrument. The result of this was that 142 persons signified their approval of the proposed introduction, and these being in nearly all cases heads of families, might be taken to represent a still larger number of concurrents. Only nine persons had recorded their dissent.

Dr. Macduff, minister of Sandyford, expressed a hope that the Presbytery would authorise the introduction of an organ into Sandyford Church. He thought it no breach of confidence to mention the fact that, anticipating the sanction of

the Presbytery, already the sum of £350 had been subscribed and guaranteed for this object.

Dr. Runciman said he thought there was only one course for the Presbytery to pursue, and that was simply unanimously and cordially to grant the prayer of the petition. He moved accordingly.

Mr. Monro seconded the motion

After some conversation, the prayer of the petition was agreed to—Dr. Smith dissenting.

Commissioners appeared from Kingston Church in support of a memorial to be also allowed to use an organ or harmonium in the public worship of the congregation. The petition bore that the elders, managers, and people were unanimous on the subject, and that, if the organ was allowed to be erected, it would never be used for the entertainment of the people, but solely for the purpose of leading the psalmody.

The prayer of the petition was granted, Dr. Smith again dissenting.

THE OLD GREYFRIARS' PRAYERS DEBATE.—Dr. Lee seems to have carried with him the good sense and the kind feelings of the majority, and we, in this part of the island, shall be disposed to agree with his argument. But it certainly is a surprise to hear that there is no law in the Kirk against the use of a written form, that John Knox himself used a public form, that it continued in use for seventy years after his death.

Dr. Lee's view of the case seems to have been adopted by the Presbytery of Edinburgh. If it stands, we are not sure that the Scotch Kirk will not have the advantage of the Church of England, in having liturgical worship with an unlimited power of adapting it to every variety of want and occasion, and of consulting the taste and convenience of the worshippers. If the minister of Old Greyfriars' Church is at fault on the legal question—that is to say, in his interpretation of the word "Liturgy" in the laws and acts of the Assembly—there must be an end to our interference, for the Kirk is not a thing to be sacrificed to the caprices of an audacious malecontent. But Dr. Lee's facts, as well as arguments, go a great way to show that the Assembly cannot interfere with the use of an invariable form of prayer. Human weakness is too strong for it, the great majority being incapable of any other kind of prayer. But it is worth a little thought whether the age is not becoming too refined, too fastidious, too critical, and too reasonable for extemporaneous—that is, declamatory—prayers. The more a people rises and advances, the more its style, and taste, and tone are formed by conversation as opposed to declamation. Society is between those who meet and converse. Their talk is either upon matters of business or of present interest, and they occasionally take a passing relief in mere badinage. The man of all others who can find no place on such occasions is the declaimer. He misses his rostrum and his half-hour of undisputed attention. The least hitch scatters his brains. He cannot understand the difference between colloquy and soliloquy. The stream of talk runs away from him while he is inwardly putting into shape

something *apropos* to what was said a minute ago, and which is now forgotten. Conversation is a quick interchange of ideas, and does not allow any one man to drag on a string of them, carefully selected and artificially arranged. Nor does it allow a man to follow his own thread. Hence a wide and increasing gulf between the man of the drawing-room and dining-table and the declaimer. With some difficulty, with frequent criticism, and with a sense of injury, we tolerate the preacher, because he has an argument and facts; he tells a story; he illustrates; and, though his appeal is to Heaven, his immediate business is between man and man. But we are becoming much too conversational and fastidious for declamatory prayer. We cannot easily join with a man who, pursuing the thread of his own thoughts and trying to whip himself into enthusiasm, invites us to a common assault upon the throne of Omnipotence. Congregations, with the best intentions, find they can only sit by and listen, taking no more spiritual part in the harangue they cannot but hear than they would in the performance of a sacrificial rite or the dancing of a Dervish. They assist—that is all; but it is not common worship, nor even a reasonable service. They cannot even criticise, for it is shocking to step in with rules of good taste between a man and his Maker. On the whole, is it not becoming unreasonable to insist on extempore prayer except where there are a few people so entirely of one mind, one life, and one experience that what one says everybody else is on the point of saying, and has probably said often before?—*Times*.

ENGLAND.—The publication of Dr. Pusey's "Eirenicon," designed to show the possibility of a union between the Churches of Rome, Greece, and England, has brought out more clearly than was known before the differences that prevail between different sections of the Ritualistic party. The Rev. Archer Gurney, of Paris, is usually considered a great Romaniser, but he has denounced with unsparing severity the concessions to Rome which Dr. Pusey is prepared to make. It is remarked, on the other hand, that the doctor now propounds the very doctrines of Tract No. 90, which roused such a storm on its first appearance, but no one appears disposed to bring ecclesiastical censures on the head of Dr. Pusey. The reason may perhaps be that while theoretically he pleads for the possibility of a union, the impossibility of any such union in practice is nowhere so clearly shown as in Dr. Pusey's book.

Among other puerile practices, borrowed from the Church of Rome, of which we now hear for the first time, in our own day, is the baptism of bells.

THE LATE PRINCE-CONSORT.—The Queen has presented a silver idol of the late Prince-Consort, clad in armour like Christian in the "Pilgrim's Progress," to Prince William, the eldest son of the Princess-Royal, as well as to Prince Albert Victor, the eldest son of the Princess of Wales. Both images are adorned by the same verses, said to be from the hand of Mrs. Probert. The statues and statuettes to the good Prince-Consort are multiplying a little more rapidly, we think, than would have suited his own taste. If he can see us now, does he not

think, as St. Paul of the Athenians, that we are "in these things too superstitious?" Would he not say that we were giving ourselves to idolatry, and his "spirit be stirred within him?"—*Spectator*.

ENGLAND.—It appears, that 219 new places of worship have been built in London since the census of 1851, affording accommodation for 219,346 persons. Of these the Established Church has built 95, giving accommodation for 102,233, while all other bodies have built 124, giving accommodation to 117,113.

But while church accommodation has been increased, the population has been growing in a still larger proportion. There has been an increase during the last fifteen years to the extent of 652,258 souls.

There is an increase in the number of those for whom there is no accommodation to the extent of 161,873. It must not be forgotten, however, that efforts to supplement the religious instruction of the metropolis, such as theatre services, Scripture-readers, Biblewomen, &c., have all either originated or have been largely extended since 1851.

IRELAND.—The Presbyterian body is moving very actively in defence of the system of united education. A deputation from the General Assembly presented a memorial upon the subject to the Lord-Lieutenant. The deputation consisted of the Rev. Dr. Wilson, Moderator, Rev. Drs. Edgar, Knox, Kirkpatrick, and some other gentlemen. The memorial stated that the members of the Assembly had long been the warm and consistent advocates of the existing system of united education, which had worked successfully, and that they would regard the introduction of the denominational system as a calamity to the country, calculated to increase sectarian rivalry and religious animosity, and in particular to deprive the children of either Protestant or Roman Catholic parents, residing in districts where they form a small minority, of all education, secular as well as religious, except on terms opposed to conscientious conviction. They, therefore, prayed that the present system of education, devised in a large and liberal spirit, accepted by the people of all denominations, wisely sustained by successive Governments, and at the present time, notwithstanding all efforts to the contrary, continuing to prosper, may be preserved to our country in its integrity. Several members of the deputation having made remarks in support of the memorial, his Excellency said—

"I don't think I have much to say on this matter, and I cannot dissent from any of the views explained in the memorial. There is not the slightest intention on the part of the Government to disturb the principle of the national system of education in Ireland. With regard to the principle of united education, I am glad to be confirmed in the views we have taken, and which I have held as long as I have been in connection with the Government here. I have only to add that I am glad that those views have been sustained by so important and influential a body as the General Assembly of Presbyterians. If any other member of the deputation wishes to ask any question, I shall be happy to answer him, but I don't feel the ne-

cessity to enter further into the question. I fully agree with the terms of the memorial, of the great good which has been derived under the national system, and the almost unhopèd for success that has attended their educational schools."

The deputation then thanked his Excellency, and withdrew.

The Moderator of the General Assembly of the Presbyterian Church has summoned a special meeting of that body for the 6th inst., to take into consideration the present aspect of the education question, with particular reference to the Government scheme for the affiliation of the Presbyterian College at Londonderry and the Catholic University with the Queen's University. It is understood the Government intends to place those institutions in a position of equality with the Queen's Colleges, and that the Queen's University is to be reconstructed and placed upon the same basis as the National Board of Education, half the members of the senate being Roman Catholics and the other half Protestants. This is no doubt a great change, but, under all the circumstances, it is not surprising that the Government should follow the precedent set in the reconstruction of the National Board by Mr. Cardwell; and if the Roman Catholic portion of the senate be composed of such independent men as Sir Robert Kane and Sir Dominic Corrigan, there will be no ground for apprehending sectarian partiality, especially if the examination of candidates for degrees and honours be conducted in such a way as to be a real test of merit, and to render favouritism impossible. It would be as well if Roman Catholic young men were to be left free to attend the Queen's Colleges if they preferred them.

Another deputation from the General Assembly of the Presbyterian Church waited upon the Chief Secretary on the subject of intermediate education, which they urged as the necessary complement of the national system, without which the middle classes could not be properly prepared to avail themselves of the advantages of the Queen's Colleges. Mr. Fortescue promised that the subject should have the earnest attention of Government.

FRANCE.—If you simply consider the surface of things, perfect order seems to reign in the Romish Church. But more attentive observers discern beneath this artificial unity profound disagreement, and even passionate enmity.

The *Monde* sharply reproves such Roman Catholics as M. de Montalembert, M. Albert de Broglie, and others, for having maintained perfect silence as to the late Encyclical and the famous "Syllabus," or catalogue of errors.

The *Monde* has challenged these personages, saying that they would commit a felonious or a treasonable action if they refused to approve, under an authentic form, the bulls of Pius IX.

I have had the opportunity of hearing the reading of a letter from Count de Montalembert, which clearly explains his difficulties and his anxieties. He disapproves of the Encyclical of the Pope; he groans over the excessive and dangerous intolerance of the Court of Rome; but he would think he perpetrated an

act of prevarication if he said aloud what he feels in his heart.

What a sad condition! Is it possible that enlightened men should long consent to stifle their thoughts and deepest convictions? I do not believe it is. There will be sooner or later a startling rupture between two parties so completely opposite.

Another subject actively occupies the Jesuit press. What will become of the temporal power of the Pope after the departure of our troops? *That is the question.* So long as Pius IX. was protected by French bayonets, the disciples of Ignatius fearlessly affirmed that the great majority of the inhabitants of Rome was ready to support the Pontifical Throne at the cost of its blood. But this pious imposture cannot survive in view of a near evacuation.

The heads of the clerical party are perfectly persuaded that most of the citizens of Rome ardently desire to be united with their Italian fellow-countrymen, and that they will manifest their wishes with manly energy as soon as our regiments have resumed the road to their native land. The Ultramontanes are therefore seriously apprehensive, and have recourse to the most singular interpretations of the treaty of the 15th of September, to avoid the catastrophe with which they are threatened.

It is very comforting to see that the faith of the Gospel still bears good fruit in our Church. The *Young Men's Christian Unions* are multiplying, and exhibit abundant activity. They have commenced in some of our large towns *religious conferences*, or lectures, which attract numerous hearers. The associations on behalf of *Scattered Protestants* are likewise at work, and apply themselves everywhere to the distribution of the bread of life. The report of the *Deaconesses' Institution* is filled with cheering facts: all human sufferings there meet with sympathy and the best evidence of brotherly love. So with the *Colonic Agricole* of Sainte-Foy. The report shows that the young criminals, or vicious children that are admitted, learn to fight against their passions, and to enter upon the path of duty, under the salutary influence of instruction and example. I could mention other facts which attest that the true servants of Christ glorify God by causing their light to shine before men.

A word or two, in conclusion, upon the half-yearly report of the *Evangelical Church of Lyon*. This free community grows under the direction of distinguished and devoted pastors. It has opened conferences on subjects the most diverse—history, astronomy, literature, &c., considered in their relations to the Christian life. It also employs Bible women, who go from house to house, and especially among the poor, to read and explain the Word of God, &c.

The state of education in France continues to excite solicitude. The new map of public instruction shows out in glaring colours and dismal shades the comparative ignorance or knowledge of our eighty-nine departments. In 1861 they stand as follows:—

Four departments show five men in a hundred knowing neither how to read or write:—

10 departments show....	10	per cent.
6	" 15 "
8	" 20 "
6	" 25 "
9	" 30 "
13	" 35 "
8	" 40 "
25	" 66 "

Out of a hundred marriages, more than thirty men and forty-five women cannot sign their names. In 1863, there were, of 657,401 children leaving school, 40 per cent. who knew nothing or next to nothing, while about 800,000 had frequented no school at all.

ITALY.—The Italian Government, in the person of Baron Nstoli, the Minister of Education, has lately laid its finger on the true source of Italy's weakness, the canker that eats the vitals of her strength. This intrepid member of the Cabinet has exposed the priests, very much as Dall' Ongaro's popular treatise has unmasked the Jesuits, in an able report submitted to the King on the condition and reform of the seminaries of the kingdom. What is to be done with these schools and with their priestly teachers, who for centuries have enjoyed a monopoly of education, which they struggle with might and main to retain? That is the question. As the best means of ensuring a very thorough reply, the Baron states a host of facts which have startled the quietude of moderate reformers. There are 260 seminaries in Italy, of which 52 are for the clergy alone, and 208 are mixed schools, with above 13,000 scholars, 10,000 of whom are boarders, and 3,000 day pupils. The total number of lyceums and gymnasiums throughout the country, in the hands of the Government, is very little more than the number of those under absolute priestly control—namely, 279.

The fifty-two seminaries for the special education of priests the Government has not sought to interfere with, while it has insisted, since 1861, upon a supervision of the other 208, in which so many of the high-bred youth of the land are being educated. A tremendous outcry has been raised against the inspectors of the Government, who have received all sorts of unkind treatment. Solemn protests have emanated from assembled bishops, and in most cases the priests have only yielded up the inspection of their fortresses when compelled by superior force. Signor Natoli has collected the more salient parts of the reports of the inspectors, which unveil a truly heartrending state of things. Little Latin and no Greek, a flowery Italian style, and a few precepts of rhetoric and poetry, form the whole programme. What of history, mathematics, physics, or geography is taught may be sufficiently well guessed from the Encyclical and Syllabus of last year.

BELGIUM.—An apparently unimportant matter has given rise to a great deal of discussion in the papers. M. Van Eelde, the pastor of a Flemish congregation in the St. Giles's of Brussels, struck with the ignorance and immorality by which he is surrounded, determined to attempt open-air preaching. He is a man of more zeal than talent, and one would have thought that his preachings, if not forbidden by the police as a nuisance, would be an

object of interest only in the immediate neighbourhood, where it appears he found ready and attentive hearers. But the Catholic press took the matter up. Here was a Protestant haranguing the people in the public thoroughfares, protected by the police because he was a Protestant, and because he attacked the Catholic religion. An eye-witness went so far as to assert that he heard coarse and insulting epithets applied to the Virgin Mary; an unwise calumny, which gave to M. Van Eelde the right to be heard in reply. The liberal papers, with remarkable unanimity, asserted the pastor's right to preach where he liked, provided he committed no infraction of the police regulations. Any preacher may as legitimately proclaim his religious opinions as a showman may pursue his craft—unmolested. He would do better to confine his ministrations to the inside of his chapel, but those who object to his doctrines are under no obligation to swell the number of his hearers. The best and only legal way to put a stop to open-air preaching, is to leave the preacher to himself. Romish processions meet with no hindrance, although they create an obstruction in the streets; why, then, in the name of that liberty of worship which the Catholics are always claiming for themselves, why interfere with Protestant open-air preachings?

Protestants can, with sadness of heart, join Catholics in lamenting the progress which infidelity is making among all classes of society, and the increasing freedom with which anti-Christian opinions are publicly professed. For this the clergy have themselves to blame to a great extent. In opposition alike to the word of God and to all enlightenment, liberty, and progress, their system is out of gear both with the spirit of the age and with the spirit of Christianity. They throw contempt upon religion by their want of charity, of tolerance, and of disinterestedness. They trust to carnal weapons, and by carnal weapons they are constantly defeated; and when they attempt to use those weapons which are spiritual they find them powerless in their hands. In no country can we find such a systematic and powerfully organized opposition to Romish influence.

Protestantism has not yet made sufficient way to make its influence generally felt. Here too we have to deplore the intrusion of anti-Christian doctrines. M. Bost, pastor of the national church at Verriers, has made an open profession of Rationalism, in a book he has lately published under the title of *Le Protestantisme Liberal*, to which I will refer more fully on a future occasion.

GREECE.—The question of observing the Sabbath holy according to the commandment, has been of late agitated among the Greeks, and public opinion is daily forming in its favour; yet the individual instances of conformity to it are still very few. Before the establishment of King Otho's government, the Sabbath was observed in Greece as a day of rest both by the government and the citizens throughout the country. The custom-house, the Post-office, and all other government offices were closed—all work, both public and private, was suspended, and both men and animals enjoyed the blessing of rest. But no sooner was the Bava-

rian dynasty established, than the Sabbath, by order of the government, became like any other day of the week; yea, worse than any of them, for in it were ordered to be transacted at auction all public sales and all important contracts to be made—so that in the course of time the Lord's day became the busiest day in the week, and the people became so accustomed to the new arrangement that they came to think it absolutely essential to their welfare to use the day for such purposes. It is just, as a matter of fact, to mention here that the first voice in favour of keeping the Sabbath was raised by the *Star of the East* almost simultaneously with its commencement in 1858, and its editor was the first among the Greeks who publicly notified his friends and the public that he neither transacted business nor received visits on that day.

The second man in order was a cap-maker, who, amidst many discouragements from without and not a little doubt from within, resolved at last to inform his customers that his shop was to be closed on the Lord's day; and that whoever had any business to transact with him must do it on the other days of the week. It is not my purpose to enumerate what these two suffered in their respective spheres by evil reporters; but to say that what was then thought by the majority of the people Jewish superstition, and even by the few well-disposed citizens at least as a mistaken opinion, is now looked upon as Scriptural and useful even in a worldly point of view.

The third person who has declared himself in favour of the Sabbath is a saddle-maker, living at Anapolis, the capital of the province of Western Laconia, where once resided two missionaries of the American Board—the Rev. G. W. Leyburn, and Rev. S. R. Houston, both from Virginia, whose memory is still fresh among the people of that section of the country and whose Christian conduct is the theme of many a conversation. The first intimation he had of the sacredness of the day was from the *Star*, whose pages he has been perusing from its commencement to this day; but it was only last year that he was convinced that it was his duty to obey God rather than conform himself to the common usage of the country, and although the bishop—who, by the way, is the only bishop in Greece who favours the circulation of the Scriptures in the vernacular tongue, and whom he consulted about it—advised him to keep his shop closed only till the services of the church were over, that is till about eight o'clock in the morning, and although his rival craftsmen were to avail themselves of his act, yet he closed his shop and left the consequences with God. And it is a confirmation of God's word and a proof of His veracity to know, that both the cap-maker and the saddle-maker have found that instead of losing they have gained considerably by the keeping of the Sabbath-day holy.

GERMANY.—The Evangelical Association of Berlin celebrated its anniversary on the 31st of October. This institution is doing a most excellent work—a work of whose variety one can have little notion in England; and if it were not still hampered with a serious debt

would do immensely more good. The house is a centre for, and offers a kind of home to Young Men's Christian Associations, Citizens' Associations, Teachers' Unions, Societies of Young Christian Tradesmen, Wandering Journeymen, and others.

Professor Schaff, the celebrated German-American theologian, paid a visit recently to Berlin, and delivered two excellent Lectures on "Religious Life in America," and on "The War and Slavery." In the first he laid especial stress on the sanctification of the Sabbath and on Sunday-schools. How far his warm, earnest and true words may have fallen into good soil, I know not. Those who now take part in the good cause of Sunday-schools have felt greatly quickened and encouraged by his conversations and addresses.

The advances of Roman Catholicism in the province of East Prussia are occasioning a good deal of anxiety, and are at last arousing the authorities to action. It seems that the priests are getting hold of the children of poor Protestants by means of promises to sustain them a year whilst receiving the instruction necessary for confirmation. In one year seventy-three were given to them for this purpose.

The number of Protestant students of Theology in Prussia during the winter of 1864-65 was as follows:—370 in Halle, 331 in Berlin, 116 in Königsberg, 101 in Breslau, 63 in Bonn, 24 in Greisswald; altogether, 1005. The number of Catholic students 629, of which 276 were in Munster, 187 in Bonn, and 166 in Breslau. A statue has recently been erected to Melancthon in Wittemberg.

TURKEY.—The present position of the missionary work in Turkey is, on the whole, more favourable than it has been for many years.

In Constantinople, for some years past, an unpleasant state of feeling has existed among a portion of the native Protestants towards the American missionaries; and, as always happens under such circumstances, they have misunderstood each other's feelings upon many important points. This has been the case especially with the Protestant church in Pera. I am happy to be able to report that there now seems to be every prospect of renewed harmony of action and of more united and successful efforts for the evangelization of this city. Indeed, all the Protestant congregations are now much larger than they have been in past years. Even the Mussulmans seem to be regaining the courage which was so effectually subdued by the persecutions of last year. They once more begin to visit the missionaries, and even to attend the religious services of the Sabbath.

In Asiatic Turkey the work is progressing at all points. A Protestant Pastor has just been ordained over the flourishing church in Cesarea; and more than 700 persons were present at the religious services on the occasion.

The well-known success of the Protestant movement in Aintab, Marash, Oorfa, and other places in that part of Turkey, is fully sustained, in spite of the death of several missionaries in that field; and a work of very similar character seems to be going on in Northern Asia Minor, south of Broosa, in towns like Murad

Tchaj, where within a year large Protestant communities have sprung up and the people seem to be thoroughly in earnest.

In Eastern Turkey the progress of the work is equally encouraging, and the people seem to be taking hold, in good earnest, of the principle that they must support their own religious institutions, and not be for ever dependent upon foreign aid. Many of them are nearly or quite self-supporting.

The boarding schools of the American mission at Philopolis and Eski Zagra, for Bulgarian boys and girls are in a very favourable condition, both in respect to the number of pupils and the influence exerted upon them. The schools at Marsovan, Kharpoor, Aintab, and in Syria, for instruction in theology, and for female education, are accomplishing everything which could be hoped from them, in providing the people with an educated ministry and invaluable female teachers.

INDIA.—Since the death of the celebrated Rajah, Rammohun Roy, his followers—who in Calcutta constitute a society called the "Brahma Somaj," having a building for public worship, regularly vested in trustees—have greatly multiplied. Among them are to be found the *élite* of those educated in Government and other non-Christian institutions. The Rajah was a believer in one God, and sought to propagate his belief among his countrymen by representing it as the doctrine revealed in the Vedas—the most ancient of the Hindu sacred writings. For some time past the members of the "Brahma Somaj" have been forsaking the principles on which it was founded, disputes have arisen on questions of practical importance, and these have at length issued in a disruption. The conservative party—which includes the older men, the president, and the trustees of the "Somaj," and consequently retains its property—maintains caste, forbids intermarriage, and is described as "cautious, worldly wise, and slow." The "party of progress," impatient of the restraints imposed upon them by their seniors, in their efforts to promote purer principles and greater liberality in practice, headed by the secretary and principal lecturer of the "Somaj," have commenced a new society, called the "Brahma Mission." No member of the "Brahma Mission" will be allowed to officiate who regards caste or keeps the sacred thread. One notable result of this movement is the establishment of a "Female Brahma Mission," now in actual operation. Several Christian ladies were present at the opening of this Brahma Somaj. The women were all intelligent, able to read, and wonderfully devout.

CHINA.—After preaching under a mat-shed, at Hong Kong, a missionary remarks upon the quietness of the Chinese as deserving of notice. "Even under this shed," he says, "erected for idolatrous worship, we were permitted to stand without molestation, and it is always so: we may on any day stand on the very steps of a temple and openly denounce idolatry in the hearing of priests and deluded worshippers, and they will never oppose us. I fear this too often arises from an apathy to all religion, yet their

quiet and peaceable disposition is not to be lost sight of."

UNION MEETINGS.

(From the *Weekly Evangelist*.)

As feathers in the air, and straws in the stream, show the direction the wind blows or the current runs, so little things occurring in Providence show the tendency of events. A few of these little things indicate the direction of public opinion on the Union of the Presbyterian Churches.

1. Rev. Mr. Rogers, of Peterboro, one of the disruption ministers, who occupies a high and respected position in the C. P. Church, at the last meeting of the Cobourg Presbytery, gave notice that at next ordinary meeting he would move "That this Presbytery do overture the Synod to consider the propriety of a Union among the Presbyterian Churches of Canada."

2. A Union Church is now in process of erection at Cacouna, the land of which has been given by John Ross, Esquire, of Quebec; in which the Rev. Dr. Cook and Rev. Mr. Clarke, of Quebec, have manifested the most lively interest, and exhibited the most cordial co-operation. These two gentlemen, so generally and so favourably known in Canada, are cordially in favour of a Union of the Churches.

3. At a social meeting of the Montreal C. P. Sabbath School Association, held in the basement of Coté Street Presbyterian Church, on Tuesday evening, where the teachers of the other Presbyterian Churches were present as guests, the Rev. Dr. Taylor, of Erskine Church, Montreal, expressed his decided conviction that Union was coming. He said it was coming just as sure as summer and winter were coming, and it was the duty of every one to do nothing that would hinder its progress.

4. At the meeting of the association referred to, a notice of motion was tabled by Mr. Davidson of Montreal, to be discussed at the next ordinary meeting, to the effect that the Montreal C. P. Teacher's Association should discuss the propriety of taking steps towards the Union of all the Presbyterian Teachers in the city in one Association! This motion and the references made to the subject of it by the various speakers, appeared to give such satisfaction as supports the probability that it will be cordially and unanimously carried.

5. Stepping into a Missionary Meeting, held a few nights ago in St. Paul's Church, (Kirk) we were pleased to hear one of the speakers, Rev. Mr. Clarke, of Durham, advocate most strongly and most intelligently the sin of the continued separation of the Presbyterian Churches, and the advantage not only of a Union of the Churches in Canada, but of a confederation of all the Presbyterian congregations in the British Provinces, to be represented by a General Assembly, whose probable seat would be Montreal.

These are a few indications of the progress of sentiment in the Province on this subject, and from the instances we have named, it is seen that the advocates of Union have sensible, and able, and pious, and venerable men among them—men who would do credit to any cause with which their names might be associated.

SUPPORT OF MINISTERS.

(From the Record of the Canada Presbyterian Church.)

The time has arrived when something ought to be done, and might easily be done, to increase the stinted incomes of the Ministers of our Church. It is not right nor creditable that large numbers of our ministers, as may be seen from the statistics returned to the Synod, receive no more than \$250, \$300, \$400, or \$500 a year from their congregations. How can it be expected that a minister can sustain himself and family, educate his children, purchase books, contribute to charitable and religious purposes, pay house-rent, keep (as in many cases he must) a horse and carriage, and exercise hospitality without grudging, besides making some provision against sickness and old age, out of such salaries as these? It is true that in cities and towns the stipends are generally much larger than the rates specified: but we believe that very few of the ministers, thus apparently more favoured, can contrive to live within the incomes they receive from their people.

The increased expense of living makes matters worse at the present time; and it is hard to say what will be the result, if something is not speedily done to remedy the evil. If hitherto our ministers could barely subsist, how have they, without increased incomes, to encounter the future? It is a matter of thankfulness, that our people are in a better position, than formerly they were, to sustain their pastors. It is to be hoped that without delay they will take steps towards this object. Some congregations need no suggestions to be made to them on this matter. They will be forward to do their duty. Some congregations we fear need large measures of light, and earnest appeals to their conscience on the subject of ministerial support. We ask our congregations generally to reflect on the following considerations.

1. *Ministers have a divine right to a fair support from their people.* "Do ye not know," says Paul, "that they which minister about holy things, live of the things of the temple, and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." Ministers are not therefore to be considered as mere pensioners on the bounty or liberality of their people, which the latter may give or withhold as they please. They have a right conferred upon them to expect a fair support as their due.

2. *Ministers cannot labour aright without adequate support.* With stinted incomes they cannot originate or carry out schemes of usefulness, which ampler means would enable them to prosecute. Under the pressure of want it is hard for them to maintain that fearless independence of spirit which befits their high office. They cannot well urge the apostolic precept "Owe no man anything," while themselves perhaps at the mercy of creditors.

Besides it is impossible for a minister to prosecute his studies with that elasticity and buoyancy of mind, which are necessary to the success of all intellectual exercise, while poverty and starvation are staring him in the face. It is moreover impossible for him to derive much comfort from labouring among a people who are abundantly able to support him, but who, from thoughtlessness or illiberality, leave him to brood over present privations, and dark prospects, putting him off with occasional donations, while his legitimate claims are left unsettled.

3. *Congregations must themselves suffer from the inadequate support of their ministers.* It cannot very well be expected that the Lord will greatly bless the souls of those who are inconsiderate or unjust towards his ambassadors. In point of fact the preciousness of the gospel is little felt by those who do little in proportion to their means, to support its ministrations. It oftentimes happens also that ministers are compelled to abandon their people altogether from want of support. Congregations thus abandoned find it difficult to obtain pastors to replace those who have left them. They are frequently left from this cause, for long years, as sheep without a shepherd. They become scattered and disorganized. Their spiritual interests sadly suffer. Even in regard to temporal things, far more is lost to their wealth and comfort than would have served to support their pastors as they ought to have been supported.

4. *Young men are deterred from the ministry by the prospect of inadequate support.* How can the Church expect that young men of talents and promise, such as are needed, will devote themselves, or that their friends and parents will encourage them to devote themselves to the work of the ministry, where it is well known that there is little prospect of a fair support in this work. It may be said that none are fit for the ministry who are not willing to labour irrespective of all pecuniary considerations? Let this be granted: yet what right has the Church to expect sacrifices for its welfare from young men when it is unwilling to bear their burdens, or to make any sacrifices for their comfort and subsistence?

We ask the attention of the congregations of our Church to these considerations and to act accordingly. We dare not tell all we know of the sufferings and privations of some of the ministers of our Church. They themselves have not been loud or frequent in their complaints. This, however, is no reason why their wrongs ought not to be redressed. On the contrary the patience with which they have endured hardships gives them a stronger claim to a prompt consideration of their legitimate rights. The time is approaching when congregations usually hold their annual meetings for the settlement of their temporal affairs. We respectfully but earnestly suggest that if something is not previously done, steps shall then be taken to render justice to our ministers by the increase of their stipends which are now far below what they ought to be.

Articles Selected.

MR. WILLS'S CRUELTY.



Do you see the cottage yonder, almost opposite the railway station? Some years ago a Mr. Barker lived in it, and I must tell you something about him.

Mr. Barker was a clerk in a bank in Lombard Street. His salary was not by any means large, still he could live pretty comfortably upon it, as he had only to provide for himself and his little two year-old daughter, Annie, whose mother, to his great grief, had died a few days after the child was born. Mr. Barker had loved his wife so passionately, that when she was lying in her coffin, he felt almost as Jonah did when he said, "It is better for me to die than to live." But the child raised its voice, reminding him that he was not left wholly alone in the world, and that his beloved wife had left him a memorial—a living portrait of herself. So the child had a double love bestowed upon it; the mother's portion, in all its fullness, being bestowed upon the child. Annie soon became her father's idol, and he not only found that it was better for him to live than to die, but the hope grew strong within him that he might live very, very long, to see the child develop her beauties and talents, already beginning to manifest themselves.

"But suppose you *don't* live so very long," said Mr. Wills, the grocer, a middle-aged man, who lived a few doors from Mr. Barker, and who used to meet him regularly at the station, going up to town. The train was behind time this morning, and as they paced up and down the platform, chatting in a lively way, and of course little Annie soon turned up; for Mr. Barker was full of her, and could scarce talk of aught else.

"Sir!" replied Mr. Barker, whose mind was not at all prepared for that unexpected turn of thought.

"Suppose you do *not* live so very long?" repeated Mr. Wills, this time with a very marked accent upon the *not*.

"Ah, well; of course everything is possible, for we are mortal. But I come of a strong, long-lived race, you must know. My father lived to the age of eighty-two, and my mother almost saw her eightieth year."

"But then, suppose that little Annie herself does not live very long," rejoined Mr. Wills.

"Oh, don't speak in that way, Mr. Wills," cried Mr. Barker, with an expression of fright. "It would kill me to think of it."

Here the train came up, and the two neighbours hurried to their seats. Mr. Barker was glad that the conversation had been broken off. He could not but think it cruel of Mr. Wills to speak so. But though he was angry with him, he liked him. Mr. Wills had shown him much kindness during his poor wife's illness. Mrs. Wills had taken care of little Annie like a ten-

der mother, and many kind services had followed, which had contributed very much to soothe Mr. Barker under his severe affliction. It was true Mr. Wills had something serious-looking, even stern, about him; but he was an honest, clear-sighted, and kind-hearted man: r all that.

Now it was cruel of Mr. Wills, if you like to call it so; but there are cruelties which proceed from true love: and had Mr. Wills never spoken in that way, he would perhaps have been still more cruel. His was the cruelty of the able surgeon who applies the lancet to the patient's foul tumour. To tell the truth, Mr. Barker seemed to care little about the God who is in heaven, now that he had a little goddess beside him on earth. Every body would not have observed it; for Mr. Barker led a very regular, respectable life, and was seldom missing at church. But it was different with Mr. Wills; who in his intercourse with his neighbour went a little deeper than the state of the weather, the crops, or the prospects of trade. He discovered, that to Mr. Barker, God, the Creator of heaven and earth, was little else than an unknown mysterious being, living far off at some remote spot in the universe, where He had his hands too full of the great concerns of creation to give his constant attention to that little speck of dust which we inhabit. Mr. Wills found also that, to Mr. Barker's mind, eternity was quite an open question, a vague blank, indeed, of which he could not speak at all definitively. Still he had no objection to believe that there was such a place as heaven, and he hoped that, by continuing to do his duties every day, and giving to everybody what was right, he would get there safely and without difficulty. These notions were of course quite different from what the Bible teaches us, but Mr. Wills had also observed that the Bible was placed on the highest shelf of Mr. Barker's little library. The little elegant mahogany book-case in the front parlour contained some nicely bound volumes about history, natural philosophy, &c., and the book-shelf suspended on the wall of the back parlour was filled with novels and light reading, which were often resorted to to pass an hour after little Annie was asleep; but the Bible was carefully laid out of sight. Indeed, there was nothing in the house which indicated that its owner from time to time engaged his attention on other things than such as the eye can see and the hand can touch.

Now Mr. Wills was of opinion that visible and tangible things, good and useful as they may be in themselves, yet have little concern with the saving of a man. From experience, he knew that he was a sinner, and through faith had laid hold on Jesus Christ. He knew, too, that his neighbour, Mr. Barker, was much in need of that Saviour, and from his conversations with Mr. Barker he had observed that there were many things in his heart separating between his soul and Jesus, and that of all these things none was so great as his absorbing love to little Annie. Nor could Mr. Wills entirely

disapprove of the lovely little creature occupying a place in her father's affections; for how could an earthly father be the image of the Heavenly Father, if he did not tenderly love his children? But Mr. Barker's love to little Annie was all absorbing—it so entirely engrossed his affections, that there was really no room for Christ. And this, in Mr. Wills's opinion, was a very dangerous state of things, both for the father and the child.

Mr. Wills was not a doctor, but having himself trained up a numerous family he could pretty well judge whether a child was robust or not. Much to his grief he had observed some serious signs of debility in little Annie, which always reminded him of her mother, who had given birth to her child while in the last stage of consumption. He was almost certain that the day was not very far distant when the poor father would see his little darling droop away before his eyes, like a rose after a severe night frost: and feeling deeply for the poor man, he would start when he pictured to himself the moment when this sad trouble would come on Mr. Barker. At present, it was clear Mr. Barker saw nothing of it. But Mr. Wills thought it would be wise and good to try to gradually prepare him for the day of evil which was inevitable, and above all, to endeavour in time to provide him with a "rod and staff which would comfort him," when his knees staggered from the heavy stroke which would fall upon him.

So much for the cruelty which Mr. Wills exhibited when he said to his neighbour: "Suppose little Annie does not live very long?"

After that time, when Mr. Barker happened to meet Mr. Wills, he studiously avoided everything that might lead the latter to turn the conversation to such grave topics as death and eternity. But man is singularly under the grasp of circumstances. A powerful king in his own estimation, he has not even the power to determine at one moment what he will be thinking of in the next, nor even what he may be talking about with somebody else. It happened one evening that when Mr. Wills stepped on he found Mr. Barker absorbed in looking at a photograph of his deceased wife, which he was holding in his hand, while a tear glistened in his eye.

"She was a good and lovely woman," said Mr. Wills, taking the portrait from his friend's hand, and looking at it with an expression of deep feeling.

"Indeed, she was; and how short was my happy dream by her side!"

"Just so, it was but a dream; and so is this whole life of ours. The real life is yet to come."

"I believe you are right. I was just thinking while looking on that portrait, that surely it is impossible so much goodness and beauty could be lost for ever; or should have been destined to shine only for a few years, and never to show its unparalleled brightness again. Oh certainly, I shall, I must see her again one day in a better world than this."

"Two things are necessary to your realising that hope," said Mr. Wills, in a pensive tone.

"What are they?"

"First, that she is in the better world; let us hope, however, that that is the case."

"And secondly?" asked Mr. Barker, with some curiosity. "Of course," he added, "that I am there too. Well, let us also hope that I am on the way to it."

"I could not well hope it unless I were not in doubt of it," observed Mr. Wills. "When we are sitting in the railway carriage we do not merely *hope* that we are on the way to town, but we are *sure* of it. A man who only hopes that he is on the way to a certain place, is most likely *not* on the way. As it is clear that he does not *know* the way, it is to be feared he must have started at random."

"Why," said Mr. Barker, after a few moments' reflection, "I think I am pretty certain I am going to heaven."

"I am glad to hear you say so," said Mr. Wills. "What makes you certain of that?"

"Well, I don't see why I should not go there. I have always done my duty as far as I could."

"That's more than I can say of myself," answered Mr. Wills, in a soft voice.

"Nor have I done any harm to anybody, as far as I am aware," continued Mr. Barker.

"I wish I could give the same testimony about myself," replied Mr. Wills, with gravity.

"But Mr. Wills, you don't mean to say that you have neglected your duties and robbed other people?" exclaimed Mr. Barker.

"Not in the sight of man, nor do I know myself guilty before a human tribunal," replied Mr. Wills; "but when we speak of going to heaven, we of course think of appearing before a higher tribunal—before a Judge who has it in his power to open or to shut heaven according to his justice. Before *that* omniscient, holy, and almighty Judge, I feel I could say nothing in my own defence, if He reminded me of thousands of evil thoughts that have risen in my mind, of thousands of unkind words which came from my lips, of thousands of good deeds which I ought to have done, but which I left undone because I was too proud, too selfish, or too careless to do them. I feel I am a sinner in God's sight, Mr. Barker; and so you must perceive that the ground upon which you rest your certainty of going to heaven cannot be mine. I rest my safety upon my having an all-sufficient Advocate who will plead my cause and get me clear off in that great assize day. But of course you are not in need of Him, for I learn just now that you are a righteous man, who are able to plead for yourself."

"Why—of course—" said Mr. Barker, after a pause, "if you choose to look at matters in that light—of course—many things may be pointed out in my life too which might have been better than they were. We have all our defects and faults. But do you really think the great God will take notice of *that*?"

"If you are sure He will not," replied Mr. Wills, "that is very well; then you need not care about those faults and defects, as you call them. I am not sure of it, however. On the contrary, I am assured that he will place all those things in the light of his holy countenance. And so I have betaken myself to the crucified Saviour, who has atoned for *all* my sins, faults, and defects; and it is in Him, and in Him alone, that I now know and feel myself safe. But of course you need not go to Him, for

as to *your* faults and defects, you are sure that God will take no notice of them."

Mr. Barker looked his neighbour in the face to ascertain whether he could detect a smile on it, but Mr. Wills looked as grave as ever.

"There is something uncommonly caustic in your words," he said.

"In my words, perhaps, but not in my mind. I only want you to examine your ground well. You will not be able to live your life over again, in case you should at its close discover that you had taken the wrong way. I do not believe that you can get to heaven without Jesus. But if you think you can, very well, it is your business to be well-assured of that. But I almost forgot the end of my visit. I have brought you a little bottle of medicine for little Annie's cough. I would advise you to give it to her. It can do her no harm, at any rate."

"Thank you," said Mr. Barker, taking the bottle from his friend's hand. "You seem to think often of Annie's cough."

"Well, I believe the sooner she gets rid of it the better."

"Do you really think there is something the matter with her?"

"I hope not, but children of her age are delicate creatures, you know. They may stand in an amazing amount of suffering, but then they may also suddenly succumb."

"Pray do not speak in that way, Mr. Wills. It is too cruel."

"Well, my dear friend, I will be silent about it at once. Only——"

"Only?"

"I wish your hopes for happiness were resting upon a surer foundation than a little creature of flesh and blood, however lovely and endearing.

Suppose God in his wisdom takes her away from you one day, what will be left you to lay hold on if you have no Saviour for your soul? I wish you could give yourself and your child into the hands of Jesus. He is the only true physician, both for your soul and her body."

"Cruel, cruel man!" said Mr. Barker to himself after Mr. Wills had left. He went to the nursery, threw up the cover of the little cradle, and with a feeling at once of unutterable delight and melancholy, stared at the beautiful fever-flushed little face. Alas! the child was too beautiful. It was as though nature was knowingly hastening the realisation of its masterly conception because its time was short.

"Oh no, no!" the enthusiastic father whispered. "It cannot be! Impossible!"

Then, having impressed a gentle kiss on the thin coral lips, he returned to the parlour and fell into a train of deep thoughts. I cannot tell what those thoughts were, but this much I know, that the next day a Bible was found on the book-shelf in the back-room.

And what Mr. Barker had declared to be impossible proved only too possible, poor man! Scarcely twelve months had elapsed, when one Sunday afternoon two gentlemen were seen walking up to the cemetery. And when they had arrived at a new-made little grave, they stared at the little mound in profound silence. Then the elder of the two gently laid his hand upon the shoulder of the mourning father, and said—

"Can you believe now, my dear friend, that this spot speaks not of cruelty, but of love?"

Yes, he could now, though tears prevented him from saying it. God had taken the lesser from him only to make him find the greatest.

Sabbath Readings.

RELATIONSHIP TO CHRIST.

"And he looked round about on them which sat about him, and said, Behold my mother and my brethren: for whosoever shall do the will of God, the same is my brother and my sister and mother."—*Mark* iii. 34, 35.



OUR Saviour was not unmindful of natural relationship, but he regarded spiritual relationship still more. Once, when a certain woman who heard him, said, "Blessed is the womb that bare thee and the paps which thou hast sucked, he replied, "Yea, rather blessed are they that hear the word of God and keep it." And so on this occasion he declares the near relation existing between himself and all the faithful servants of God.

Let us consider,

I. The persons designated—"Whosoever shall do the will of God."

II. Their relationship to Christ—"the same is my brother, and my sister, and mother."

III. Some motives and encouragements arising out of the subject.

I. The description is short and clear: "Whosoever shall do the will of God." St. Matthew has, "Whosoever shall do the will of my Father which is in heaven;" and St. Luke, "Those which hear the word of God and do it." If there were not some great difference between these people and others it would not be possible to describe them so shortly; for where persons are alike in the main, and differ only in some smaller particulars, those particulars must be minutely described in order to show the distinction. Here there was one thing which distinguished these people from all others, and that was obedience to God: "Whosoever shall do the will of God."

God has shown us in his word how he regards different characters, and it is according to the revealed mind and judgment of God that our judgment is to be formed. Now the word of God plainly separates those that do his will from all others, takes them out, sets them apart, and treats them as distinct, placing God's obedient servants by themselves on the one side, and all the rest of mankind on the other. On the one hand there is a likeness both of state and character, between all the obedient, which no outward differences can do away; on the other, there is a difference between the obedient and disobedient which no outward likeness can reconcile. They that "do the will of God" are distinguished from all besides. The expression in the text is yet more general: "Whosoever shall do the will of God." Whosoever or whatsoever he may be in other respects, high or low, rich or poor, learned or unlearned, he is classed with all the rest who do God's will, and placed apart from the rest of mankind.

This is very different from man's way of distinguishing one man from another. "Man looketh on the outward appearance, but the Lord looketh on the heart." For instance, those to whom God has given much of this world's wealth are generally called "the rich," while those who have small earthly possessions are classed together as "the poor;" yet there may be the greatest possible difference among those thus classed together; the difference between the righteous and the wicked, between those who do his will and those who do it not. Be it our chief care that whatever our outward condition may be, He may recognise us now as those that do his will, and acknowledge us as such hereafter when the final separation shall be made!

It is not the knowledge of the will of God, or a mere profession of obedience, or a great reputation for holiness, or all of these together, that constitute the character mentioned in the text; it is to do the will of God, in other words to be true and practical Christians. And even this obedience must spring from a right source, or it will not be obedience in the eye of the Almighty. Nothing that we can do will be pleasing to God, unless it spring from faith in Christ. We must be reconciled before we can hope to please; we must first obey the Gospel call to believe in Christ for the pardon of sin before we can hope to render to God any acceptable obedience in keeping his commandments. "This is his commandment, that we should believe on the

name of his Son Jesus Christ, and love one another as he gave us commandment." First, Christ must be believed on with the heart, and then must follow the fruits of holiness.

Perhaps to some sincere but fearful disciple of Christ these words of the text may come with a discouraging and depressing effect, "Whosoever shall do the will of God." He is sadly conscious that he does not do that will. He does indeed earnestly desire to do it, but this very desire makes him feel his manifold defects, and he echoes the apostle's complaint, "The good that I would I do not, but the evil which I would not, that I do." But our Saviour's words were never meant to discourage any disciple; they are the words of affectionate blessing and encouragement, conveying a privilege, not pronouncing a condemnation; shutting out indeed all insincere professors, but speaking nothing but comfort to the true disciple. For did not Christ know the weakness and imperfections of his followers? Could he mean when he gave this assurance to confine it to those who should do the will of God perfectly? Where can such be found? Was there one such among those to whom these words were directly addressed? No; but there were those who believed on him, loved him, and sincerely desired to follow him; and to such his words were and are addressed. The very imperfections of the first followers of Christ may be an encouragement to us if we view them aright. Look at their character at the time when our Lord spoke thus to them; consider their weakness and instability, their darkness, ignorance, and unbelief. Yet they had forsaken all and followed him, and so they received this blessing. "And he looked round about on them which sat about him, and said, Behold my mother and my brethren!" The blessing was pronounced on them directly and personally, and it is extended to others in the words that follow: "For whosoever shall do the will of God, the same is my brother and my sister and mother."

Does your heart testify that you are sincere and honest in your desire to do the will of God? Have you fled to the cross of Christ for refuge? Are you resting your hope in him, striving by the Spirit to follow him? Then let not your own unworthiness make you conclude that you cannot be of those who do the will of God. Rather believe that God for Christ's sake accepts your sincere though imperfect obedience, and blesses and will bless you.

II. The second point we were to consider was the relationship between Christ and those who do the will of God: "Whosoever shall do the will of God, the same is my brother and my sister and mother." There are two main features in relationship by kindred—nearness and affection; we may consider both these to have been meant by our Saviour when he spoke thus.

(1.) A mother, a sister, a brother is a near relative; so Christ looks upon the righteous as nearly connected with himself. He would not have even his nearest kindred after the flesh thought to be more closely joined to him than those who heard his word and kept it. He owns such as his. They belong to him, and are related to him.

(2.) But nearness is only a part of relationship, there is affection also. It is a common expression, "those who are near and dear to us," because even the worldly have a natural love for their kindred. How much more then is there love between Christ and those whom he calls brethren! Our Saviour assures us, therefore, that all who do the will of God are dear to him, and dear to him on that very account. This is not a relationship without love. He loves them, and they love him. They love him because he first loved them.

III. Let us now try to draw from this subject some motives and encouragements.

(1.) Men think much of any connection with human greatness. To be nearly related to one of high rank or great influence, how great an honour is it considered! How then ought we to prize the honour of being admitted into near relationship with the Lord Jesus? Well may we count ourselves unworthy of such an honour, well may the very thought of it humble us. Yet Christ himself gives this honour to the faithful servants of God. Let us believe, embrace, and rejoice.

(2.) Again, we can never think ourselves too closely connected with those earthly friends whom we dearly love. Anything that establishes the connection and strengthens the bond is sought and valued. If we love Christ, then how must we rejoice at this declaration, "Whosoever shall do the will of God, the same is my brother and my sister and mother." And what a motive is here for seeking most earnestly that more of that character may be ours!

(3.) We are accustomed to seek honour from a connection with the great, and the gratification of affection from an union with those we love, though we know that

this honour and pleasure can be but for a little while. With what earnestness then should we seek a relationship to Christ, which, once formed, will never cease! Death will take us away from all honours, and sever us (at least for a time) from all the delights of affectionate intercourse; but it will but bring us nearer to Christ. If now we are regarded by him as his brethren, then death will carry us into a closer intercourse with him than even that relationship could furnish on earth. And this intercourse will last for ever. Age after age, and through countless ages, it will form our unutterable happiness.

(4.) But there is a solemn thought connected with this. As this relationship to Christ will never end, so separation from him hereafter will also be for ever. If we do not become united to Christ here, we must be parted from him throughout eternity. This is a solemn thought, and yet more solemn when we think again of the strictness of the distinction between those who serve God and those who serve him not. "Whosoever shall do the will of God, the same is my brother and my sister and mother." But what becomes of all who do not do the will of God? What is their present state, what their expectations for the future? They are here distinctly separated from the righteous, and so they will be for ever! They are not Christ's now, they will have no portion in him hereafter. O consider this ye who are not doing the will of God, not giving your hearts to him, not seeking his salvation. Think what it is to be without Christ here, and think what it will be to be without him hereafter! Where but in Christ is comfort, and peace, and joy? Where but in him is a refuge from the storm of God's wrath?

(5.) Observe that all may come within the scope of this designation. "Whosoever shall do the will of God." "We all have opportunities of doing that will; it does not require high station or a wide sphere; not an hour passes in which we do not all find something to be done or something to be resisted for God. Right and wrong are continually set before us for our choice. Sinful tempers, evil thoughts, corrupt inclinations, bad habits, outward snares and temptations, are some of the things with respect to which we may either do or not do the will of God. The poorest and humblest may be doing the will of God as much as the greatest and noblest. It is a comfort to any one who loves God that

God has not left him without opportunities, but said his apostle, "I can do all things of serving. But we are weak and sinful; through Christ which strengtheneth me." what a comfort then that grace will be! This strength is promised to all who seek given as well as opportunity! "Without it out of the fulness that is in Christ me," said our Lord, "ye can do nothing;" Jesus.

THE LAST SUNSET.

"Let me look once more on what my Divine Father has diffused even here, as a faint intimation of what he has somewhere else. I am pleased with this as a distant outskirts, as it were, of the Paradise towards which I am going."—JONS FOSTER.



LOSE not the casement, love;
Nay, raise the curtain,—I would look once more
On the bright stream and autumn-tinted grove,
Our own blue lake and its dark mountain shore;

All we so long have known,
And loved with that deep passion of the heart,
Which cannot be a thing of earth alone,
Which must of our immortal life be part.

Yes, I would gaze again
At the old sunset hour, on earth and sky,
Though doubting not its image will remain,
One of the memories which can never die.

How brightly lingers still
That golden glory in the radiant west!
How its reflection glows, on wood and hill,
The rushing river, and the lake's calm breast!

I go to scenes more fair,
More glorious,—yet to these affection clings;
First tokens here of what awaits us there,
Time's passing types of everlasting things.

I thank thee, O my God,
My Father! for the goodness which has given
So much to beautify our brief abode,
Our pilgrim path as thy redeemed to heaven.

And now thy voice I hear;—
Thou callest, I obey,—well pleased I come,
Leaving the outer courts, so fair, so dear,
For higher joys within the Father's home!