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THE PRESBYTERIAN.

MARCE, 1868.



We have watched with deep interest a discussion which has been carried on by the Press of Ontario, since the commencement of this year, on the subject of grants to what are called denominational Colleges. Queen's University is much concerned in this discussion, and along with Victoria University, at Cobourg, it has figured prominently in newspaper editorials. Every friend of a liberal and adequate education must feel the greatest solicitude as to the issue of the present agitation, and ought to cherish a prayerful hope that the Legislature will be led to adopt such a policy in the premises as will facilitate and extend, rather than curtail the work in which the Colleges have hitherto been so nobly and successfully engaged. The discussion has, we think, been characterized with much firmness and moderation, if we except one or two journals which have been more declamatory than convincing, in the expression of their views. We have no hesitation in saying that the best of the argument is on the side of the Colleges, and that with the exceptions mentioned, they are supported by a majority of the ablest and most influential of the newspapers. It is clearly established and, in fact, universally admitted that the colleges are liberal, meritorious, and most useful Institutions. They show by ample statistics that the work they have done is, in every sense of the term, a public service, and that the grants received from government have never been employed for denominational purposes, but, on the contrary, large sums have been added annually from their own revenues to make these grants adequate for their efficiency, to say nothing of the munificent expenditure which, by private liberality, they have been enabled to make in the purchase of suitable properties, the fitting up of class rooms, the procuring of apparatus, and the establishment

of libraries, museums, &c. What particularly pleases us in the representations put forward in behalf of the colleges, is the fact that while they would be content to go on under the present system, they do not regard it as the best that can be devised. They would prefer a plan more in consonance with broad views and sound reasoning upon the subject, as well as with conclusions which have come to be recognized by the best educational organizations in the more advanced nations of civilized Europe. There are too many degree-granting institutions in Ontario. What is demanded is one independent university, which alone shall have the power of conferring degrees, and enough of colleges throughout the country to prepare, by adherence to a sufficient curriculum, all aspirants to literary distinction. This is the plan contemplated by that liberal and patriotic measure, the University act of 1853, which, if it had been properly carried out, would have supplied the Province both with efficient institutions and abundant means for support. The design of that act has, however, been shamefully frustrated. The public property of the country has been swallowed up by a gigantic monopoly at Toronto, which is doing less public work than the colleges that have been first despoiled of legislative benefits intended for them, and then cruelly reviled with invidious distinction on account of their nominal sectarianism; and which, notwithstanding all that is said of its being under government control, has not condescended for seven years to give any account to the legislature of the use it has made of the people's patrimony. By this maladministration of one the wisest measures in the Canadian Statute book, the colleges in existence at the time it was passed have endured the loss of all the benefits they expected to derive from it. They do not now propose or encourage any attempt to impair the once favoured institution, but on the ground of equity and fair play, they plead

that after an existence of 25 years, admittedly most useful to the public, they should not now be deprived of that measure of assistance from the treasury which they allege is indispensable to their continuance. They also revert to an agitation on the subject of University education into which they threw their whole strength some years ago. A parliamentary commission was appointed. The question as to the relative positions of the University of Toronto and the other Universities was argued in 1860, before a large and influential committee of the House of Assembly. So good was the case then made out in behalf of the subsidized institutions, so ample and convincing the evidence then adduced, that without a dissentient voice it was agreed to increase the annual grants; and it is affirmed, and we believe cannot be contradicted, that this result was arrived at on the distinct understanding that those grants were to be accepted and continued as a sort of settlement of claims and grievances.

Now, as one of the fruits of the great act of confederation, the Legislature of Ontario having this subject of university examination placed, unwisely we think, under their supreme jurisdiction, threatens to render its first session memorable by withdrawing these grants altogether, utterly ignoring every ground of equity and every consideration affecting the public welfare on which their continuance may be defended. As we write, we have before us the estimates submitted by the Treasurer of the Province to the House of Assembly. The grants to the colleges are omitted. The government has not a single reason for the omission except the fact that the colleges have a denominational condition. This circumstance, which, in the opinion of many of the best men amongst us, has a great deal more good than harm in it, must turn the scale against all the advantages which the country is deriving from these Institutions, even if it should lead to their extinction; and not only so, but it must be made to contravene the simplest and most fundamental principles of constitutional government. Is it not the acknowledged duty of a government to suggest such legislation as shall promote the highest interests and the greatest honour of the country, and be at the same time in accordance with the sentiments of a majority of the people, supposing there exists a doubt as to the truth of either of the positions in respect of the colleges? Is it the perfection of legislature to cast the doubt against them,

harshly and summarily, when it cannot be denied that they have rendered most valuable services to all classes of religionists in the community? If the voice of the country has not been heard with sufficient plainness through the press, common prudence would dictate a continuance of these Institutions in unimpaired efficiency until that voice express itself at the polls. Meanwhile the peace-loving legislators of Ontario propose to risk an agitation, which, through the combined action of the leading denominations in the Province, can hardly fail of its legitimate object.

Where there is but a single reason to be assigned for a certain policy, one would think that the government which resolves to act upon that reason in its measures, could not help adorning every one of them with the perfection of consistency. But where no individual, no party, no body of men, however diverse their personality, would stumble, the government of Ontario must fall. The estimates exclude grants to a certain class of Institutions because they are sectarian, but they include another class and a pretty large one too, although they are sectarian. It seems to us that between education and charity, there is a divinely instituted bond of connection which no man should venture to sunder. The government of Ontario, however, has distinguished itself by doing this.

We gather from the Toronto papers that they believe it to be the intention of the government to introduce the grants to the colleges in supplementary estimates, with a stringent resolution, which, if passed, will have the effect of binding the present House to give no more such grants, unless it happen to have as little consistency as the government has shown. A proposal so unworthy of statesmen as this, will, we trust, find no favour with the thoughtful and reasonable men who occupy the seats in the Legislative chamber. It is a proposal which disregards the voice of justice heard from the past, insults the intelligence and wisdom of the present, and mocks the hopes we desire to cherish of the future, in the history of what aspires to be the model province of the Dominion.

The interest that has been awakened in the Church at home in the question of Patronage will justify the insertion of a communication and articles on the subject.

"Important errors" should have read *unimportant* errors in the notice of Mr. Croil's Report.

News of our Church.

FRENCH MISSION SCHEME.



THE French-Canadian School work which M^{LE}. VERNIER has been carrying on for some years past, she is prosecuting still with earnestness and with hope.

One French student, M. DOUDIET, is pursuing his studies at the Divinity Hall in Kingston with increased satisfaction to both the Professors and the Committee. He succeeded at the opening of the Session in gaining the Ross Scholarship of the annual value of £25 and he is still at the head of his class. During the summer, M. Doudiet worked with great faithfulness;—visiting families, holding conversations with Roman Catholics, distributing Scriptures and religious books, and imparting public religious instruction on the Lord's Day to, it may with truth be said, a larger number than has been in the habit for years, of attending our Church. His monthly visits during the winter to the congregation, have been very acceptable, and many of our French neighbours avail themselves of his public services.

The Rev. M. WOLFF most kindly and acceptably ministers to the people on the days of M. Doudiet's absence in Kingston.

If the Committee shall, in the Providence of God, be able to fulfil the aim set forth in their report to the Synod at its last meeting, that, namely, of giving to M. DOUDIET the opportunity of completing his divinity studies, and then of assuming complete charge of the Mission in Montreal, it is confidently anticipated that the work with which the Church has so long, and, sometimes almost hopelessly, struggled, will assume proportions more in accordance with the outlay and aspirations of its friends.

M. DOUDIET's reports of his work which have been forwarded to the Convener, especially of his work last summer, contain items of encouragement which cannot be published in detail lest the publication should compromise the parties in whom centres the special interest of the Missionary's Statements, and so interfere with the progress of the work. The Convener has now before him the copy of a letter sent to his Father Confessor by a respectable workingman, father of a family of four girls. Of him M. Doudiet says: "Both he and his wife were at one time bitterly opposed to the Gospel. He is apparently an intelligent man, eager for further knowledge, a

constant reader of the Scriptures; and his wife, who at one time would not have touched the Sacred Volume, is, like himself, willing to learn all its teachings. They are joining our Church."

An extract from the letter written by this man to his Priest will be of interest, while it will not compromise the position of one who has publicly renounced the errors of his Church:

"Having no guide left, I turned to the Holy Scriptures and searched them. In them I have tasted honey from the Rock. I have sought another Shepherd, hitherto a stranger to me; and he has received me and my little flock among his own sheep. Henceforth we follow Him, sure to find the narrow gate, for he walks before."

In October last, M. Doudiet reported in his congregation 27 communicants, 27 adherents, and 18 children belonging to the families of the Church—making a total of 72 persons. The Sabbath School is attended by 19 boys and girls, independently of children belonging to the families of the congregation. The whole number attending the Sunday School is 40.

The Convener appeals to those congregations from which no contributions towards this Scheme of the Synod have yet reached the Treasurer, to take an early opportunity of remitting to the Fund.

JOHN JENKINS, D.D., Convener.

• THE PRESBYTERY OF MONTREAL.—This reverend court met in St. Andrew's Church on Wednesday the 5th February, Rev. Joshua Fraser, Moderator, and was opened with praise, reading the Scriptures, and prayer.

The Rev. Dr. Jenkins, convener of the Presbytery's Home Mission Committee, submitted his annual report, which was approved of. The report showed that the Presbytery are sustaining, in whole or in part, missionaries in St. Louis de Gonzague, Griffintown, Montreal, Hochelaga, and Laprairie, and that the receipts of the convener as treasurer for the past year, have been \$642.25, whilst the expenditure exceeded this sum by \$1.80.

Mr. Balmain, missionary of the Church to the public institutions of the city, gave in his report, which was approved of. Mr. Black, who has been in charge of the Griffintown mission, submitted a very interesting and encouraging report. Messrs. Black and Balmain were both re-appointed. Rev. Mr. Niven, who has been labouring in St. Louis de Gonzague for 9 months, also gave in a report, which after discussion was adopted, and he was sent back to St. Louis to complete his term of appointment for 3 months, unless the mission committee see fit to employ him elsewhere before the expiry of that time.

February 6th.—A call and relative documents from the congregation of Port Hope, in favour of Rev. Wm. Cochrane of Elgin, transmitted by the Presbytery of Toronto, with reasons for the desired translation and a prayer for an early deliverance, were laid upon the table. The Presbytery resolved that when they adjourned they should stand adjourned until Wednesday the 19th inst, on which day they should meet to hear the congregation of Elgin for their own interest, Mr. Cochrane, on Sabbath the 16th, citing them to appear.

The Rev. W. C. Clarke, as convener of the Committee on Statistics, submitted copies of printed schedules which were approved of, two copies being supplied to every congregation, one to be retained and the other to be transmitted to the convener, on or before the May meeting of Presbytery.

Mr. Clarke, convener, gave in a report of the committee appointed to visit the congregation of Elgin, which was received and adopted.

After the prescribed examination, Mr. Wm. M. Black was licensed to preach the Gospel, Dr. Jenkins, at the request of the Moderator, delivering the address on the occasion, which was very affecting and solemn.

ST. GABRIEL CHURCH, MONTREAL.—The young ladies and gentlemen attending the Rev. Rob. Campbell's week day class for the study of the evidences and ordinances of Christianity, presented him with a beautiful French clock at the close of the class for the season.—The Rev. W. M. Black, son of the late Rev. Edward Black, D.D., who was licensed to preach by the Presbytery of Montreal on the 6th of February, preached his first sermon on the 9th February, in this Church, in which his father begun his ministerial career upwards of 40 years ago.

ST. PAUL'S, MONTREAL.—This congregation has recently subscribed upwards of three thousand five hundred dollars towards an organ for their new church. It has been determined that the organ shall be erected so as to be opened and dedicated to the service of God, at the same time as the church. The contract for the organ has been taken by Messrs S. R. Warren & Son, Montreal, the manufacturers of the organ lately erected in St. Andrew's Church in this city. The contractors of New St. Paul's are preparing to push forward their work vigorously in the spring, and it is hoped that the building will be ready for use by the beginning of September. Notwithstanding the disadvantage under which the congregation now labours, it is holding well together in the Normal School Hall, as may be judged from the fact that at the communion service held on the third Sunday in January last, two hundred and ninety communicants were present.

NEW ST. PAUL'S.—Messrs Burland and Lafontaine, of Montreal, have published an exquisite chromo-lithograph of this church. It is, of its kind, the most finished work of art which we have ever seen of Canadian production.

LACUNE.—In order to relieve the quiet tedium of village life in winter, the minister of this congregation has provided a course of weekly lectures for his people, which have been well patronized not only by them but by the Protest-

ant residents generally. Messrs. Campbell and Fraser, and Dr. Irvine of Montreal, have contributed to the course. A soiree was also held in the Town Hall on the 11th February, the proceeds of which are to be applied in adding a vestry to the Church.

BEECHIDGE.—This congregation held their first soiree in the Church on the 29th January, the Rev. J. Macdonald in the chair. Ample refreshments were provided by the ladies, whilst the Chrysostom choir discoursed sweet music at intervals during the evening. Speeches of a lively nature were delivered by Mr. Clarke of Ormstown on "light," by Mr. Fraser of St. Matthew's, Montreal, on "the glory of Presbyterianism," and by Mr. Campbell of St. Gabriel's, Montreal, on "some things that need mending in our Church services." The proceeds, amounting to \$70, are to be applied in lighting the Church.

Hemmingford, Monday 10th Feb., 7 p.m. Some ill-natured person in Scotland is said to have answered to a stranger visiting Greenock who was distressed at the continued wet weather and who asked if it always rained there, "No, it sometimes snows." It certainly sometimes snows at Hemmingford. One always looks confidently for a storm when he visits this place, especially to attend a missionary meeting. It snowed and drifted at such a rate on Sunday, the 9th, that no service was held in the Church, all the east and west roads being completely blocked up, as the storm was from the south-east. By dint of effort, and thanks to his proportions, the minister had succeeded in pushing his way through the succession of snow hills intervening between the manse and the kirk, but not even the beddal made his appearance. Consequently the people generally, belonging to the congregation, had no intimation of the coming of the deputation, which *should* have consisted of "Messrs. Campbell, Patou and Black," but which really consisted of the first of these three gentlemen only, and of the minister of Durham, who allowed himself to be pressed into service for the occasion, the other two having failed to come to time. "We shall have no meeting to-night," was the salutation with which the minister greeted the deputation on their arrival; but a meeting we had, and a good one too, in point of numbers, all the villagers of every creed having turned out on the occasion; and we were pleased to notice the Rev. Mr. DuVernet, Church of England minister, amongst the rest. It argues well for the good sense and liberality of the people of the district that they take an interest in each other's ecclesiastical prosperity. But the main end sought by the deputation, meeting and conferring with and encouraging our own adherents, was not gained, and the collection was, as might in such circumstances be expected, small, \$3.45. *Perhaps* the congregation proper will implement this sum so as to bring it up to their usual contribution.

Russelltown Flats, Tuesday 11th Feb., 7 p.m.—The deputation were indebted to the minister of this charge for a pleasant ride of 10 miles, on the coldest day of the winter, he having come over to Hemmingford with his span of nimble little *Canuck* ponies, Fanny and Nanny, and a

magnificent *carry-all*, with the benevolent purpose of conveying the deputation all the way from Hemmingford to North Georgetown. So lightly did the little creatures skim over the snow, that nobody felt the cold, even though the thermometer stood from 10° to 20° below zero. In about an hour and a half from Hemmingford we were all comfortably ensconced in the New Russeltown manse, a neat brick structure, very well laid-out and tastefully finished, for the plan of which, for the energy displayed in erecting it, and for even a considerable amount of the labour expended upon it, the congregation are indebted to their indefatigable minister. Here we had a good meeting, the greater prevalence of woods preventing the blocking up of the roads. Mr. Patterson, who accompanied the deputation, gave a very earnest address on the large question of the duty of the Church to perform mission work in general; this was followed up by Mr. Clarke in an able address on the duties of Presbyterians generally, at the present crisis of our history in this country—the other member of the deputation dwelling upon the particular aims and efforts of our own branch of the Church. Collection, \$6.57, which, however, the minister assures us will be made up to \$14, as many of the leading members of the Church were absent, owing to the lamented decease that day, of one of the pillars of the congregation, the late Col. Alex. McFee.

North Georgetown, 12th Feb., 7 p.m.—It was to be expected that this, the largest country congregation in connection with the Synod, should maintain their proud pre-eminence by welcoming the deputation with a full house. This they did in style, there being probably between 300 and 400 present—prosperous-looking farmers with intelligent Scotch faces, and their well-to-do families. One could easily fancy himself in one of the rural parishes of Scotland as he stands up to speak to this congregation. As the minister good-humouredly remarked, they were all evidently “John Thamsom’s bairns.” The deputation, believing that they had considerable receiving capacity, gave them an extra-good dose of Presbyterianism, the minister of Durham did so particularly, feeling, it is to be presumed, that he had to personate the two absent members of the deputation, which he did in a manner which they could scarcely find fault with. Mr. Clarke, as at the other meetings in a happy speech demonstrated the greatness of the inheritance Presbyterians have had left to them, by pointing to the effects this system of Church government has had upon the intellectual, political and religious condition of the nations which have embraced it, and to the fact that Presbyterians all united, outnumber in the Dominion the Protestant Episcopalians by 6000, the Methodists united by 40,000, and the next most numerous denomination by 182,000. Mr. Campbell followed up these remarks by drawing attention to the almost timidity with which Presbyterians held their principles, as if they held them merely by sufferance, whilst other bodies are continually flaunting theirs, and by stating that our principles will bear the light of experience as well as of reason and revelation. He wound up his remarks by a reference to the duty of congregations to support heartily both the Synod and Presbytery’s Schemes. The collection, the

largest ever given by that people on such an occasion, amounted to \$17.73.

Beechridge, 13th Feb., 7 p.m.—The meeting that should have been held here this evening was not held, the openness of the country and the direction of the roads, exposing the people very fully to such a storm as raged on the previous Sunday. The deputation, however, were determined not to fail in their duty, and not knowing the condition of affairs at Beechridge, set out from Georgetown under the guidance of a son and daughter of the manse, being joined also by the son of the late minister of Orms-town. It was only a sense of duty that could enable the party to face the storm that blew, and like Mark Tapley, to be jolly under such circumstances. But the length of Dr. Muir’s horses’ legs and their substantial metal brought us plunging through the 13 miles of cross roads in 2½ hours. The well-known hospitality of the manse at Beechridge compensated the deputation for their disappointment in not giving birth to the orations of which they had been in travail all day. The meeting is to be held here next week, but it is impossible it can be attended by the same deputation, who were obliged to part here with regret. R. C.

MISSIONARY MEETING AT KINCARDINE.—A missionary meeting was held in St. Andrew’s church. M. McPherson, Esq. in the chair.

This is one of a series of meetings held in various congregations in the Presbytery of Guelph—the object being to present the Schemes of the Church to the people, and advocate a goodly support for the same.

Mr. McLean of Paisley spoke of the various missions of the Church in general, and showed that the very life of a church consisted in carrying out the grand old injunction—“Go ye unto all nations.”

Mr. Fraser of Priceville spoke of the Presbyterian Home Mission; showing that while the command of Christ contemplated the whole world’s regeneration, we must observe that the order is to begin at Jerusalem. Mr. Fraser also made a feeling appeal to parents in regard to the lack of labourers for the great field, and called upon them to turn the attention of their sons to the wants of the ministry.

Mr. Morrison of Owen Sound spoke of the Temporalities’ Fund—a fund for sustaining young ministers settled in new districts—and showed that at no time was the fund in a more prosperous condition,—that such had been the liberality of the congregations, in spite of the failure of the Commercial Bank, that every member had been paid, and an assurance given that every one would also be paid in July. Mr. M. also dwelt upon the present activity of the Church of Scotland, both at home and abroad, congratulating the congregation that they belonged to a church whose labours in days past had been greatly blessed, and that her eye was not yet dim—that her natural force was not abated.

The meeting closed about 9.30 with the Benediction.

ST. ANDREW’S CHURCH SABBATH SCHOOL FESTIVAL, KINGSTON.—On the 3rd Feb., the annual festival given to the Sunday School children in connection with St. Andrew’s Church came off

at the City Hall. On the platform were Rev. Professor Mowat, Rev. K. M. Fenwick, Rev. Mr. Doherty, Quarter Master McCartney, Royal Canadian Rifles, Rev. Mr. Inglis and Mr. John Paton; the latter having his hands full as general superintendent of the whole affair. The chair was occupied by Rev. Mr. Inglis, pastor of St. Andrew's Church. Tea was to have been served at six o'clock, but owing to the large number of children and adults who kept pouring in, it was long after that hour before refreshments could be handed round. The attendance on the whole was much larger than has been known on any similar occasion. The way this was found out "to a demonstration" was that a second large supply of cups and saucers had to be sent for, and also an extra supply of cakes. By going round once this amount of provisions was made to answer, but even at that several who came in a little late, but while the refreshments were disappearing, fell short of a supply. Mr. Paton pleasantly apologized for the deficiency, saying that only about half the number of those present were expected. So many little ones were packed into every available seat, as well as other extra seats which had to be brought in, that it would be a difficult matter to form an estimate of the number present. Brief addresses were made by Rev. K. M. Fenwick, Rev. Professor Mowat and Mr. Paton, and between the intervals the children and the audience generally, sung several Sunday school hymns which had been printed on slips for the occasion.

About eight o'clock the lights were put out, and an exhibition of about eighty pictures was given under the management of Mr. Dupuis, of Queen's College. The first portion of the pictures represented Scriptural scenes, views from different countries, and also some very beautiful ancient statuary photographed, a few brilliant chromotropes followed, and the exhibition was wound up with a few comic pictures, which greatly amused the young people. The delight of the children as each new picture appeared before them was very great, and all seemed more than satisfied—even those who had failed owing to the immense crowd and pressure, in getting their fair share of eatables, now forgot their disappointment. Altogether the Festival was a success, the number present being double what was anticipated, and which would account for any lack of good seats or that full share of attention which each one might expect. With "God save the Queen" heartily sung, the assemblage dispersed, the Benediction having been pronounced by the Rev. W. M. Inglis.

KITLEY.—The Rev. W. White was inducted into this charge in September, 1866. Although the congregation is small, they, on the very day of the induction, met and agreed to purchase a manse with 6 acres of land attached. The purchase was made for \$350; a subscription list was opened and \$225 obtained, and \$60 were realized as the proceeds of a tea meeting held in December last. This is not all the good done, for a number of the members spent many a day in lending a hand at repairs without any reward. So this little church has a manse and 56 acres of glebe, of which 40 acres are excellent land.

DERBY.—**OPENING OF THE NEW CHURCH.**—The new church at Kilsyth in this township was formally opened for the worship of God on the first Sabbath of January. The Rev. Mr. Hunter of Leith, officiated in the forenoon, and preached an excellent discourse from I Kings, viii, 27. The Rev. Mr. Fraser of Priceville preached in the afternoon from Mal. i, 11. During both diets of worship, the church was filled, aisles and all, with an intelligent and attentive audience. In the interval, between the two English services, Mr. Fraser preached in Gaelic from Psalm cxxii, 1, to a congregation of about 60 Highlanders.

The church is a neat frame structure, capable of seating at least 250 persons comfortably, and erected at a cost of \$1600.

On the Wednesday evening following, a tea meeting in aid of the building fund was held in the new church. Nearly 400 persons were in one way or other, crammed into the building. After refreshments were served, the chair was taken by G. Snider, Esq., M.P. for the North Riding of Grey. On the platform were the following Reverend gentlemen: Messrs. Robinson and Tyler of Owen Sound, Mr. Hunter of Leith, Mr. Fraser of Priceville, and Mr. Morrison, the Pastor of the congregation.

An efficient choir, under the leadership of Mr. J. Johns of Owen Sound, added very materially to the evening's entertainment.

The evening passed off very pleasantly, and judging from the numbers present, we should be inclined to consider the affair a success in a pecuniary point of view.

This new and flourishing station came into existence in 1865. Mr. Jardine, now Professor Jardine of Fredericton, N.B., laboured there as a Missionary during the summer of that year, and now they have a good church, and an excellent minister, and, in every way, their prospects are very encouraging.

Our cause in the west is prospering, new churches are being built, new stations opened up, and new congregations added every year. Surely every lover of our Zion and of the Redeemer's cause has reason to "thank God and take courage."

LINSAY.—The Rev. Robert Dobie of Osna-bruck, has, it is understood, accepted a call to this important rising congregation.

MARTINTOWN.—There is a rumour that this congregation has become vacant, the minister having sought a new field in the neighbouring country.

PRESENTATION TO REV. H. GIBSON, BAYFIELD.—At Lakeview Cottage, on Tuesday evening, December 31st, a deputation from the congregation of St. Andrew's Church, consisting of D. H. Ritchie, Esq., Messrs. Tough and Shaw, elders, with others, waited upon the Rev. H. Gibson, and in the name of the people of both sections of his charge, presented him with a very handsome cutter, value 60 dollars, together with the following address, which was read by Mr. Charles Tough:

REV. AND DEAR SIR.—We, the members and adherents of St. Andrew's Church, Bayfield, being desirous of conveying to you some expression of our appreciation of the zealous and faithful manner in which you have discharged the

various duties of the Pastoral office during the period of your ministry in this place, would beg your acceptance of the accompanying cutter, which is tendered to you with our warmest wishes for the continued health and happiness of yourself and family.

To which Mr. Gibson made the following reply:—

GENTLEMEN.—Allow me, through you, to thank the members and adherents of my congregation in both sections of my charge, for the very handsome and valuable gift with which you have presented me in their name. I can assure you that this *substantial* expression of their regard is highly gratifying to me; indeed ever since my settlement here I have received many practical proofs of the kindness and attachment of the people of my charge; and therefore this fresh mark of their regard and appreciation of my services was altogether unexpected. Such cordial assurances of approval on the part of a congregation, must tend to encourage the heart of the minister of the gospel, and to prove an incentive to increased zeal in the discharge of his arduous duties. Amid the anxieties, discouragements and responsibilities peculiar to the ministerial office, I value—next to the smile of heaven and the approbation of a good conscience—the esteem of the people among whom I labour in the Lord. I hope I may be long spared to make use of this very appropriate and beautiful vehicle in going out and in amongst the members of my flock. It will always be my earnest endeavour to retain those friendly feelings which have hitherto subsisted between us, and which have been so warmly conveyed to me in your address. That you may all enjoy both temporal and spiritual blessings here, and that the great shepherd may guide and conduct us all safely at last to the blessed haven of everlasting rest, is the earnest prayer of your pastor.

PRESENTATION.—On the 18th of January ult., the Ladies of St. John's Church, Brockville, presented their Pastor, the Rev. D. McGillivray, with an elegant Silk Pulpit gown—a token of esteem and encouragement.

QUEEN'S UNIVERSITY MUSEUM.—A valuable collection of 150 varieties of shells from the Indian seas, including many rare and beautiful specimens, has been presented to the Museum by the Rev. Charles I. Cameron, one of the General Assembly's Missionaries at Bombay, and a graduate of the University of Queen's College. The gift has been received with much satisfaction by the Trustees and Senate, and will be known by the name of the "Cameron Collection." Perhaps some kind friend will furnish the means of providing a suitable case for the proper reception and display of the above.

NEW CHURCH AT ST. JOHN, N. B.—The St. Stephen's Church, rapidly approaching completion, will be one of the most elegant specimens of Church Architecture in the City. It is situated in the "Valley," on the City Road, facing the Parish of Portland, is built in the early English Gothic style, with nave and side aisles, is 61 feet in width by 90 in length. The nave is 35 feet wide, with an open roof 48 feet in height,

and the aisles are 12 feet wide and covered with a lean-to roof. The nave is lighted by twenty windows, in the floor story, and two large end windows one above the pulpit, the other above the front entrance, filled with rich tracery and adapted for stained glass. The pews are semi-circular—the pulpit being the focus of centre—and will seat about 700 persons. Over the front door is the gallery or organ loft. The lighting of the church is to be effected by two large reflectors, each reflecting the light from thirty gas jets—a very effective and economical mode of lighting public buildings. Ample provision has been made for thorough ventilation. The exterior appearance of the Church is most agreeable. It is built of the best brick and dressed stone. The front, for a height of seven feet, is constructed of granite, on this rests eighteen inches of Wallace free stone, and above that pressed bricks. The roof is covered with Welch slate. Beneath the slate is a covering of felt, and beneath this the boards are tongued and grooved. Inside, the roof is again sheathed with the best white pine, tongued and grooved, and a space of two inches is left for dead air between the two roofs. The tower and spire are placed at the south west corner of the edifice; the height from the ground to the top of the spire is 122 feet—Beneath is a splendid basement, 90 by 60 feet, to form a vestry room, session room, library and school room. The plans and specifications were prepared by Mr. Melrose, under whose admirable care and superintendence the church is being rapidly finished. When completed, the cost of the Church with the ground, will not fall far short of \$20,000. The pastor, the Rev. Mr. Caie, should feel thankful that the time and energies he has so successfully devoted to the work have resulted in securing for the Church of Scotland the reconstruction of St. Stephen's Church in this city in a manner combining at once architectural beauty, substantiality and ample provision for the comfort of the worshippers.—*Saint John Globe.*

MINISTERS', WIDOWS', AND ORPHAN FUND.

Laprairie, per the Rev. John Barr	\$3 00
Cornwall, " " Hugh Urquhart, D. D.	20 00
Fergus, " " George MacDonnell	25 35
Nelson & Waterdown, per Rev. H. Edmison	6 00
Vaughan, per the Rev. Wm. Aitken	12 00
Northeasthope, per the Rev. Wm. Bell	5 00
Pakenham, " " Alex. Mann	12 00
Lanark, " " Jas. Wilson	12 00
Three Rivers, " " R. G. McLaurin	12 00
Volcartier, " " D. Shauks	2 00
Arthur, " " John White	6 00
Niagara, " " Chas. Campbell	17 00
Ottawa, " " A. Spence, D. D.	45 00
Stratford, " " Jas. George	12 00
Hemmingford, " " Jas. Patterson	12 00
St. Louis de Gonzague, " " Hugh Nevine	12 50
McNab & Horton, per " G. Thompson	16 00
Kingston, " " Wm. M. Ingles	86 00
Hamilton, " " R. Burnett	27 47
Paisley, " " M. W. McLean	4 00
Perth, " " W. Bain	21 64
Waxanosh, " " W. Barr	5 00
Toronto, \$7.00 (" " A. MacLennan	8 90
Mulmur, " 1.90	
L'Original & Hawkesbury, per Rev. G. Ferguson	20 10
St. Andrews Church, Montreal, per Rev. Alex. Mathewson, D.D.	142 24
North Georgetown, per the Rev. J. C. Muir, D.D.	15 00
Williamstown, " " P. Watson	9 00

\$572.20

ARCH. FERGUSON,

Treasurer.

Montreal, 20th February, 1863.

FRENCH MISSION FUND.

Seymour, per the Rev. Robert Neil.....	\$15.00
Perth, " " Wm. Bain.....	19.40
Tossoronto, \$10.00 } per the Rev. A. MacLennen	14.10
Mulmur.... 4.10 }	

\$48.50

ARCH. FERGUSON,
Treasurer.

Montreal, 20th February, 1868.

CONTRIBUTIONS TO HOME MISSION FUND.

Brockville, per Rev. Daniel McGillivray.....	\$50.00
Williamstown, additional, per Rev. P. Watson.	1.00

Lancaster, (first instalment), per Mr. John McPherson.....	37.00
Fergus, additional, per Rev. George Macdonnell	6.50
West King, per Rev. James Carmichael.....	40.00

CORRECTIONS.

Huntingdon should have appeared thus: Ordinary half yearly contribution \$25; Rev. Alex. Wallace, \$10; Huntingdon, for special appeal \$9.75; Athelstane, Rev. Alex. Wallace, \$12.....	56.75
King, per Rev. John Tawse, (omitted), \$11.60 making in all.....	13.10

JAMES CROIL,
Secretary, *pro tempore*.

16th February, 1868.

Correspondence.

PATRONAGE vs. POPULAR ELECTION.



THE question of Patronage is one which has given rise to much discussion and to no little trouble in the Church of Scotland, not that the thing so called has been more abused in that Church than it has been, for example, in the Church of England, for it is quite the reverse,

but that the Scottish people are of more stubborn mould and bear the yoke less easily than do many others, and with this, the cradling which the nation had, may possibly have something to do. Patronage was, as every body knows, one of the chief questions which distracted the Church, and which to a very considerable extent prevented her from fulfilling her High Mission during the period cleft by our Free Church friends "the ten years conflict," and which in 1843 culminated in what they have been pleased to call "The Disruption."

But on now calmly looking back to that troublous period we are strongly of opinion that Patronage was after all, not the monstrous evil represented by many, and in short, that altogether too much was made of the question, and this we are inclined to think, certain of the "Disruption men," or "Fathers," as they have been called, might now perhaps, after the experience which they have since had, be led to acknowledge, were it not that such a confession would militate against their cause. What for example, but causeless prejudice to keen party spirit gave rise to "the Auchterarder case?" notwithstanding the fierce opposition that was raised, and the high handed measures resorted to, to keep out the Presentee, no Minister in Scotland was, after all, in life, more beloved by a large congregation, and none, at death, more lamented by his whole parish than was the late Mr. Young;

The same, we believe, holds equally true in almost every case of disputed settlements since 1843. Causeless prejudice excited in the breasts of the people by interested parties, had to do with almost every such case, bringing Patronage into bad repute and subjecting Presentees to great annoyance and ruinous costs and consigning some good men and talented, who had the misfortune to be rejected of the General Assembly, because a cry had been raised that their prayers were cold and their sermons dull, to an obscurity, that may not inappropriately be called ignominious. What but causeless prejudice raised opposition in Kemback, to the settlement of Dr. Brown, who for many years was a faithful minister in Buenos Ayres, and who is now a respected professor in one of the Scottish Universities? What but the same prevented the settlement in the Parish of Scoonie of Dr. Logie, now a highly popular minister in an important parish. And was it not this very thing that afterwards, in this same parish of Scoonie, raised violent opposition to the late much lamented Mr. Blackwood, one of the most distinguished of the young ministers in the Church. The same is likewise true in the case of Mr. Edgar, the highly accomplished minister of Dunbog. But there is no need to multiply instances of the evils, even since 1843, caused, not by patronage, but by opposition to it and by causeless prejudice, excited in various ways against the men presented by it, for three-fourths of those to whom opposition was made, were among the most talented ministers in the Church, and such indeed, as any Church might well be proud of, a proof that those, who, in recent years, have had most cause to complain of patronage, who have been the chief sufferers from it, have not been congregations, as many suppose, but clergymen. That patronage has not after all very grievously affected congregations, we have a convincing proof in the fact that those Churches, where the right of presentation is vested in others than congregations,

are, to say the least, in a condition equally flourishing with those among whom popular election prevails. Popular Election, highly lauded though it has been by many who have used it as a stalking horse to popularity, has many evils connected with it.

1. It tends to degrade the ministerial office, inasmuch as with us in this Dominion, it subjects not only probationers but ordained ministers to appear before vacant congregations, as candidates, in other words, to shew their "points," much after the manner in which a horse, when offered for sale, is inspected. Not only is the sermon preached and the prayers offered up, subjected to the criticism of the vulgar, but likewise the age, the voice, the action, the colour of the hair and the general appearance of the pilloried human biped are closely canvassed. The wonder is that any Christian minister should submit to such a strange, humiliating test!

2. It tends to beget a low style of preaching, a style less chaste and more declamatory than usually prevails under the system of Patronage. The same, too, may be said of the devotional services. A species of clap-trap fruitful of much evil to the Church and to the cause of sober Christian truth, resorted to, of felt necessity, in order to satisfy the vitiated taste of the masses and thereby gain their suffrages.

3. It is an unfair test of ministerial ability or of fitness for the sacred office, as it is altogether in favour of the man of brass, rather than of him of real talent and of Christian humility. The latter feeling the delicacy of his position, is sorely embarrassed in his ministrations, while the former is quite up to the occasion, and seeks to make up in sound and boldness of speech and manner for want of genuine talent and ability. It is an unfair test also, as it is a *partial* test, the manner of conducting divine service and of preaching the Gospel, though most important, being only one part of a clergyman's duty, of ministerial zeal and devotion to duty, or of general fitness for the work of the ministry. It is *no* test, saith the ex-moderator of the General Assembly, Dr. Cook of Haddington, "the only test on which the people can form an opinion is the preaching of the candidates, that is all they, a body of simple-minded unlearned men, know personally with regard to them, and upon that slender opportunity of judging of their qualifications and gifts, they are then called upon to perform the duty of selecting their ministers. I say it is marvellous, under such circumstances as these, that in every instance it is not a failure; and, most unquestionably, in making such an ap-

pointment, an opportunity of judging as to points connected with the character and usefulness of the clergyman, his literature, and so forth, never comes before the mass of the electors at all. Now, considering the impossibility of their getting other evidence of the fitness of the clergyman than in his preaching before them, I would say that the general body of the congregation are not the parties likely to make the wisest and most judicious selection of a clergyman."

It may also be called an unfair test, as it is one which in many cases a congregation is really free to make use of, as to use the words of Dr. Cook, "there are busy-bodies in every parish, men who have a wonderful conceit of their own gifts—talking men—who get the ear of the simple-minded people, tell them stories with regard to this man and that, and then bring them up under their respective leaderships to vote for the clergyman."

4. It tends to create long vacancies. It has this tendency here more than in Scotland. There, a lect of candidates, say four or six, is agreed upon with sanction of the Presbytery, and the choice of the congregation is confined to these. But our congregations here revel in a liberty unknown even to the Frees and U. P's in the old land. With us, Popular election is "pure and simple," all the probationers, missionaries and ministers of the Church, who may be willing or induced to pay their travelling charges, and give their services for a day to a vacant congregation, may enjoy the privilege of, as it is said, "preaching," and of being numbered amongst "the candidates" and the more services vacant congregations receive from such and at the hands of the Presbytery of the bounds, which, too, are gratuitous, the better for them in a pecuniary point of view. In fact, besides the religious enjoyment derived from the *hearing* of so many new or strange ministers, a year's vacancy is to a congregation, a year's stipend saved! Quite a consideration! The consequence is that vacant congregations are frequently found to be in no haste to call a minister.

5. It tends to demoralise congregations, nor can it be otherwise, seeing it makes "the preached to and the prayed for," the judges of a clergyman's fitness to minister to them. Picture a Christian congregation assembling themselves within the House of Prayer on God's Holy day, ostensibly, to join together reverently in the public worship of God, and to hear, in a spirit of meekness, God's Holy word, but in reality to sit in judgment on the qualification of the officiating clergyman: and think of this

going on every Lord's day for a period of three, six or twelve months, the service of God's House and the preaching of the Gospel being no more all the while to the professing worshippers and hearers, than a test by which to judge of the ability of the—to them—respective *Performers*—be their number, ten, twenty or fifty! How demoralising! One would imagine that a people receiving such a training would soon be able to be their own ministers. Certainly, it would be very wonderful that a congregation who for a period, say of three, six or twelve months, have frequented the House of God for the purpose of judging of the qualifications of the Ministers officiating, should be afterwards found going there in a docile and devout spirit to worship God and to "hear what God the Lord might speak.

6. It does not answer the desired end. This, alas! many congregations know too well, for after a protracted vacancy during which a congregation have been kept in a very unhealthy state of excitement, they are found at last to stumble upon somebody—possibly one among the last who officiated of the so-called candidates, and not unlikely one of the least experienced and least fitted for the charge of the whole lot. In not a few cases it is found that congregations make a very unwise choice, the evil effects of which are sometimes felt within a shorter period than was the duration of the vacancy.

7. It is not what our Free Church brethren have represented it to be, and this they themselves have most surely by this time have discovered, being by no means a universal cure for ecclesiastical or congregational evils. Who so unwise as now to have any faith in it?

8. It is wrong. Far more reasonable would it be for children to elect their teachers, and students their professors! But it is said, if the people—the masses—enjoy the political franchise why should a congregation be denied the ecclesiastical? If men are allowed to choose their members of Parliament, why not their ministers?

The Procurator of the Church of Scotland is a gentleman who, from the office he holds, might be expected to be able to speak on such a subject. Let us hear what he said in the last General Assembly about this very matter. "There was not the slightest analogy between choosing a representative of the people in Parliament and choosing a minister to instruct them. The person to be elected in the one case was to be the representative of the people; but were the clergy of the Church the representatives of the congregation whom they were to instruct? They knew whose re-

"presentatives and whose ambassadors on earth the clergy in the Church were: and, however short they might occasionally come of the due discharge of their high functions—however important it might be that these functions should be duly discharged by human nature, imperfect as it was—they were proud to think that the clergy in general were worthy of their functions as ambassadors and representatives on earth of the Great Head of the Church."

We read—it is true—in the history of the early Christian Church, that Deacons were chosen by the people—but those were not clergymen—but almoners—men whose office it was to attend to the temporal necessities of the poor members of the Church. The apostles, we find, sent men to preach the Gospel. They waited not to learn the pleasure of the people, as to whether they would have Paul or Apollos, Cephas or Barnabas to be their minister. The Romish and Anglican Bishops also in many cases and for ought we know, those too of the Eastern Church, follow in this, the example of the Early Church: such too, it is well known is the practice of the Methodist bodies. And good, we think, had it been, if the Reformed Church in Scotland had retained the ancient power of allocating to her ministers their respective spheres of labour.

As it is now, our Church Courts possess no power or control in the matter—not even the ghost of that which she essentially requires—our Presbyteries, composed though they be of an equal number of clergymen and representative elders—have no voice in the filling up of any vacancy, and are obliged to wait the pleasure of the people. We would that the right of presentation was recoverable by Presbyteries. But if this be gone—lost to us for ever, and if popular election needs in the future prevail, let us in God's name, as a Church, set our faces against it as at present worked, with the view of preserving, as much as possible, the ministerial office from degradation, and Christian congregations from being utterly demoralized.

The practice followed for many years in Scotland by the best congregations of the Church, where patronage does not prevail, or where it has, for the time, been conceded to the people, is, in the event of a vacancy taking place to hold a congregational meeting, at which a small committee—say, three or five—is appointed to make enquiry for a suitable clergyman, and the recommendation of such committee is usually acted on by congregations. The most distinguished ministers in the Church of Scotland—men who have too much respect

for the office they hold to be found "preaching as candidates—" have received their appointments to their present livings in this way; were the practice followed by our congregations, it would doubtless be a step in the right direction.

In closing these remarks, and with the view of discouraging long vacancies—a fruitful source of much evil among us—we would recommend the Church here to follow the example of the Mother Church—upon whose Presbyteries devolves the right of presenting oral benefices, if the patrons fail to exercise their right within a period of six months—and to whose Ministers' Widows' and Orphans Fund a half year's stipend during every vacancy is paid—(1) to empower her Presbyteries to present a minister to any Church, whose congregation has failed within six months to agree upon the choice, and (2) to enjoin, or to request congregations to pay our Ministers' Widows' and Orphan's Fund, the stipend during a vacancy which otherwise they would pay to the minister.

AVENEG.

PRELACY AND PRESBYTERY.



LONG continued and animated controversy is now being waged in the columns of the *Edinburgh Evening Courant* on the respective merits of Prelacy and Presbytery. The Prelatic side has been sustained by Dr. Wordsworth, titular Bishop of St. Andrews, an English clergyman very anxious to convert the Scotch, and other writers. Dr. Crawford, Moderator of the General Assembly of the Church of Scotland, has, assisted by other clergymen and various laymen, ably defended the Presbyterian cause. The greatest argument of Dr. Wordsworth—or Dr. Wordy as he has been profanely called—is the alleged "Apostolical Succession" of the Prelatic Sect in Scotland. The following letter addressed to the *Courant* by a layman of the Canadian Church, explains the matters in dispute. Presbyterians need not fear controversy. The foundations of our Church are deeply laid in Scripture, in antiquity, and in common sense.

To the Editor of the *Evening Courant*.

Sir,—The interest in the controversy concerning the respective merits of Presbytery and Prelacy, which has been for some time waged in your columns, is not confined to Scotland. Our venerable National Church and the other Presbyterian bodies of Scotland, have established vigorous offshoots in all the colonies.

Presbyters and laymen who have never seen Scotland, but who love at once her name and her Church, take as deep an interest as any Scotsman in Scottish questions. It is the pride of every Colonial Presbyterian to spring from the grand old historic Church of Scotland—the Church of the first Missionaries who brought the Gospel to the land—the Church of the Culdees—the Church of Knox and of the good regent—the Church of 1638—the Church which went out into the wilderness during thirty years of Prelatic persecution—the Church which regained her birthright at the glorious epoch of the revolution. Dr. Crawford and the other writers, who have in the *Courant* defended the Church from unwarrantable attack, are entitled to the thanks of Presbyterians of every shade, and living under every sky.

The great question in the eyes of the titular Bishop of St. Andrews—a title to which he has as little right as he has to that of Patriarch of Jerusalem—is the form in which Church Government is to be administered, or rather, perhaps, the machinery which is to be used in the administration of it. But does not this savour much of grasping a shadow and neglecting the substance? Should we not rather seek after good government, than dispute continually about the externals of government? Dr. Wordsworth believes Prelacy to be of greater antiquity than Presbytery—an opinion in which, as could be readily proved to him were there space sufficient, he differs from many eminent writers of the Church of England, nay, from many eminent writers of the Church of Rome, quite as fully as he does from the opinions of the great majority of continental and American Protestants. Why, then, if he will be continually occupied with the form rather than with the substance should he be so positive? Is all the learning on this subject confined to his narrow section of a sect? Is he superior to all who honestly differ from him in opinion? He is wrong in attaching extreme importance either to the presence or the absence of any outward form: but if men, at least his equals in learning and to the full as conscientious as himself (and of his conscientiousness there need be no doubt) dissent absolutely from his views, why, let it be repeated, should he be so positive on a question which all who know anything about it, admit to present many difficulties?

His position too, is a somewhat strange one. He, who comes into Scotland with the modest purpose of upsetting the National Church, was ordained a Minister, or a Priest as he would prefer to be called, of the National Church of the Sister Kingdom. Leaving a field where, in

the opinion of many tolerably well acquainted with it, there is yet a good deal to do, notwithstanding the labours extended over so many centuries of what he would term a rightly ordered Apostolical Hierarchy, he proceeds North to inform poor vicious, ignorant, heretical Scotsmen that he and his colleagues can alone speak to them with Divine authority; that their well-loved pastors are no ministers of Christ; that the great question on which they should make themselves informed, is as to whether there should, or should not, be in the Church what he calls a Three-Fold Ministry. Unity will come, he says, with the three-folds. And what a fine example of unity he left when he came to convert the Scotch! In his own native Church the three-fold Ministry is in full operation. But where in Christendom is a Church so divided? Its divisions on every possible point are patent to all the world. The utter powerlessness of its Bishops and Convocations to carry out their views is notorious. Doctrines which all Christians consider as slights to God's Holy Word are allowed to be preached Sunday after Sunday from its pulpits. There is much to be loved and honoured in the Church of England. Its reformation in some respects is desirable—not its destruction. But surely it is idle to hold either it or its Colonial, aye, or American branches before the world, as examples of anything like Christian Unity. The United States as well as the Colonies are well up to the disputes of High Church and Low Church and Broad Church—of Puseyites proper and Puseyites improper—of Colensoites and Rationalists—of men who, clad in surplices and supposed to be invested with "Priesthood," half openly undermine all that Christians hold in reverence. Disruption stares the Church of his own country in the face—disruption not as in Scotland about the fortuitous relations of Church and State, but about vital questions of Christian faith. A friend of the writer happened recently to meet a clergyman of the Church of England who had once been a parish minister of the Church of Scotland. He spoke with great anxiety about the condition of his new Church. "Are you a Presbyterian?" he said. And on his being answered in the affirmative, "remain one" was his unnecessary, but correct and emphatic injunction.

Too much of your space has already been claimed; but although it would be useless to quote the Church of Scotland, the Church of Geneva, or the Reformed Churches of France, Holland, Germany and America, to a controversialist who coolly unchurches them, one and all, he will listen with respect to the opinions

of the Apostolical Church of Rome. How is it that this large and important branch of the Catholic Church has a seven-fold Ministry—not a three-fold one? And how is it that it declares the order of Presbyter to be the highest *order* in the Church? The divine right of Prelacy was indeed carried, though with great difficulty, at Trent. But at Trent it was still formally declared that *quoad order*, the Presbyter had the highest office in the Christian Church. Here is a point on which this large and most powerful branch of what Dr. Wordsworth considers the only true Christian Church, appears to favour Presbyterian rather than Tractarian pretensions.

One word in conclusion. Our Church's best claim to the love and affection of Scotsmen consists in what Presbyterianism has done for them. A well-instructed, religious people, has grown up under its influence. If the name of Scotsman is honourable throughout all the earth we have greatly to thank for it not intruders from other lands, but our own Church, our own Ministers, and the Parish Schools conducted under their supervision. But although we are amazed at the importance which Dr. Wordsworth attaches to outward things, let him not suppose that we forget that there is a right and a wrong even about them. While we unchurch no Church while we are happy to see good done by Methodists, or Episcopalians, or Independents, we rejoice that in God's good Providence our Church was reformed from Popery to Presbytery. Our Synods and Presbyteries, our Parochial Bishops, our Elders and our Deacons—for the office still exists, although often merged in that of Elder—we believe to be Scriptural, Catholic, and Apostolical. And little as Dr. Wordsworth may fancy it he could be shown that we have a succession of ordinations by Presbyter Bishops (the highest *order* in the Christian Church in the opinion of the great majority of Christians) not only through the Scots-Roman Church, but with laying on of hands, through the Church of England also, as at the period of the illustrious General Assembly of 1638, which restored Presbytery. The great majority of the clergy had received Episcopal ordination through the Spottiswoode Bishops, who in 1610 added English to Scottish orders. The Ministry of the Revolution Church, as it has been called, was composed partly of clergymen whose ordinations could be traced to 1638, partly of persons secretly ordained by them during the persecution; partly of persons ordained by them after the triumph of the oppressed Church; and partly of conformists who had been ordained by Bishops of the second

Episcopal line between 1662 and 1688. There is in my possession a letter from the most eminent living writer on Scottish Ecclesiastical history, in which, among other things, he points out the fact that the ordinations of all our Ministers can be traced to Episcopally—ordained Prelates and Presbyters. "It is quite easy," he says, "to trace a regular succession of Presbyterial and Episcopal ordinations in the Church of Scotland back to 1610, where the line joins the line of succession in the Church of England." Presbyterians are not given to fight about Ecclesiastical genealogies. With the Apostle they are somewhat inclined to account them as oldwives' fables. But as Dr. Wordsworth esteems them highly, and think that they should receive a large share of the attention of Christian men, it is well that he should be informed that we are as strong, even on this point, as he is.

I am, Sir,

Your Obedient Servant,

A. LAYMAN OF THE CHURCH OF SCOTLAND.

PRIVATE COMMUNION.

To the Editor of the Presbyterian.



SIR.—I have indeed rejoiced to see the question mooted in your columns, of the benefit and propriety of private communion in the Church of Scotland,—a voice as from the Spiritland has awakened a discussion that I fervently trust may be the means of leading the wisdom and piety of those directing and ruling in the Councils of our beloved Zion to take this matter into their prayerful consideration. Permit an humble adherent to add another reason to those so ably set forth by the late Rev. Mr. Hay, with regard to the Sacrament of Baptism in being administered *anywhere*, and the Communion *nowhere* but in Church,—the first, often amid scenes of gaiety and dancing,—while the latter, not more sacred,

is denied to the sick and infirm, because unable to go to the Church.

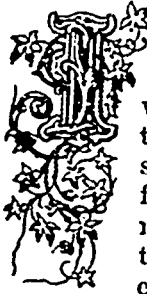
I will state one fact from many with which I am personally acquainted, and no doubt many of your readers have known instances of the same kind. An old lady, long in full communion with the Church, was stricken with paralysis from which she so far recovered as to be able to see and enjoy the society of her friends, and the visits of her minister, a truly pious Christian,—she keenly felt her inability to go and receive the comfort that holy ordinance is calculated to afford, and year after year passed away, for twelve long years came and went without her ever being permitted to partake of those blessed symbols of the Broken Body and Shed Blood of her Redeemer. I once asked her if she would not feel happier to receive? She replied, weeping, "Oh yes, yes, but it would not be right, the Church does not allow of it." I then spoke to the minister, he said, "there are cases such as this in which I would be glad to have the power of giving the Lord's Supper, and some day it may be brought before the Church Courts, though evil might come of it." I then made up my mind should I or mine or any one I could influence be so situated, I would seek the comfort I needed from some other Body of Christians who would not make that a terror and a "stumbling block," which our Blessed Lord gave by commandment to be a comfort to the heart and a strength to the soul, when both were fainting and failing under the ills of life, whether of mind or body. To me it is as monstrous as the doctrine of Transubstantiation—surely, surely, if that ordinance is calculated to give consolation to the weary, and strength to the weak and repentant, as many of us know in our own happy experience that it is, why should it be withheld from sufferers who most of all need its elevating and purifying influences to help them to say in the words of a beautiful Hymn,

"Jesus, perfect my trust,
Strengthen the hands of my faith
Let me feel Thee near when I stand
On the edge of the shore of death."

BETA.

Articles Communicated.

JOTTINGS IN THE EAST.



T'S a good while now since these rambling notes broke off, somewhat abruptly, at Chatham in the East. Since then the dissolved snows of 1867, having fed many a rivulet, and swollen mighty floods, at length found their level in the sea, to be lifted up again by that mysterious influence regarding which we all think ourselves wiser than Aristotle, but of which even the scientific researches of Saussure and Halley leave most of us knowing less probably than Solomon, who did not pen those words without some knowledge of the laws of evaporation. "All the rivers run into the sea; yet the sea is not full. Unto the place from whence the rivers come, thither they return again." A dim recollection, and on the whole a pleasing one, is yet retained in memory of many a long drive since then, of incidents that served to relieve the tedium of travel, and of much kindness experienced from friends new and old, some of whom, alas! we shall see no more in this world. I remember that after supper at Mr. Cushing's, we, that is Mr. Mair and I, set out for Martintown at midnight on the 8th of February, that we knocked up Dr. McIntosh of Vaukleek Hill at two o'clock in the morning, who with true Highland hospitality took us in and treated as at that most unseasonable hour with sardines and lobster, and how we reached Martintown in evil condition, partly, perhaps, owing to the lobster, but chiefly because of the drenching rain which poured down upon us unceasingly from the time we left till we gained the welcome shelter of the manse. It was Saturday night. What a change of temperature then came with Sunday morning! The wind had chopped round to the north and blew a gale; the mercury had shrunk down out of sight into the bulb of the thermometer, and the freshly fallen snow was driving furiously. It proved to be the coldest day of winter. How gladly would I have remained where I then was' but to face the storm and the biting cold, and drive on thirty miles over the trackless snow, appeared to be a work of necessity—lawful even on the Sabbath morning. As of my own free choice I shall not soon again be guilty of a like tempting of Providence, so I hope that no

such urgent occasion may arise to drive me to wing in weather so unpropitious.

After a few minutes exposure to the open air all the peculiar sensations produced by extreme cold manifest themselves in turn. The breath of your body escapes like a cloud of steam from the safety valve of a boiler, it touches your whiskers and moustache, it lights on your eye brows, the fur trimming of your coat, the peak of your cap, and, becoming instantly frozen, you are soon coated over with sparkling crystals. A stickiness comes over your eyelids, your nostrils seem to be drawn together as with a forceps, your lungs, becoming intoxicated with the intensely rarified and highly oxygenated atmosphere, almost refuse to keep up respiration; the nose and ears and finger ends begin to tingle so sharply as to draw tears from your eyes, which are converted into icicles before they have got half way down your cheeks; presently your feet become numb as lead, and, ere half an hour has elapsed in this low state of temperature your whole frame has become saturated with cold. In vain you knock your hands together—they refuse to be comforted; in vain tuck in the buffalo robes; in vain attempt to bring every muscle into play in hope of producing caloric, nothing avails but to urge on the good horse, every inch of whose body is as white as snow and his breath like the spent steam of a locomotive, to the nearest hospice. This is no overdrawn picture, but, so far as memory serves, a record of my experience on that memorable day—a day which many of our country ministers will remember in connection with vacant churches. We had not been out fifteen minutes before the lad who sat with me in the sleigh had the entire side of his face frozen. Having reached St. Andrew's and done the best we could for the poor dumb beast that had so nobly brought us on through the snow drifts we gladly sought for shelter and warmth in the Roman Catholic Church, where there was a roaring fire in the stove. It was yet too early for mass, but ere we left a goodly number of worshippers had assembled, whose presence there on such a day evidence a sincerity and devotion to duty which plenty of Protestant fair-weather Christians are strangers to. The remainder of the journey was very similar to that already experienced, but was attended with no more serious consequences than having been several

times most thoroughly chilled. On the following day began the visitation of congregations in the Presbytery of Glengary at Matilda.

The night was not so stormy as to prevent the members of the deputation, the Revs. Messrs. Dobie and Watson, and Sam'l Ault Esq., M. P. P. from driving 20 miles to be present, but, from whatever cause, the attendance was small. Nor was it much better at North Williamsburgh next evening, when our meeting was held in the basement of the Lutheran Church. We were glad, however, to observe that the old weather beaten Church of St. Peter's had been abandoned, and that each of the congregations who had for many years worshipped conjointly in it, had erected for themselves creditable stone edifices. St. Andrew's kirk was not at that time completed, since then, however, it has been tastefully finished and furnished, to which have also been added other manifestations of increased interest and activity. We went on across the country some 20 miles to Finch, and were grieved to find its former kind-hearted minister, Mr. Monro, prostrated by severe illness, from which he was released a few days afterwards by death. Though the weather was unfavourable we had a fair attendance, and were led to believe that, under the present incumbent's systematic management, improvements were in progress.

Their crowning effort will be the erection of a new church, of which they stand much in need. Osnabruck came next in turn. Missionary meetings at this place are usually well attended, and these proved to be no exception. The church and manse, which closely adjoin it, are comfortable, the latter, more expensively finished than the average of country churches, is generally admired, though, in a different style of architecture and at no greater outlay, a much more beautiful structure could have been built. Parties who have it in view to erect churches would do well to inspect the plans of New St. Paul's in Montreal. They will not easily find a better model, one which may easily be reduced in size and cost to suit the circumstances of almost every congregation, and particularly adapted for rural congregations where greater effect can be gained from the surroundings, than the splendid Church in Montreal can ever possess.

Cornwall There is a difficulty in saying about this place what has not been said before. It is an old town, and is generally set down as a dull town. It is not an ambitious town certainly, or the offer which Mr.

Stephen has recently made to erect a cotton mill that should cost \$200,000, on condition that the inhabitants should raise one quarter of the amount, would have been instantly accepted. Ecclesiastically, it is the seat of Presbytery and the centre of a large and wealthy congregation, which has for more than forty years been under the pastoral care of its present venerable and respected minister, Dr. Urquhart. About one-third of the congregation resides in town, the remaining two-thirds belong to the landed aristocracy. In all such cases it is difficult to hit upon plans alike convenient and acceptable to parties thus differently situated. There is apt to exist a rivalry, we were going to say, but, more correctly, a want of healthy rivalry, the impression prevailing in the minds of the town people that their country friends leave them the lion's share of the work to do, while Agricoles, judging from outward appearance, justifies himself by hinting that people who live in fine houses and wear gay clothing ought to be able to contribute handsomely for all church purposes. There may be a grain of truth in either way of putting the case, and the all important consideration is the devising of means best calculated for promoting the fusion of its constituent elements, thus transforming what the minister of Kingston in his admirable pastoral letter not inaptly styles "an assemblage of unsympathizing units," into the beau ideal of Professor Seely "an ardent and hopeful association united for the most important of all purposes." The Church of Cornwall is neither large enough, nor in keeping with the growing taste for architectural embellishment which characterizes the present day, nor, it may be added, with the ability of the congregation. Instead of patching the old it were more creditable that a new church, at least as handsome as the Roman Catholic one at St. Andrew's, and which cost about £6000, should supersede the present one. How is it to be done? One way, of course, is just for the people to open their hearts and their purse strings and resolve to do it. In this way the people of North Williamsburgh succeeded in surprising even themselves: Twelve *poor farmers* there gave \$100 each to aid in erecting a suitable place of worship, a number of the Osnabruckers gave over \$200 each for a similar purpose, and scattered though the Church Agent's report, are to be found a number of instances in which even single individuals have built churches at their sole expense and handed them over to congregations.

The latter experiment would be well worth trying in Cornwall: or should these means fail, there is a valuable property that might be sold for this purpose. The partial endowment principle does not work well in Canada; the minister would be quite as well cared for, if his stipend depended wholly on voluntry effort.

Our next meeting, held at Martintown on a Saturday evening, was unaccountably small, so much so that even the beddall was seriously discomposed, and before the proceedings commenced went out declaring that he would give such a ring of the bell "as would gar them hear on the deefest side o' their heed." On Sabbath evening I drove with Mr. Mair to Alexandria, 16 miles, met a small congregation in the Free Church and returned to Martintown in the night, such a night! The moon, at full, bathing all nature in silvery light, each twig on bush and tree electro-plated, and in the cleared fields, here and there, great ice-borne boulders lifted up their heads, shining resplendently like bergs in a frozen sea. We had good meetings at Williamstown and Lancaster, in both of which places, as well as at Martintown, a good deal of money has during late years been judiciously expended in repairs and embellishments to churches and manses. In no other part of Canada, within like limits, are to be found so many large and wealthy country congregations as in this part of Glengary. We can express to a fraction the working power of a steam engine in foot-pounds, we can estimate the economic force even of the falls of Niagara, but we lose our-elves in trying to calculate the amount of good that might be done by four such congregations if worked up to their fullest capacity. Mr. McPherson kindly conveyed me to Dalhousie Mills and Cote St. George, the meeting in the former being characterized by a liberal collection—numbers being taken into account—and in the latter, by the unusually large attendance of young people, who manifested a deep interest in the proceedings. Neil McGillivray, Esq., of Dumnaglass, joined the deputation at Lochiel, where we met a company of earnest Highland faces in the manse. The Church is still unfinished.

We pushed on to Indian Lands the same evening, where we had a good meeting. It was late when the proceedings terminated in the old weather beaten church, and past midnight ere we reached Mr. McDougall's residence. The programme of next day tested our powers of endurance, for we found that to hold meetings in Roxboro' and Plantage-

net and to return in time to make good our railway connection implied a drive of 72 miles, which was accomplished in 18 hours without change of horses, the thermometer being considerably below zero at mid-day. In a monetary point of view the cost far outstripped the profit. Either one of the deputations would gladly have advanced the sums contributed by the two congregations rather than have gone through the ordeal, and we must only hope that some good of another kind resulted, or, perchance, may yet result, from this flying visit to the township of Plantagenet, and the Presbytery of Glengary in general.

Monday evening, 25th February, found me at Brockville in the Presbytery of Perth, since supplied with a minister. The charge was vacant then by the resignation of Mr. Morrison, now of Owen Sound. Somehow or other it had got noised abroad that Dr. Jenkins of Montreal was to address the meeting. It did *him* no harm, and probably did us some good, as the meeting was well attended, and most went home pretty well satisfied, chiefly, I believe, that they had seen and heard the learned Doctor from Montreal. I failed to discover, however, on which of the speakers the largest amount of honour had alighted, for some thought that one was he, and some another. The Church of St. John, a substantial stone edifice, was well heated and lighted. It was built some 30 years ago during the incumbency of Principal Campbell, now of the university of Aberdeen. The history of the congregation since then has been somewhat chequered, but now, though not large, it is well organized, and the town itself—one of the most inviting in Canada—is beautifully situated. The congregation of Kitley was the next visited. The old stone Church in the village of Toledo is about 24 miles from Brockville part of which distance was traversed on the Brockville and Ottawa Railway. We had a full house and a spiritual meeting—there is an intimate connection between the two things—but it was reserved for Smith's Falls to carry off the palm. The Church was crowded, and on the platform were ministers of different denominations. Eager expectation was depicted in every countenance, and I began to think that I was becoming popular at last, the delusion, however, was soon dispelled by the appearance of Alex. Morris Esq., D. C. L. and M. P. P., with I know not how many other honorary degrees, who is in high repute in these quarters as a shrewd lawyer, a good man of business, a politician who carries his county by acclama-

tion, and, withal, one who is always ready to co-operate in every good work. He accompanied us to all the remaining stations of the Presbytery, devoting more than a week of his valuable time to the cause we were engaged in. It was a happy week for us all, for in every place we had large and enthusiastic meetings. I must not forget to mention that the collection bag at Smith's Falls actually burst from the sheer weight of its contents, and which was nearly all in silver. Nor must be forgotten the incident that befel Mr. White and me by the way before the meeting, though it would require the pen of a Thackeray or Dickens to do it justice. It fell on this wise.—Driving leisurely along, as we approached a gateway leading to a farm house, we descried an elderly female rushing from the steading towards us. I think I see her still. She wore a white mutch, a blue stuff gown, and a bright yellow apron—an old country woman you may be sure. She hailed us by signs, for running had rendered her speechless. Her face was the picture of despair. She beckoned us to follow her, and darted off again through the deep snow. We followed. An irrepressible fit of laughter took possession of us on discovering the cause of the good woman's alarm, which was that one of her cows—a valuable cow “that oft had wet the bairnies mou,” had by some strange freak, scrambled on the top of a hay stack, whence sliding down into a crevasse, she had become inextricably entangled among the cedar rails supporting it. To extricate the animal was the duty required just then of me and the minister. Now, of all animals, a cow in difficulty is the most stupid and stubborn. There she lay as helpless as though every bone in her body were broken, and there stood the old woman soliloquising. Let us suppose, “my crummie was a useful cow”—and there stood we, convulsed with laughter. Fortunately there hove in sight a sleigh load of stalwart men whom we hailed, and by whose united strength, “the crittur” as our allies called her, was extricated from her perilous condition, and the old lady from her alarm, who dismissed us with blessings on our heads. But best of all was that I afterwards got credit for giving a graphic description of our exploit as an illustration of *Co-operation*.

We had a fine meeting in Perth. The congregation is well known to be one of the most liberal, as it is one of the best organized in the Church. It embraces 213 families. There is an excellent Grammar School in the town taught by Mr. Hart, a licentiate

of the Church, and in other respects the place has many advantages, chief among which is the fact that it is the centre of a fine farming country, in addition to which the mineral resources are beginning to attract attention. At the Perth railway station I observed a huge pile, about 200 tons, of what appeared to be a large block of beautifully variegated greenish crystals. This is Super phosphate of Lime, a mineral manure, of which there are large deposits in this neighbourhood, and which from its purity and highly fertilizing properties cannot fail to become immensely serviceable to agriculture. A ship load of it was, I was told, sent to Britain last summer. If the expectations of this recent discovery are fulfilled it will yet prove an immense boon to the country.

Mr. Bain kindly conveyed me to Lanark, a small village about twelve miles from Perth, and situated on the Clyde. I had forgotten that there was a river of the name in Canada, and when, in answer to a question, informed that we had just crossed it, and that the village before us was Lanark, I was carried back in imagination a good many years, and remained absorbed in thoughts of my own for some length of time. Quite true, here is the Clyde, but where the Broomielaw, and Jamaica Street, and Glasgow Green where James Watt made the discovery which has rendered his name so illustrious? Here is Lanark, but where the Cartland Crags, and Corra Lynn, and the statue of Sir William Wallace? The settlers in this part of the country were originally from Lanarkshire in Scotland, but one generation of men has come and another gone since the year 1816. Notwithstanding this, I was struck with the broad Doric dialect of the people, who have retained all the peculiarities of their mother tongue in a most remarkable manner. The Church of Lanark is substantial, commodious, and tasteful withal. On the occasion of our visit it was well filled by a highly respectable looking audience, and we had “a good time.” The following day we visited Dalhousie and Middleville, at the latter place we had a spirited meeting and capital singing. I forget the old gentleman's name who led the choir, but he was evidently an enthusiastic musician, and one who had the happy talent of being able to communicate a share of his gift to others. I should have entertained a pleasurable remembrance of this meeting, but for an announcement made at the close of it, which took me not a little aback. It was gravely intimated that the Church Agent would *preach* the following

day, (being Sunday) at Darling, the service to commence at eleven o'clock. Sure enough at nine next morning a messenger appeared at the manse door and enquired for the preacher, with whom, *volens, volens*, I was compelled to go. The log Church was well filled, and I was ushered into the pulpit. If any brother layman doubt that my position was a trying one, let him make the experiment for once. I can only say that I left Darling very deeply interested in the success of their Mission Church, and with a very clear apprehension that *preaching* was not my forte.

On Monday morning Mr. McLean accompanied me to Almonte, where the late Dr. McMorine received me with great cordiality and kindness. No one could be long in his company without feeling that he was enjoying a privilege. With the fascinating attraction of an accomplished scholar were combined a large amount of solid good sense, a disinterested simplicity of character, and a genial temperament happily combined with the earnest and humble characteristics of a devout Christian. He was a man who lived to do good, by word and by deed, but in so unostentatious a manner as to exemplify the maxim "let not thy right hand know what thy left hand doeth." I have reason to know that his liberality was measured only by his ability to give, that it often went even beyond that, and, that for the Schemes of the Church his contribution came anonymously, or, "*from a friend.*" We shall see him no more here. He was taken hence very soon after—on the 22nd of May, 1867. With the village of Almonte I was delighted—the natural beauty of its situation—its factories—its busy inhabitants—above all the rushing waters of the Mississippi tumbling over the dark gray limestone rocks, sounded like pleasant music to the ear, suggesting enterprise, industry and progress. We had a good meeting in the Church, a fine new building, Messrs. Ross, Mylne and Morris being the Presbytery deputation. At Beckwith too, 12 miles distant, we had a full house and a right happy meeting of genuine Scotch faces, beaming with delight. Some of them had come a long way, had sat in church from 10 o'clock a.m. and it was past 3 in the afternoon before we separated. Mr. Morris must have been to blame for that, for if I remember aright he spoke for about an hour and a half, but how could he help himself? for the hymn preceding his speech was sung by the choir *con amore* to the tune of "Scots wha hae wi' Wallace bled!"

We lodged for the night with Mr. Robert Bell of Carleton place, in a snug cottage on the brink of the Mississippi. We admired his fine library and large collection of mineralogical specimens, and received a much larger store of valuable and interesting information respecting this Canada of ours than we were able to carry away with us. Hanging in the hall was a jacket stripped from the dead body of a Fenian on the field at Ridgeway, pierced by a bullet which must have struck its wearer in the heart. For the first time I learned that at least forty of the foe fell in their misguided enterprise. The village of Carleton is a stirring place. At the railway station were piled three million of feet of sawn boards, all of which were destined for the American market. Mr. Bell estimates that the valley of the Ottawa is capable of supplying one hundred millions of feet of sawn lumber per annum, for 500 years to come! and that upon the supposition that there is an average of one good marketable pine tree standing on each acre. Then this whole region abounds in minerals. Magnetic and specular iron are found in abundance, as well as copper and lead, the latter is ascertained to be combined with silver to the extent of about 3-66th to the ton. There are also large deposits of plumbago, antimony, soapstone, ochres of different kinds, and—to say nothing of the indication of gold—agate and ruby were recently discovered in various parts of this section of country; there are hills of marble richly variegated in colour and fine of texture, of which any one may satisfy himself by visiting the New Parliament Buildings at Ottawa, in the ornamentation of which the marbles of the Upper Ottawa take a conspicuous place. Canada is a young giant asleep—on the eve of a "renaissance" Already the fruits of our Geological Survey are beginning to appear, and the benefits of railway communication. With economic resources in such profusion, it must become a great country.

Our last meeting in the Presbytery of Perth was held in the rickety old Methodist Church of Carleton place. Our own Church, a good stone building, having fallen into disrepair, was at the time referred to used as a barn, most literally. Ere this, however, it is hoped that it has been rescued from desecration. Like all the other meetings within the bounds, this one was well attended and enthusiastic. On the whole we found the congregations in a healthy condition, each of them having a more or less perfectly organized Missionary Associa-

tion at work, and, of the twelve Presbyterie, of the Church, it is the only one of which the Agent could certainly aver that the arrears of stipend were NIL.

A MISSIONARY TOUR,



ITHIN the bounds of the Presbytery of Toronto, and through Chinguacousy, Hillsburgh, Orangeville, Caledon, Mono West, Mono East, Mulmur, and Tossorontio. The Deputation, by appointment, consisted of the four ministers settled within the district comprising the above charges; but in carrying out its purposes there were only three, the fourth being effectually prevented from enjoying its pleasures and privileges; as well as from undergoing its labour, toil and inconveniences, partly by a slight misunderstanding about the appointment and partly by pressing family and congregational engagements. The rest, who had none of these formidable obstacles to contend with and had willing hearts, ready hands and leisure, and also much pleasure in obeying worthy authority, serving the public, engaging in and advancing a noble cause, had all the burden to bear, but they also had all the pleasures to share. How good a thing it is that this order cannot be reversed.

If those who left their homes—I do not know what to say about their families, I write only as a general observer—if they travelled a considerable distance, by day and by night, over many a hill and dale, in snow and cold, if they addressed, advised, urged, encouraged and organized, they had the great pleasure of knowing that they were well received, their labour not in vain, they accomplished much for they visited the Church and the cause of God. They saw *little* that was dark, but *much* that was bright. They witnessed readiness and cheerfulness on the part of several—“more than enough” in some cases—young men offering their hearty services for carrying out the objects of the Deputation in visiting them, which could not fail to force pleasure into their hearts, under any circumstance whatever; and especially if they were unfortunately acquainted with localities, where such might be diligently and perseveringly sought for, but never found.

But there was work as well as pleasure; doing as well as hearing. It is sometimes customary to meet, speak and hear and do

no more, but go home and forget. Such is a waste; the case before us was an exception. The peculiar work of the Deputation began early on Monday morning, and did not end till late on Saturday evening. But all this was only the beginning of the work. At all their meetings which, with one exception when nothing was done, were “good,” if not in numbers, in spirit, purpose and action, they were the means of forming associations, and thus of securing the active services of 50 or 60 young men and women, to visit members and adherents and to explain, plead, persuade, and collect for the different Schemes of the Church. Apart from the personal benefit of all heartily concerned, the pecuniary result will be several hundreds of dollars.

In Chinguacousy they have a comfortable brick church—situated in a wealthy locality—only 34 families. How many congregations, if thus reduced, would sink suddenly into the grave to rise no more. No arrears of any kind and the prospects for the schemes promising. Hillsburgh is vacant—people very liberal—had several disappointments—the dark past forgotten in the face of the light prospects of a settlement. They deserve credit for patience and perseverance as well as for cheerful liberality. It is said, that the people of Orangeville are active and successful in increasing their worthy minister’s stipend. In Caledon and two Mono’s they are doing wonders in building churches, and in helping themselves and others. In Tossorontio and Mulmur, there were no less than \$165 collected of the 950, and the other schemes of the church last year.

The Schedule system well tried:—This trial as it came under my observation is a very good test. The diligence used in putting the Schedules into the hands of members and adherents, the manner in which their attention was directed to them, and their duty and privilege, in the way of contributing cheerfully and liberally of their abundance and for such worthy causes were urged, were *only ordinary*; and besides, the locality in which all these things were done, though favoured with and lightened by a considerable number of the hearty, cheerful and liberal; is also burdened and darkened by not a few of the heartless, frowning and niggardly. Yet even here, under the above stated circumstances—some of which are not very favourable—the Schedule System has been a decided success, which can be testified to by figures and by comparing what has been

already done with the past, and if carried on it will prove more successful still.

Let these useful means for important purposes, generally attended with difficulties, be put into the hands of a few pious earnest and active young men or women—surely a small number, at least, of such can be found in every congregation worthy of the name—and notwithstanding the many

discouragements connected with such noble work, it will be their experience that it is a pleasure as well as a profit; our contributions for religious purposes will be increased several fold—there is much room for an increase—the cheerful and liberal will be discovered and encouraged; and the grudging and parsimonious will be put to shame, unless they have already become hopeless.

A. MACLENNAN.

The Churches and their Missions.

THE SEARCH FOR DR. LIVINGSTONE.

The proceedings at the meeting of the Royal Geographical Society, held in London on Monday evening, were unusually attractive, owing to the fact that an official report and a detailed narrative of Mr. Young's expedition to Africa in search of Dr. Livingstone were presented to the members. The whole credit of the search, as well as its successful issue, must be ascribed to the intrepid warrant-officer who proposed, planned, and carried out the journey—the results of which he had, on Monday, the privilege of personally presenting. From the first believing that the statement of the Johanna men in reference to the fate of Dr. Livingstone was not to be relied on they being notorious cowards and liars—Mr. Young was unable to rest until he had tested the value of his conviction. So thoroughly has he done this, that none but those who refuse to accept any proof except that of their own actual eyesight, can yet hold the opinion that Livingstone was murdered as alleged. It is now demonstrated beyond the shadow of a doubt that the great explorer had safely passed the spot where it was asserted his career had been violently arrested by the assassin's hand. The story promulgated by the Johanna men was that the Doctor was killed and buried near the south-western course of Lake Nyassa, which, with its sister-lake Shirwa, lies on the east coast, over against the Mozambique Channel. To reach this point, therefore—by doing which the truth or falsehood of the Johanna men's tale could be at once established—Mr. Young and the little expedition under his command, set sail from Southampton, carrying with them a steel boat specially designed by the above-named officer, on the 8th of June. The steel boat which had done such goodly service, was so constructed that, with the greatest ease, it could be taken to pieces and packed either on board ship or carried across country, and refitted when its services were required for navigation. Pursuing his way up the Zambesi, a river which leads up the Shire to the Lake Nyassa, Mr. Young reached Shupanga on the 2d of August. At this point, a man less bold and determined might have paused to consider the advisability of proceeding, for tidings were rife of fierce wars that were raging up the country. The only effect these stories had on him, however, was to cause him somewhat to deviate from his proposed course by sailing a little

higher up the Zambesi from the Shire's mouth to Senna, which place he reached on the 6th, having then with him, in addition to the little band he had taken from England, a boat's crew of twenty two negroes, who contracted to stick by him to the last, and who certainly did so: but in a future period of the journey made themselves great nuisances, being utterly useless when wanted. The channel of the Shire, which may be called the highway of the route, was entered by a cross stream from Senna; and after a delay, caused by the absence of a sufficient wind, and a forced march of ninety miles, performed in the space of four days, Chibisa was made on the 17th. Two days were given to inquiries here, and friendly relations were established with the chief of the tribe, whose name has been given to the place. At the moment the expedition arrived, rumours that the Marite and Mazite were in the vicinity, and in a warlike attitude, spread terror amongst the Makololo. This unquiet condition of the country exposed Mr. Young to some annoyance. An army of blacks, supposing him to be an enemy, endeavoured to stay his course. This little difficulty surmounted by judicious conversation, and the promise of future presents, Mr. Young, leaving the Ajavas behind him, reached Lake Nyassa, out of the eastern bay of which runs the Shire, on the 6th of September. Two villages were found at this point, and here it was that the scent became very strong: The Johanna men had affirmed in the most determined manner that at one of these villages, Marenga, Livingstone was buried. Of his inquiries in the village of Massonda, on the other side, the journal kept by the warrant-officer contains some most interesting and important particulars. He had an interview with a native who had been employed by the traveller to carry his goods at a date anterior to that at which it was stated he was killed. Other natives proved having seen Livingstone at the same time. Piece after piece of evidence was forthcoming to establish the fact that a year before the arrival of the expedition he had passed from Makata, after staying in the neighbourhood for three weeks, in perfect safety. One entry in Mr. Young's diary is to the effect that a native not only was able accurately to describe the Doctor's own appearance, but also that of the dog which accompanied him. This dog, whose name was "Titani," had a peculiarity of tail, which was known to all who had made his acquaintance.

This the native spoke of, describing the animal as a "dog with two tails." To further test the accuracy of his information, Mr. Young took one of the men to the boat and showed him a "breecb-loader" and another gun. The man immediately stated that the person of whom he spoke was possessed of similar articles. A prayer book with Livingstone's name, and a scarf given to an old woman, were produced for Mr. Young's inspection. He also found amongst the natives some seidlitz powders and other medicines, some of which he has brought back with him. Added to all the above testimony was the assurance of the chief at Marenge that he had tidings of the traveller for a whole month after he left in the northward parts. The Johanna men, it must be borne in mind, had returned through the village after two days' march with Livingstone. After spending twenty days in visiting the vicinities of Lake Nyassa, Mr. Young left on the 20th of September, assured that Livingstone had gone forward northward on his journey in safety.

There was a very numerous attendance at Burlington House on Monday night. The large room was inconveniently crowded with a highly-interested audience. Unfortunately, Sir Roderick Murchison, to whose faith and perseverance the expedition is owing, was prevented by a severe cold from presiding, and having the honour which he so richly deserved. A letter was read from him expressing regret at his absence, and proposing that the Royal Geographical Society should recommend Mr. Young to the notice of the Lords of the Admiralty, with a view of obtaining for him such reward as they have it in their power to bestow. The Secretary to the Society then read Mr. Young's official report, and at the close of it Mr. Young himself was called upon to address the meeting. He looked well bronzed, and though bold enough as an explorer, was not a little diffident at appearing before such a distinguished audience. With some hesitation he described the course of his journey, and was most enthusiastically received.

Captain Faulkner, who accompanied the expedition, then spoke. He kept the meeting in a constant roar of laughter by amusing anecdotes of his adventures with the natives. On arriving at Lake Nyassa, he separated from Young, and returned by the side of the river on foot, having a good deal of sport on the way. At one place he was laid up for a short time, and was taken care of by a friendly chief. On parting, the chief told Faulkner that he had a present for him, which turned out to be a young lady. Faulkner thought he might as well look at her, and found her very pretty; but he was then told he must catch her as the Portuguese do, that is, throw a rope round her, and carry her away. To this he objected, and the girl was then brought to him bound. He had a long conversation with her, and learned that the Portuguese still carried on the slave trade in that part of the country. Captain Faulkner quite agreed in holding with Mr. Young that the story of Dr. Livingstone's murder was entirely false.

Mr. Waher, one of the companions of Bishop Mackenzie, remarked that it was gratifying to find, from the speeches of Mr. Young and Captain

Faulkner, that the character of the English was thoroughly well understood, as was also that of the Portuguese. He thought that the best way to put down the slave trade was to send a small expedition to the Zambesi and Shire rivers, and that this would do far more than could ever be effected by all the cruisers in the Royal Navy. He believed that Dr. Livingstone was gone to Lake Tanganyika, and would soon be heard of at Alexandria, on his way back to Europe.

Sir Samuel Baker remarked that though Africa was full of the feline species, it would be well if the British cat, the cat-of-nine-tails, could be sent to the country for the benefit of the lying Johanna men, who had put England to a great expense, and had deserted Dr. Livingstone. He did not expect that the Doctor would, with the nine men that he had with him, be able to accomplish such a journey as Mr. Waher had described; but that it was more likely that he would re-appear at Zanzibar. He added that last year he had no hopes of Livingstone, and that though the evidence was now strongly in favour of his safety, we must not be too sanguine.

A vote of thanks to Mr. Young and the other members of the expedition was carried by acclamation.—*Edinburgh Courant.*

PATRONAGE.

SIR.—Your correspondent. "A Conservative Churchman," in addressing you on patronage has felt it necessary to deprecate the impatience of your lady readers with the subject. I certainly should have been gratified if he had pointed out the bond which connects it more immediately with the fair sex. Possibly the information might have led me to appreciate his apologetic tone. As it is, I am so ungallant as to think that I owe an apology, in the first instance, to yourself, for seeking space in your columns farther to pursue the discussion; but I trust you will indulge me so far as to enable me to refute what I conceive to be the fallacies which underlie "A conservative Churchman's" remarks.

Your correspondent has succeeded, I admit, in constructing a very ingenious defence of the patronage system, and the picture he has presented to us is not without its attractions. There are few subjects, however, on which two opinions cannot with some show of reason be held, and I am not prepared to say that patronage is one of them. Still I think it speaks badly for the impartiality of "A Conservative Churchman" that he has refused to look at it in its ungainly aspect, or to acknowledge, with a view to find a specific for its defects. His argument starts with the assumption, which I am afraid it will require all his ingenuity to justify, that the dispensers and recipients of patronage are not moved alike by our common human nature, and he seems to think it impossible to look upon it, in fact, as a point conceded in the controversy, that the passion and the prejudice, the partiality and the selfishness, which he predicates so freely of the people as a whole, cannot in the remotest degree sway or influence the decisions of those among them who happen to be patrons. Now, sir, I have never been disposed to ascribe

to our patrons in the exercise of their privileges any but the purest motives, but when "A Conservative Churchman" comes forward and scatters so freely imputations of motives so discreditable, and which it is impossible for him to substantiate, I think it time to remind him that he plays with an instrument which cuts both ways, and that if those who think differently from him chose to make use of so ignoble a weapon in argumentative warfare, they might wield it with results which would alarm him. I do not doubt in the least what your correspondent asserts, that, in the main, our patrons exercise their powers conscientiously, but I am as little inclined to allow that if that power were transferred to the people it would be one whit less honestly and uprightly used. I hold, therefore, that your correspondent on this point has utterly failed to establish his case. His next argument denies the *capacity* of the people to choose their ministers, putting aside altogether the motive for choice. The difficulty which he here puts forward however, is very readily overcome. If every licensed preacher is not qualified for the duties of the ministry, I should like to ask, sir, to what purpose are the examinations they undergo at the hands of our Presbyteries? If, however, as I hold is the case, they ought to be, and presumably are, possessed of the requisite qualifications after having passed through this ordeal, it just comes to this, that the people, having the ministerial qualifications settled for them, have only to look to the suitability or unsuitability, to the personal qualifications, in short, of any candidate who may offer himself to them; and who, I should like to know, are so well qualified to judge in this matter, as those immediately interested—the people themselves? I begin now to assume the offensive in the argument. Having hitherto confined myself to showing that there is no good reason for the existence of patronage. I now intend to show that there are sundry good reasons why it should cease to exist. It is because patrons so often fail to appreciate the peculiar circumstances and wants of those for whom, by accident, they are called upon to choose a religious guide, that the Church is ever and anon disturbed, and a powerful instrument of ridicule furnished to her enemies, by cases of disputed settlement. Your correspondent's arguments consist entirely of hypothetical reasoning. I would like him to descend to facts, and to point out to your readers, if he can, any cases in which the election of a minister by the voices of the people has ever led to results so disastrous to the Church as those ecclesiastical squabbles which arise from ill-advised dispensing of patronage. He cannot plead that we are without experience on the point. Putting aside the Free Church altogether, the working of the anti-patronage principle in the parishes, established under our *Endowment Scheme*, should afford ample scope for the discovery of those flaws in the system which its enemies are so ready to charge it with. This too tangible evil which I have referred to in connection with patronage is sufficient of itself to justify its removal; but the present ecclesiastical aspect of the country affords, I would say, a still stronger reason for this step. We see an attempt made by two bodies which have little or no sympathy or community of feeling, so far

as their recognized standards show, on many important points, to form an external union without internal unity. The attempt, if persisted in, must fail, and lead to unhappy dissensions. But what an opportunity is presented in these circumstances to the Established Church, by doing away with this law of patronage, to open a door whereby all those who consider this the only barrier against a return to her communion might again enter her pale; and how foolish would it be to allow the opportunity to slip!

The Church, sir, which aspires to the proud position of a national Church, must show confidence in the people; and it is because I long to see the day when our Church, not in name only but in reality, and beyond doubt or cavil, can claim the title of the National Church of Scotland, that I wish the anti-patronage movement God-speed.—I am, &c.,

A TORY OF THE DISRAELI SCHOOL.
Greenock, December 17, 1867.

NATIONAL BIBLE SOCIETY OF SCOTLAND.

The annual meeting of the National Bible Society of Scotland, consisting of the Edinburgh, the National, the Glasgow, and other societies, was held in the City Hall, Glasgow, on Tuesday afternoon. His Grace the Duke of Argyll, president, occupied the chair.

The meeting having been opened with praise and devotional exercises, was conducted by the Rev. Dr. McCulloch of Greenock.

The noble President proceeded to address his audience. He said that during the seven years he had had the honour of being President of the Society he had the honour of presiding at their annual meetings on two or three occasions. On these occasions he had considered it his duty and his privilege to address the citizens of Glasgow, and through them the wider circle interested in the work of the society, upon the principles involved in its constitution and the object of its operations. That was not his intention to-day, however, as he meant to leave the weight of the speaking to others; but as he was about to resign his presidency, he was desirous of saying a few words with reference to the present position of the society. His Grace then made reference to the loss the institution had sustained in the death of several eminent members, alluding specially to Mr. John Henderson of Park, to whose munificence, in bequeathing for their objects £10,000, and the premises in Virginia-street, the speaker did ample justice. Passing from these matters he congratulated the members upon the advance made of late years by the principles of religious toleration which had enabled the operations of the society to be spread over the Continent of Europe. (Applause.) He instanced Austria particularly as closed, but two or three years ago, to the circulation of the Scriptures, and now thrown freely open. Italy, too, was free over almost the entire Peninsula, the one great exception being Rome, so long the capital of Italy, and held by many to be the capital of the Christian world. The liberality of Roman Catholic Governments of the world, where lay influences prevailed, was praised by the Duke. It was only where priestly rule existed that illiberal principles were dominant and

the circulation of the Scriptures prevented. The observation he thought himself entitled to make, because their Roman Catholic fellow subjects in this country were demanding to be placed on a footing of full religious equality with themselves. He had a right, therefore, to point out that, so far as Rome represented the principles of Roman Catholics, these denied to others what they claimed for themselves. The Duke next referred to the union with two similar societies which took place in 1861, and the entirely satisfactory results it had produced—union in this as in other matters giving strength. The income had been more than doubled, and the circulation enormously increased. He afterwards adverted to the catholicity of the Society—its utter separation from sectarianism—as at once its strength and its weakness—the zeal of many being confined to exerting themselves in furthering the success of the denomination to which they belonged. The duty, however, of spreading the Scriptures was paramount, and ought to deeply engage the attention of all churches. As a gratifying proof of increasing catholicity of spirit, his Grace adduced the presence on the platform of his right reverend friend, Bishop Ewing, who found it possible thus to unite with his Presbyterian brethren in their common object. (Applause.) It could not be denied, however, that the society did not receive the hearty support of several of the large denominations, a circumstance he mentioned with regret. Before concluding, he pointed at the circulation of the Scriptures as the best antidote to the spread of the movement going on at present to set aside dogma and set up in its place a vague-religious sentiment. Recommending the zealous co-operation of all the churches in the work, he resumed his seat amidst loud applause.

An abstract of the report was afterwards submitted by Mr. W. J. Sloman, one of the secretaries. Reference is made to the formation of new auxiliaries, raising the total number to 119, of which 102 contributed £3440, as compared with 43 in 1860 raising £955. With regard to funds, it is mentioned that the directors are again able to announce an increase, the total from income this year being £2268 14s 9d., and the returns for Scriptures £8099 9s 2d., showing a total revenue of £14,368 3s 11d. As to circulation, that of the past year has reached 251,429 copies—an increase of 8,295 over that of the preceding, and one and a half times as many as the circulation of 1861. A series of very interesting notices of the Society's labours abroad follows. These operations have been extended with wonderful success over the entire European continent, into Asia and Africa where accessible, and over the British colonies. In conclusion, the results of the seven years of the Society's existence are reviewed. In that time their total income has been £94,758 12s 9d; expenditure, £82,065 18s; circulation, 1,110,245. "It has been the duty of the directors," says the report, "while avoiding needless expenditure, to infuse a broad and liberal spirit into all the operations of the Society, to keep it in its management and general conduct, as it is in its constitution and membership, free from the taint of sectarianism and the littleness of local jealousies—to make it truly national and worthy of the name it bears. They trust that

to some extent it is fulfilling the expectations which were cherished in its formation, and that it will year by year grow in the affectionate regard of the Christian people of Scotland."

The first resolution was moved by the Rev. A. Gray of St. John's, seconded by the Rev. G. D. Cullen, Edinburgh:—"That the report, an abstract of which has now been submitted, be adopted, and, with the usual appendices, printed and circulated under the direction of the Board."

The second resolution was moved by the Right Rev. Bishop Ewing of Argyll and the Isles, seconded by the Rev. John Adam of Free Wellpark Church, viz.—"That this meeting desires to render thanks to Almighty God for the measure of success which has attended the operations of the National Bible Society of Scotland during the last seven years, and to recognise, in the growing demand for the Holy Scriptures, and the increased facilities for the diffusion in many countries, a renewed call for united, zealous, and prayerful efforts to disseminate the Word of Life throughout the country."

The third resolution, moved by the Rev. J. Mitchell Harvey, M.A., of College Street United Presbyterian Church, Edinburgh, seconded by Professor Balfour, was:—"That the cordial thanks of this meeting be given to the office-bearers and collectors of the association, to whose zeal and energy the society is indebted for so large a proportion of its yearly revenue; and that, while the list of office-bearers continue, in other respects, as during the past year, the Honourable Arthur Kinnaird, M.P., be elected President, and Sheriff Jameson Chairman of the Board for the year 1868, and that the following gentlemen be appointed to fill the vacancies consequent on the death of former directors, viz.—In the Eastern Committee, Sheriff Jameson, in the Western Committee, David Anderson, Esq.

The fourth resolution was proposed by the Honourable the Lord Provost of Glasgow, seconded by Sir James Campbell of Stracathro, viz.:—"That the best thanks of this meeting be tendered to His Grace the Duke of Argyll for the valuable services he has rendered to this society as its President during the last seven years, and for His Grace's efficient discharge of the duties of the chair on this occasion.

The benediction was pronounced by the Rev. F. Hogarth, Stranraer.

From the American Presbyterian.

THE RELATION OF THE SABBATH SCHOOL TO THE CHURCH.

The ideal of the Sabbath-school is that it shall become a feeder of the Church. It would be supposed that one of the foremost things implied in such a relation, is the training of the scholars in church-going habits. It is certainly reasonable to look for this; and when this result is not obtained—especially when, under a supposed high state of prosperity in the Sabbath-school, there is an actual dwindling of the attendance of children upon the regular services of the Church,—the conclusion cannot be avoided that there is some serious defect in the popular mode of conducting those institutions.

We trust there yet remain many churches which, in the conduct of their Sabbath-schools, take care to avoid the result mentioned, and so arrange their work as to secure the regular attendance of the children in the sanctuary. But from accounts which reach us from numerous quarters, we are forced to the apprehension that, in its relation to the public worship, our Sabbath-school system is drifting into a dangerous course. This much is obvious: never, within the recollection of the living, has the child-portion of our worshipping congregations been so proportionably small as now. Never before has it been so rare to see the children of the family ranged beside their parents in the pew. It is the very genius of the new system, not improbably the very idea which brought it into existence, that families should sit together, children under the eye of their parents, preserving even amid the great assembly, a kind of home union and home isolation. We see little enough now to remind us of such uses of this arrangement. The parents are there, but where are the children, and why are they not there? The answer in most cases would be, that the Sabbath-school stands in the way. If not so bluntly expressed, this is nevertheless unmistakably implied in the cause assigned. It is pleaded in excuse for their absence, that they have two sessions of the Sabbath-school to attend, and that to ask of them more attendance upon public instruction, is laying too heavy a tax upon their power of endurance. The conclusion here expressed is certainly reasonable, if there be nothing wrong in the fact premised. If the confining of children from three to four hours of the day in the Sabbath-school room is a wholesome arrangement, then the point must be yielded that it is asking too much of them to require the additional confinement of the Church service. But in such a case, the implication above stated remains—the Sabbath-school stands in the way of their attendance upon the regular Church worship. Whatever good of other kinds may come from it, it certainly tends to the depletion of that which ought to be the most interesting and hopeful part of all our congregations, and results in an early formed and therefore more hopeless habit of regarding the appointed gospel ministrations as of no account—a habit which will soon, nay is, we fear, now telling disastrously upon many of the Christian congregations of the land. We believe the time has come that there must be some modification of this state of things, or our Sabbath-schools, instead of feeding, will exhaust the Church.

It does not reconcile us to the case as it now stands, to be told that the instructions of the Sabbath-school are so much better adapted to the capacities of children than those of the pulpit are, that their spiritual edification will be better attained under the former, even at the sacrifice of the privileges of the latter. The point assumed, viz: that the capacity of the child for religious culture is best met in the Sabbath-school, is true in part, but not to the extent claimed. The notion that the preaching of our day, as a general thing, is abstruse and deep, and adapted to edify only well matured and highly cultivated minds, is a great popular

mistake. There are, doubtless, instances of such practical misconception of the proper office of the Christian pulpit, but there are not enough of them to characterize the preaching of the day. Often in the Sabbath-school we have seen whole classes of children listening to an address, in which simplicity was pushed to the point of mere childishness of discourse, whose minds we knew to be ripe for the bracing and forwarding discipline of the pulpit, but who were allowed to avoid the latter because they enjoyed the former, and that was thought enough.

But even granting to Sabbath-school instruction its supposed superiority to that of the pulpit for teaching the gospel to children, it scarcely mitigates the calamity of the destruction of the church-going habit. While the parents are in their place in the sanctuary, the child is at home alone, or with company who will only encourage his disregard of the proprieties of the day. It is the very time when, above all others, he ought to be with his parents, and under their watchful care. There is growing up in him no proper conception of the regular worship of the Church as a Divine ordinance, and the highest appointed institution for rescuing men from sin and training them for heaven. Avoidance of the sanctuary has become a confirmed habit, and when his Sabbath-school days are over—a time which will not be long in coming—there comes no feeling that the church of his parents is a family spiritual home. There is no tie of habit to bind him to it, and away he goes, perhaps to some other place of worship, or perhaps to some more questionable resort; but, be it where it may, with no higher purpose than to mix with society and fill up the hour.

If asked how we would have this growing evil remedied we reply:

1. Not by giving up the Sabbath-school. The blessings which it has brought to our world can never be told this side of heaven. God brings forth measures for the times. He has given this great institution to our times, and the seals of his approbation of it are scattered abroad; they are on earth and in glory. Under the ordering of the Holy Spirit, it has become a necessity to the Church. We must cherish the Sabbath-school.

2. Let the Sabbath-school be brought into harmony with the higher institution of the pulpit ministrations and appointed services of the Church. This can never be done until the double session system gives way to more reasonable hours. Of this we have spoken and will not enlarge. The organic relation between the Church and the Sabbath-school is becoming very loose, and increasingly so. In most cases, the authorities of the Church have no official connection with it. It is hardly entitled to the name of the child of the Church, but is left to the management of an outside association, which only follows an almost inevitable law of our common nature, when it practically accounts it an all-sufficient means of grace for children. Let the Sabbath School make a feature of the duty of leading children to the sanctuary and keeping them there. Let the Pastor become, in the minds of the scholars, their Pastor, and to this end, let his

intercourse with the school be frequent and cordial; and while there, he should not be set before children as simply a visitor who will make a few remarks," but as the Chief Superintendent—not *ex-gratia* but *ex-officio* such, in virtue of the close organic relation of the School to the Church, as an institution of its own, under its care as a part of its own established means of grace. This is the Pastor's place, and in almost every church, it needs only to be claimed and it will be cheerfully granted. Indeed we are not without apprehension that the wrong of the now prevalent abnormal state of the relation of the School to the Church, would, upon close inquiry, be found lying at the door of the Church authorities, and that many of our churches are failing of their expected gatherings from the Sabbath-school, by their own act in isolating it from their official sympathy and control. Many Pastors and some Sessions, we know, are now awake to this matter, doing their duty and, in fair measure, reaping the fruits. But we cannot suppress our apprehension that, on the broad scale, there has been a sad misapprehension of the duties in the case, and that, as the result, the Sabbath-school has fallen off into the kind of management which has left our pews so empty of children.

It would too much prolong this article to say other things which we have in mind pertaining to this subject. We may hereafter recur to it.

ARE INDEPENDENTS CALVINISTS?

It is curious to observe the vigour with which one of the ables' journals of our time, the *English Independent*, protests against being supposed to advocate the doctrines of Calvin. A writer in the *Pall Mall Gazette*, treating in a recent article upon English Congregationalism, has described it as built upon two essential principles, Calvinism and Voluntarism. The former of these he represents as gradually ebbing out, while the void occasioned by its removal is filled up with a full flowing tide of Ultra-Voluntarism. This decay of Calvinism is accounted for by the *Pall Mall* critic. According to him, it is owing not to the effect of theological argument, but to the gradual decay of a living faith, which is being eaten out by the worldliness and by the rationalistic toleration and charity of our time. In reply to this criticism, the *English Independent* comes forward with an emphatic repudiation of High Calvinism. Our contemporary will not admit that High Calvinism is decaying in the Independent Churches of this country. This, he contends, is impossible; for the simple and sufficient reason that it never was their creed. The great philosophic principles which underlie Calvinism are, he says, accepted by every Church in Christendom except the Wesleyan; they are found in the Thirty-nine Articles of the Church of England; they are illustrated in the theology of Baxter, and Howe, and Henry; of Fuller, and Wardlaw, and Robert Hall, all of whom may be called Moderate Calvinists. In that sense Congregationalists "hold a faith which may be styled Calvinistic," but this must be understood only in that very general sense in which they "differ in nothing from the other Churches of Christendom," whether Romish or Protestant, with the solitary excep-

tion of the Wesleyans. In this loose sense of the term, Independents may, like every other Church except one, be called Calvinists—that is, persons who hold the two doctrines of man's sinful estate and of God's sovereign grace. By what process our contemporary has persuaded himself that these doctrines are denied by Wesleyans, although taught by every other Church in Christendom, we are utterly at a loss to imagine. But this point is beside our present purpose, which is to call attention to the tone in which the chief organ of Congregational opinion speaks of the Calvinistic faith. Moderate Calvinism is so explained away as to signify a general assent to two propositions which we, as Wesleyans, are on all occasions as eager to uphold as Mr. Spurgeon himself can be. And, further, Hyper-Calvinism is spoken of with such contempt and scorn as seems to indicate a wish to get rid, if possible, of the very name of Calvin in connection with the Congregational Churches. "Calvinism," says the *English Independent*, "according to the fashionable conceptions of it, and even as John Calvin has summarised it, has never been the creed of our Churches. It is wholly unknown in English Congregationalism," and finds its home, or its sepulchre, "in some obscure isolated chapel's which have no fellowship with our Churches and in the lower strata of the Evangelical party in the Established Church, where it consorts with Pre-Millennarianism and other crudities." These strong expressions do not exhaust the energy of the writer in repudiating Calvinism "as summarised by Calvin." Alluding to the fantastic caricatures of the doctrine of Dissenters, which George Macdonald and other recent novelists have drawn for the amusement of the fashionable world, he advises such writers to "be brave to attack and slay the evils that plague theology and society in England to-day, and not gnash their teeth at a phantom which has long since passed away." He assures them that it is only "a paltry knight-errantry to attack with such brilliant courage what is only a ghost of their childish memories," or "a defunct monstrosity of a bygone age." These quotations will sufficiently show that nothing which the skill of an able and practised writer could invent has been left unsaid in repudiation of the stricter forms of Calvinistic teaching; while the doctrine of Moderate Calvinism is so represented as to leave nothing that any Christian could object to.

We are no Calvinists. With the old high-and-dry predestinarian schemes, with the rationalism—for it is nothing else; it is the substitution of a metaphysical theory for the simple Gospel—with the rationalism which underlies the peculiar tenets of John Calvin, we have no connection and no sympathy. Equally with the *English Independent*, we abhor the Antinomian development of this theory. And again we echo our contemporary's advice to writers of fiction to employ their bravery, when they touch religion at all, not in slaying men of straw, but in attacking the evils that plague religion and society to-day. But, with unfeigned respect and goodwill, we would ask our Congregationalist brethren whether they do not think that one of these evils is the tendency, especially in circles where philosophic culture is held in high

admiration, to be ashamed of the Gospel of Christ? Is there not in some quarters now-a-days, where of old the trumpet used to give no uncertain sound, a feebler and a less courageous sound. In the anxiety to bring out of the instrument a quality of tone more adapted to the requirements of a sceptical and fastidious age, is there not a danger of depriving the blast of its grandeur and power? Is there not a danger lest the pulpit should lose its evangelical authority—lest the preacher, in his anxiety to meet sceptical doubters half-way, and to conciliate intellectual pride, should forget his authoritative commission to “preach the word”—to assert the truth dogmatically, whether men will hear or whether they will forbear? For our part, so long as the positive Gospel is plainly and fully preached, we regard it as a question of secondary importance whether it is preached in Arminian or in Calvinistic aspect. We have reasons which to us appear abundantly sufficient for rejecting the Calvinian scheme of a limited redemption. But we had a thousand times rather hear a preacher like Mr. Spurgeon, his Calvinism notwithstanding, who proclaims clearly, fully, indubitably, and authoritatively the redemption that is in Christ, the wrath to come, and the doctrines of grace, than a preacher of the modern school, who affects to address thinkers chiefly, has a pat on the back for every sort of doubter, and reserves whatever vigour of denunciation he may possess for those who hold and teach a simple and positive Gospel. We are far from insinuating that this description applies to Congregationalist ministers generally. To the Congregationalist body England is indebted both for her liberties and her religion to an extent which few understand, and fewer have the manliness to acknowledge. They enjoy at present an influence second only to that of the Established Church, and the general interests of religion are deeply involved in the way in which that influence will be used in the future. How desirable, then, that it may not be used to the disparagement of the plain Gospel, and that the refusal to bear the yoke of any human creed which the *English Independent* claims for them as a distinguishing peculiarity, may not be pushed to the extreme of latitudinarian tolerance. If we are to regard its emphatic repudiation of Calvin merely as a reply to the exaggerated nonsense of novelists, or as a protest against Antinomianism, there is no ground for apprehension. But if this protest against Calvinism should prove to be a feather thrown up indicating the direction of the wind, and if the breeze should be beginning to blow in the direction of latitudinarian indifference to positive theology, the symptom would be regarded with just alarm. Voluntaryism is good. We are Voluntaryists ourselves. But if this salt have lost its savour, if it cease to be associated with sound evangelical principles, wherewith shall it be salted? Mere Voluntaryism can never form for any Church an abiding bond of union. They can never hang together long merely as Dissenters, if they are not first and continually united in Christ the Lord; nor will we allow ourselves to be shaken in the persuasion that this is the common sentiment and belief of Congregationalists—*London Methodist Recorder*.

THE PATRONAGE QUESTION IN THE SCOTCH ESTABLISHMENT.—The agitation for the modification of the law of patronage in the Established Church of Scotland is becoming general. It has, in fact, all the appearance of a concerted plan. The movement in Edinburgh Presbytery has been quickly followed by notices of motions in other Presbyteries. In that of Glasgow, the Rev. Mr. Charteris, the minister of the most influential established congregation in the western metropolis, has intimated that at the next monthly meeting he will move a resolution, calling upon the General Assembly “to substitute for the present law of patronage a system of election by representatives of congregations.” The Rev. Dr. Gillan has given notice, in the Presbytery of Paisley, that the Rev. Mr. Stephen, of Renfrew, would bring forward the same question at their next meeting. A similar notice has been tabled at the Presbytery of Greenock by the Rev. Mr. Robertson, and also in the Dundee Presbytery, by the Rev. Mr. Hart. It is quite evident that the passing of the new Reform Bill has a good deal to do with this movement. The conviction is on the increase that something must be done to give scope to the popular element in the settlement of ministers, otherwise the existence of the Church in its State connection will be imperilled.

DIVERSITIES IN PUBLIC WORSHIP.—The *Aberdeen Journal*, in noticing the Rev. D. Fraser’s pamphlet on “Comprehensive Presbyterianism,” observes as follows.—“On the subject of diversities in public worship, and the alleged inconsistency of State endowments with the principle of popular support, Mr. Fraser speaks with boldness and liberality, disregards prejudice, and fairly answers the objections. His direct and candid mode of discussing questions of difference between the Presbyterian bodies cannot but be serviceable in leading to a reconsideration of the obstacles to union. Probably, he is a little too sanguine when he thinks that a union between the Established and Free Churches need in no wise prevent a union with the United Presbyterians. He throws aside the voluntary argument very unceremoniously, and concludes very logically, we think, that the admission in the conditions of union that State endowments of religion and education, and the action of the civil magistrate in relation to the Church, may remain open questions. Knocks the principle of voluntaryism to pieces.”

DEATHS.

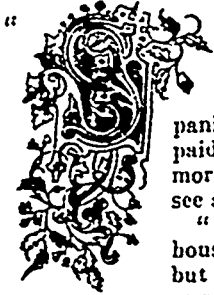
At the Manse, Bonness, on the 1st November, the Rev. Kenneth McKenzie, minister of the parish.

At Sands House, Kincardine on Forth, on the 24th October, the Rev. Christopher Nicholson, minister of the parish of Whithorn, in the 88th year of his age and the 55th of his ministry.

The Church Agent’s Report is now published—copies may be obtained from any of the Presbyterian Clerks—at Messrs. Dawson Bros., and F. E. Grafton’s, Montreal, or at Mr. Lovell’s office of publication. Price 50 cts.

Articles Selected.

"I CAN'T RUB IT OUT."



O you went with your mother yesterday to hunt for a new house," said Bertie Dayborn to his young companion, John Jeffries, when he paid him an early visit one morning. "Did Mrs. Jeffries see any place to suit her?"

"Oh, no! We went to two houses—one big, one little—but neither would do. They were the funniest places that ever I saw in my life! The first was on the top of a hill, such a hill that you couldn't have ridden your pony up it; a goat could not have climbed it."

"Then how did your mother climb it?" asked Bertie.

"Oh! it was a tug and a scramble! I pulled mother up," cried John, acting the scene as he described it. "Mother was puffing and panting, slipping and sliding, but at last we struggled to the top."

Bertie burst out laughing, as John had intended him to do, at his exaggerated account.

"Then the cottage itself was so queer! There was not a chair or a table in it that had more than three legs, some had only two, one could not sit down for one's life."

"I say! exclaimed Bertie."

"The paper on the walls," continued John, "had on it roses as big as a plate, with butterflies as large as thrushes!"

"I say!" cried Bertie again, not perceiving that John, from an idle love of fun, was wandering away from the truth.

"The whole place was no larger than your arbour."

"Well," laughed Bertie, "it is clear that house would not suit your mother. I hope the second was better, for you've told me how anxious Mrs. Jeffries is to get settled in a nice home, to welcome your father when he comes from sea."

"The second house was ten—twenty—fifty times as big as the first." John stretched out his hands to give an idea of enormous size. "It was a very pretty house too, but it did not suit us at all."

"Why not?" inquired Bertie.

"Oh, mother likes a brick house better than a great huge stone one," replied John, with a little hesitation.

"She has an odd taste," remarked Bertie.

John knew quite well that his mother's only objection to the house had been the high rent, but in his silly pride he again wandered away from the truth.

John had now to start for a day-school which he attended; Bertie, whose parents were much richer than Mrs. Jeffries, had a tutor at home.

I shall not give a long account of what passed at school. John being very fond of nuts, had carried some there in his pocket, and when the master's back was turned he pulled them out, and began cracking them with his teeth.

this made his companions whisper, laugh, and hold out their hands for a share. The master turned suddenly round on hearing the noise; but John in a second had covered his nuts with his book, and sat grave and still as a judge.

"What are you about?" cried the master in a loud, angry voice, grasping his cane.

"Nothing, sir, but learning my task," replied John. Cowardly fear made the boy a third time wander from truth.

And this was not because John had never been told the evil of falsehood. Mrs. Jeffries, a pious woman, who kept her lips pure from untruth, had often warned her son against his besetting sin. His brave father, then absent at sea, was as honest in his talk as he was in his dealings. John had not the excuse of not knowing the danger and guilt of wandering from truth, but he had got into a sad habit of careless speaking. He had never found any harm come of it, he said, he could not see any danger in it. No more can we see infection in poisoned air, though in breathing that air we may risk health and life.

John's sins of the tongue were not confined to untruthfulness. When lessons were over and the school-boys ran out into the playground, John had a quarrel with a boy called Sam, over a game of marbles. They did not, indeed, come to blows, but they pelted each other with bad names—too bad for me to put down on paper. The quarrel was made up at last, before the boys set off for their several homes, and John felt no trouble in his conscience on account of the vile language which he had used.

The home of John Jeffries was full two miles from his school, his walk was therefore rather a long one, and he parted from all his companions. The afternoon was exceedingly hot; John was tired after the house-hunting expedition of the preceding day. The turf by the wayside looked so green and inviting that John put down his books and stretched himself at full length on the grass, where he soon fell sound asleep.

"Why, if that is not John Jeffries fast asleep on the turf!" exclaimed Bertie Dayborn, who chanced to be riding with a companion towards his home, which was near the spot. "Here, Eustace, just take my bridle and lead my pony to the stable; I'll go and wake up John and have a bit of fun with him. I like to be with John, he's such a funny chap, he's always setting me laughing."

Down jumped Bertie from the saddle; he threw his rein to Eustace, and softly approached the sleeping boy, intending to tickle his face with the whip which he held in his hand; but Bertie forgot his intention when he heard John muttering in his sleep, and bent down, trying to make out what were the words which he uttered. "I can't—I can't rub it out!" was all that Bertie could catch. John looked unconscious in his sleep, knitted his brow, moved his hands, and then suddenly opened his eyes with a start, and looked up in the face of his friend.

"Bertie, is that you?" he exclaimed, jumping up from the grass.

"Ay, it's I, old fellow, who have caught you napping. I've sent home the pony, and I mean to walk with you part of the way, and hear more about those queer houses. Why do you look so grave and glum?" I think you are still half asleep!"

"I've been dreaming," replied John Jeffries, and he rubbed his eyes and yawned.

"I daresay that you dreamed something funny—that is what you are always doing. What was it that you could not rub out, which seemed to trouble you so? You often tell me odd things that you dream."

"I am afraid that I have often told you odd things when I had not dreamed them," replied John, too well aware how often he had altered and added to his dreams, to make them more funny and strange. John was beginning to think that it might be wiser and safer not to repeat dreams at all.

"But I want to hear this one!" cried Bertie, linking his arm in that of his friend, as the two boys began to walk slowly along the hot dusty road.

"I have had an odd dream," said John, thoughtfully. "It seemed to have much more meaning in it than most of my dreams ever have. I'll tell you about it, Bertie—I'll tell you exactly what I dreamed. I suppose that it was my house-hunting with my mother that put the thoughts into my head."

"I daresay that you were in your dream scrambling up a hill too steep for a goat, with Mrs. Jeffries panting and puffing behind you," laughed Bertie.

"The hill which we went up yesterday was not so very steep," said John, gravely; "you could have ridden up it on your pony; and it was only one of the chairs in the cottage that had a leg that was broken. I talked a great deal of nonsense this morning."

"Well, no matter, it was very amusing. But tell me what was your dream."

"I fancied that I was house-hunting still, but I do not think that my mother was with me. I was going through one of the prettiest houses that ever I saw, and a strange old woman was showing me over it. I said, 'This is just the place to suit my mother; and won't it please my father, who likes everything neat, when he comes back from sea?' For, Bertie, the paper on the walls was white as milk, not a speck nor a spot upon it; only where the sun shone on the paper I saw a pattern of gold which I had not noticed at first. I dreamed that I praised the pattern to the woman who was showing me the house, and she said, 'Ah! yes; the people who lived here last spoke none but good words, and they have made this pattern of gold: for this is a witness-paper, you see, and all that is spoken in any of the rooms leaves a mark behind on the wall.'

"A witness-paper!" exclaimed Bertie; "I never heard of such a paper in my life."

"Nor I," said John, "except in this dream. Well, all in a moment I lost sight of the woman, and I fancied myself living in a room in that house which was covered with the white witness-paper. I was placing the furniture, and drawing up the blinds, getting all ready for my father, when who should come in but you"

"So you were dreaming of me on the grass"

I am afraid that you were sorry to see me in your dream, for you did not look pleased in your sleep."

"That was no fault of yours," said John Jeffries. "I fancied that I was having a long talk with you, and telling you all sorts of nonsense, just as I was doing this morning, and we were very merry together, when all at once you stopped in the midst of a laugh and cried out, 'Why, what's the matter with the paper?' I looked at it, and oh! what a change I saw in what had been such a white, clean wall, only marked with a pattern of gold! There were ever so many dirty black spots upon it! Then I understood in my dream that every idle word that I had uttered had fallen upon it like soot or ink."

"Awkward for you," observed Bertie.

"Well, in my dream," continued John Jeffries, "I fell into a furious passion, because I knew that my father would be very angry when he should see how I had been spoiling his paper. I abused the woman who had let the house; I called her a cheat, and all kinds of bad names. But, Bertie, only fancy my surprise and vexation when every passionate word that I spoke left a horrid red stain on the wall!"

"That house of yours," observed Bertie, "was one in which one would learn to talk little. I'm afraid that not many people would keep clean homes if their walls were covered with witness-paper. But what was the end of your dream?"

"I was so much vexed to see the milk-white paper so stained and blotted, that I could have stamped with rage; but I dared not say anything more, for it seemed as if I could not open my lips without making the matter worse. In vain I tried to rub out the spots; they seemed quite ingrained on the paper, and oh! how ugly they were! While I was in the midst of my trouble, Jabez Tupper, the ostler, seemed in my dream to walk in."

"Oh! he has a dreadful habit of cursing and swearing," said Bertie. "Papa has forbidden me to go near him. He'd soon make any room with a witness-paper as black as a coal-hole."

"I must have remembered his wicked habit in my sleep," said John; "for I dreamed that Jabez stared on seeing the black and red stains on my wall, and in his surprise uttered an oath. The moment that he had taken the holy Name in vain, there was a mark of burning on the paper, as if a red-hot iron had been suddenly drawn across it, and then the edges burst out into flame! I was so frightened at the thought that the house had been set on fire that I awoke with a start."

"That was a curious dream," observed Bertie.

"I am very glad that our walls are not covered with witness-paper, that we may say whatever we choose without our words leaving a mark."

"Perhaps they do leave a mark somewhere," said John, whose eyes were now thoughtfully fixed on the ground, and who was calling now to remembrance some truths that his mother had told him.

"You think a mighty deal of your dream, and you seem to take it to heart," cried Bertie. "Let's talk of something else, and be jolly!"

The boys talked of various things till they parted, and then John Jeffries walked on alone. His dream was full in his mind; and his thought,

as he slowly sauntered on his way to his home, were something like these:—

"How many idle, untruthful, angry, wicked words I have spoken this very day! and how many thousands and thousands of them I must have uttered during the whole of my life! I never cared about them, nor thought them anything so bad, because they seemed to *leave no mark behind them*. But my mother has told me that every one of them is marked down by God, she has taught me out of the Bible that *every idle word that men shall speak, they shall give account thereof in the day of judgment*. And if every idle word is noted, how much more words of falsehood and wicked oaths. I have never uttered anything quite so bad as an oath, but my sinful words must have been as many in number as the hairs of my head; must I give an account for them all! I never thought before what a sinful boy I have been. If my conscience is like the witness-paper in my dream, it must indeed by this time be blotted all over with stains."

The mind of John Jeffries was troubled: he was beginning to see that what he had thought so little of, had been blotting his soul with sin, which he had no power to rub out. That night when his mother came to his room, as she always did, to have a little prayer with before he went to rest, John told her about his dream and the thoughts which it had put into his heart.

"If God punishes for every idle and wicked word, I don't know what will become of me," said the boy, after he had told Mrs. Jeffries all. "I shall be more careful with my tongue in fu-

ture, but I can't undo the past any more than I could rub out the stains in my dream."

Then Mrs. Jeffries took down her son's little Bible, and opened it, and showed him from it the only way in which the stains left by sins, whether of word or deed, can be blotted out for ever, and the soul made quite pure and clean before a holy God. She showed him how forgiveness must be asked for the sake of God's only Son, who has already borne the punishment for those who truly believe in him, and who from believing try to obey.

"I'll never say wicked things more!" exclaimed John.

"My son," said Mrs. Jeffries, "I fear that habit will prove too strong for you; you will forget your good resolution when sudden temptation comes. It is well, indeed, for you to determine, as did King David,—*I will take heed to my ways, that I offend not with my tongue*; but you will find the task too hard for you, unless you are given help from above, even the help of God's Holy Spirit."


"You always teach me to ask for the Spirit in my prayers," said John, "but I am afraid that I have never attended much to what I was saying."

"Alas!" observed Mrs. Jeffries, "how many so-called prayers are but idle words, a taking of God's name in vain, so that we need to ask forgiveness even for them! May you and I, my dear boy, be enabled to keep a watch over our lips, remembering that every idle, angry, untruthful word, although we see it not, really leaves a dark stain behind it."

Sabbath Readings.

THE PHARISEE AND PUBLICAN.

BY THE REV. J. M. MACLEOD, GLENCOR, ONTARIO.



HE most callous worshipper, or the most wicked man, or the greatest and most accomplished hypocrite, may, in many instances, take the lead in performing the external duties of Christianity; and may even do so in a manner which is well fitted to charm and delight the spectator. But what vanity, what deceit, what secret impiety, may still lurk beneath this cunningly devised cloak of a mere verbal profession, and under this unhallowed display of formality? What spiritual deadness, what hardness of heart, what inward contempt of all godliness may pervade these glossy and artificial acts of constrained devotion? Self-conceit and vain glory, and native pride, heart-pride, are fringy and wretched appendages which have accompanied human nature in all its restless wanderings since

the fall. They have travelled as far as the fall has reached, and will keep pace with it in its course to the end. And so there are in the world, some men—we could wish that they were very few in number, which they are not—who are ever ready, because they are always prone, to trumpet forth their own praises and to proclaim their own goodness, when, as the case ought to be, the voice of others is hushed into a silent compassion for their visible failings. What is easier than to talk about religion? What is easier than to imagine that we are righteous, and that we are the best of men, but what is more difficult than to prove by a consistent course of action and a holy life, that we are really so? What is more easy than to make ourselves believe that perfection is reflected in every thing which we do, but how utterly impossible is it for us who look to no higher power than our own weak and sinful endeavours, to act up to this high-sounding profession? Such, indeed, are the tremendous perplexities that are attendant upon those false protestations

of innocence which we so frequently utter, and those lofty pretensions which we so often make, and those claims which we so proudly lay to a goodness which we do not possess, that we are actually ensnared by our own devices. And though we do very seriously and soberly assert our own righteousness to be without a flaw, and pride ourselves on the supposed sanctity of our life, we are constrained to admit, and we have good reason to lament the truth of it, that "we are all as an unclean thing." Of this very character, and we cannot conceal the fact that it is not a good one, was that man about whom we wish to say a few words. He is introduced to us in the sacred narrative as one who boasted of his own righteousness—a thing which many others have done since his time. The readers of St. Luke's Gospel are familiar with him as the Pharisee, so that he is by no means a stranger to some at least, but is really an old acquaintance whose countenance we recognize so soon as we see him. It is under this well-known name—the Pharisee—that we purpose to speak of him at present. But we do not intend to say anything harsh of him, or to treat his memory with undeserved severity. There are, however, certain traits in his religious character, and certain facts in his personal history, to which we invite attention. Let it then be observed that this Pharisee was a praying man. But what does that signify? Nothing indeed, for many pray who are not, in the truest and most important sense, good men—men in whose hearts the Holy Spirit dwells. And many give thanks to God as the Pharisee did, not because it is right, but because it is fashionable. For the same reason, many go to Church, as the Pharisee went to the temple, and in the same spirit. In giving thanks to God the Pharisee did nothing wrong. He was, in fact, right in acknowledging the goodness which God had shown to him. It was indeed his duty to make such an acknowledgment, and to make it heartily. But he did not make this avowal from a true sense of the kindness which he had received at the hands of God. On the contrary, his thanksgiving proceeded from a heart that was full of vain thoughts about itself and its counterfeit goodness. So that in looking back on his former life, he felt no small satisfaction in being able—as he believed he was able—to affirm that he had not committed such enormous sins as these of which, in his opinion, too many around him had been guilty. But the evil with him was this,

that, while he was thankful—or, at all events, appeared to be thankful—for such purity of life, and such piety of soul, as he now pleaded, he did not really give God the glory. Nor was he solitary in this respect. Tens of thousands are every day guilty of the very same thing. This poor, blind, self-lauded Pharisee, is reproduced in the devotions and religious services of legions of worshippers, who, like him, "hold the truth in unrighteousness." He did not acknowledge that it was God—the watchful Keeper of Israel—who had graciously kept him from falling into sins of the most fearful magnitude, and of the most revolting nature. The inference therefore is—and it forces itself on our notice—that he attributed all his success in avoiding such glaring enormities as those alluded to in his forced, cold, and formal prayer, to his own unaided efforts—to his own wisdom, prudence, care, and foresight; and herein he forgot that "it is not in man" himself "who walketh to direct his steps." Neither did he wish to remember that "the steps of a good man are ordered by the Lord," and that the Lord "delighteth in his way." He felt as if he could do every thing without God, and as if he had brought God under deep obligation by fasting and almsgiving. It is then, in this particular point that we see the conduct of this Pharisee appear in the most unprepossessing aspect, and his religious character, which he had taken such pains to gloss, most signally fail, and sink down into mere formalism. And we cannot help feeling, in reviewing his prayer as a mere fragment of Pharisaical devotion, that he displayed an amount of pride and arrogance which is quite incompatible with true devotion, and utterly at variance with that humility, brokenness of heart, and contrition of spirit, in which God takes peculiar delight. Reader, beware of pride! Guard against this insidious tendency to self-exaltation and self-sufficiency. Resist the temptation to set aside the help of God, and to make the blood of Jesus of none effect. Do not put confidence in your own flesh, and do not deceive yourself by supposing that your own works can save you. When you go to the sanctuary, commit your keeping to God. "Cast" your "burden upon the Lord, and he shall sustain" you, and "if your righteousness exceed that of the Scribes and Pharisees," then remember for your comfort that "he shall never suffer the righteous to be moved."

The Pharisee did well to go to the temple

to pray, for the sanctuary is God's house—His "habitation, and the place where," in an especial manner, His "honour dwelleth." "The Lord loveth the gates of Zion more than all the dwellings of Jacob." We say that the Pharisee did well to go to pray "in the place where prayer" was "wont to be made," for Christ has taught us "that men ought always to pray, and not to faint,"—though it is a duty which too many still neglect—wilfully and culpably neglect. Nor is it a less palpable truth that very many who perform it at all, do so in the most imperfect and perfunctory manner, and pray more about themselves than for themselves—Glorying in their own imperfect morality, but never grieving for their guilt and sin. This was precisely the case with the Pharisee. We do not say that he did not feel himself called upon to attend to the duty of public prayer, but it is clear enough that he did not possess the proper spirit to engage aright in such a work—a work which ought to call forth all the life and all the energy of an awakened soul. He was, we fear, destitute of the true spirit of prayer and supplication. That spirit is not born with man. It is from above. It comes from God. It is when He breathes upon us that we can speak. It is when He opens our heart that our mouth is ready to show forth His praise. But the Pharisee did not feel this. He spoke as if he felt himself to be independent of God. He had none of the spirit of earnest pleading—none of the calm temper of a contrite worshipper—none of the lovely disposition of self-abasement—none of the subdued feeling of a self-condemned sinner—none of the spiritual longings of one that hungered and thirsted after righteousness—none of the meekness of a patient who needed the skill and grace of the Great Physician of souls. He did not possess that unfeigned submission to the Divine Will which is always a mark of a true child of God. He could not say with David, "O Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things that are too high for me." Neither could he say with Job, "I abhor myself, and repent in dust and ashes." Such a spirit is essential to the lifting up of the soul to God, and to the pious offering up to Him of an acceptable prayer—uttered forth from a smitten heart—a heart that feels its cruel sting of sin. But it is evident that the Pharisee was a total stranger to this devout and heavenly spirit. In the temper and spirit

of the proud Syrian captain, he looked nearer home than the cross for justification, pardon, and peace; nor did he understand how greatly he stood in need of that healing remedy for which one's own righteousness never can be a substitute. He looked to himself and appealed to his own life, instead of trusting in Jesus and throwing himself on His mercy. And this is what thousands are still doing. They trust in themselves that they are righteous, and see no beauty in Jesus why they should desire Him. The Pharisee felt that he was "rich and increased with goods, and had need of nothing;" and labouring, as he certainly was, under such delusion, he did not know that he was "wretched, and miserable, and poor, and blind, and naked." In all this he appeared as a representative man, the very type of all modern formalists. His vanity supplied his mind with food, and his self-righteousness furnished a garment for his soul; but there was neither spiritual nourishment in the food, nor heavenly beauty in the garment. He was still—as many are at this day—a most melancholy specimen of fallen humanity. If in his prayer he acknowledged God, it was not that God might be honoured by receiving the willing homage of his heart, but in order that the worshipper himself might be able to ground a plea for acceptance on his own merits. He seemed to think that nothing could be added to his own good works, to make him wiser or better, or to fit and prepare him for heaven. They were to him what "Abana and Pharpar" were to the haughty Naaman—better than all other remedies. As the disdainful Syrian saw no reason why he should wash in Jordan, so the self-righteous Pharisee did not see any necessity why he should look to the blood of a crucified Saviour for salvation. Naaman loathed his leprosy, and wished to be cured of it, though he at first refused the appointed remedy. The Pharisee, on the other hand, did not hate his sins, and therefore he did not seek to be saved from them in the way ordained by God. For him "the Fountain opened for sin and uncleanness," had no attraction, because he did not feel that he had any sins to be washed away, or any corruption to be removed. As Naaman looked contemptuously on "all the waters of Israel," so the Pharisee regarded with equal contempt the blood of the everlasting covenant. His prayer does not therefore breath the spirit of a hearty and sincere confession of his short-comings and trans-

gressions. He could not say with the Psalmist, because he did not feel as that holy man felt—"Iniquities prevail against me,"—"I hate vain thoughts,"—"I hate and abhor lying,"—"I hate every false way"—"I acknowledge my transgressions, and my sin is ever before me." No; he could not say this, because his frame of mind was quite of another sort, and his feelings had been cast in a very different mould. He was not yet taught to deplore the sinfulness of his own heart, or to understand that sin is the "abominable thing" which the Lord hateth. He was therefore far, very far from praising God for His infinite goodness and mercy, saying, "Thou deliverest my soul from death, mine eyes from tears, and my feet from falling." Nor did he feel disposed to address his soul, saying in the language of one who lived in the habitual contemplation of the Divine goodness, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." He thanked God that he himself was so good, that is, according to the sense in which he understood goodness—but not that God had made him good. And are there not many like him, whose religion is shallow—ill-defined—hollow—hypocritical? These religious services are all a show without reality—an empty form without any life. Religion, however, is not what such persons take it to be. Religion is more than profession. Prayer is more than mere words. Righteousness does not consist in fasting, or in penance, or in legal worship. Vital piety does not consist in crying with a show of emotion, "Lord, Lord." True religion fills the heart—affects the heart—and rules the heart, and where it does so its graces are seen to adorn the outer life of man. Take care therefore, friend, that you are not a Pharisee,—and you may be one of the strictest kind,—nay, one of the worst sort, though you may not think so, you may openly and professedly renounce self-righteousness as a most dangerous device, and as being antagonistic to the successful cultivation of vital religion and true godliness, and you may not be chargeable with holding the pernicious doctrine of human merit, or with resting your hope of salvation on your own works. You may even declaim against ostentation in religion, and you may thank God that you have not gone into those excesses and irregularities

of conduct from which you have seen others suffer so much misery. Nevertheless you may be a Pharisee. You may still have pride and selfishness in your bosom, and in your heart you may be thinking more of your own prayers and devotions than of the merits of Christ's death. You may be using religion as a mask beneath which lie concealed the most sinister motives, the most cunning schemes, and the most worldly purposes. Thousands have so used religion, and do so use it at this moment; and is it not quite possible that you are using it in the same way? For example, you may have had some sordid and selfish object in view in joining yourself to the Church of Christ. Your sole object may have been to obtain some influence and power among your neighbours. Business does not thrive the worse that in name you are a religious man; and it may thrive all the better that you be on good terms with religious people. Your business connection may be considerably extended in this way, that is, provided that you assume the Christian, call yourself one, and carefully impress on all religious people within the circle of your acquaintance, that you are one—a good Christian—the true friend of all good men. If, however, you use religion in this way, as a means of furthering your worldly prospects, and of improving your temporal condition merely, then you are most decidedly a Pharisee. You seek to gain the confidence of the public through your religious profession, in the same way as did the Pharisee of old. So also are you a Pharisee if you care nothing more for religion than simply in so far as an open profession of it may enable you to obtain an office in the Church. On the one hand you may be a Pharisee through self-righteousness, and on the other, you may be a Pharisee through hypocrisy. Both kinds of Pharisaism are most objectionable—highly sinful, and you must be careful to avoid them. If you wish to be accepted of God you must give up your foolish notions about your own goodness, and penitently look to Jesus whose blood is able to cleanse you "from all unrighteousness;" and until you make up your mind to do this, you never can become practically acquainted with "the way of life," or feel your need of sanctification through the Spirit of God.