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THE PRESBYTERIAN

NOVEMBER.

AWAKE !

Awake and sing ye that dwell in the dust. *Isaiah 26, 19.*

It is high time to awake out of sleep. *Romans 13, 11.*

Awake to righteousness and sin not. *1 Cor. 15, 34.*

Awake thou that sleepest and arise from the dead, and CHRIST SHALL GIVE THEE LIGHT. *Ephesians 5, 14.*

Awake up, my glory: Awake psaltery and harp: I myself will awake early. I will praise Thee O Lord among the people. *Psalms 57, 8.*

As for me, I will behold Thy face in righteousness: I shall be satisfied when I awake, with thy likeness. *Psalms 17, 15.*

WHEN I AWAKE.

When I awake shall I Thine image bear,
O Thou Adored ?
The image lost, in some pure Otherwhere,
Oh, shall it be restored ?

Already stealeth o'er my trembling soul
Some semblance sweet—
The wavering outline of the perfect whole
Thy touch shall yet complete.

When I awake shall I indeed cast by
All earthly taint
And walk with Thee in white, Thy white, on
high,
As seraph walks, and saint ?

Through endless blessed ages shall I know
Thy Will alone—
Its all-pervading, perfect motions grow
More than mine own, mine own ?

The glories that no vision can forestall
With crystal gleam;
The peace, the rapture, and the holy thrall
Of love that reigns supreme;

The death of all that meaneth self and time;
The Gain of Thee,
My Lord, my God! the victory sublime
When only Thou shalt be;

Thou all in all; all in Thy glory lost
And all, all found
Dear beyond price: no aspiration crossed;
Thou, only Thou, our bound!

Shall I behold, receive, possess, attain
All this, and more
To tell whereof all tongues would strive in vain
In vain all language pour ?

O unconceived! Thine own divine surprise
Prepared of old!
Hid even from faith-unsealed, enkindled eyes
Till Thou shalt say, "Behold!"

Life—Very Life! God-gift wherein are blent
All gifts beside!

When I awake—O heaven of Heaven's content!—

I shall be satisfied. —Christian Union.

THE FLIGHT OF SUMMER.

We talk of the beauty and freshness of the Spring, the wealth of life and beauty of the Summer; we love to dwell upon so much that invites on every hand, and we rebel when frost nips the buds and blossoms from under our eyes, and we mourn departed days; but do we not in all this forget the country to which we are going? We regretfully give up the fine house in which our childhood was reared: do we not forget there is a better mansion above? There is a strange incongruity, not to say inconsistency, in the regretfulness with which we are apt to look back upon the vanished past, only equalled by the indifference with which we regard the present and the persistency with which we ignore the future, — that great eternity which lies beyond and which we cannot escape. It is the poet who doubtfully exclaims:

“ Could we but know

The land that ends our dark uncertain travel,
Where lie those happier hills and meadows low,—

Ah, if beyond the spirit's immost cavil
Aught of that country could we surely know,
Who would not go?”

Is not this too much the feeling of the present day? We walk too little by faith, quite too much by sight. We read of a country where the Lamb is the light; of many mansions; of a place prepared; of a land where the inhabitants shall no more say they are sick; of perennial flowers; of overflowing fountains; of fadeless joys; of friendship never broken; of a love which waxes not cold; of foundations which cannot be moved: there is not a form of expression wanting to indicate the fullest joy, the most perfect peace, the perfection of blessedness, happiness without alloy, permanency and eternity without end, — all these are declared as the inheritance of those who by patient continuance in well-doing shall reap the reward of the just.

Then why should we regret a summer past, a birthday reached, or an anniversary which records the departure of some loved one? Let the Christian's regrets — except for his sins — be fewer, his hopes, his aspirations, his eager longings, more abundant. Let us not look behind, but before; not at the past, but the present; let us not me-

ditate on the years which are flown but on the present, of which alone we are sure, remembering that we own nothing here. Even of the poor tenements of our bodies we only have a life lease; and then with the flight of a few more summers and the ripening of a few more harvests we shall join the great harvest of the spiritual world. There is nothing behind us but a memory; our life work is ahead, for, —

“ We are on our journey home,
Where Christ the Lord is gone;
We shall meet around His throne
When he makes His people one,
in the New Jerusalem.”

— *Christian at work.*

THE FAMILY TIE.

When I was in Chamouni, Switzerland, I saw in the window of one of the shops a picture that impressed my mind very much. It was a picture of an accident that occurred on the side of one of the Swiss mountains. A company of travellers, with guides, went up some very steep places, places which but few travellers attempted to go up. They were, as all travellers are there, fastened together with cords at the waist, so that if one slipped the rope would hold him — the rope fastened to the others. Passing along the most dangerous point, one of the guides slipped, and they all started down the precipice; but after a while, one more muscular than the rest struck his heels into the ice and stopped; but the rope broke, and down, hundreds and thousands of feet, the rest went. And so I see whole families bound together by ties of affection, and in many cases walking on slippery places of worldliness and sin. The father knows it and the mother knows it, and they are bound all together. After a while they begin to slide down, steeper and steeper, and the father becomes alarmed and he stops, planting his feet on the “Rock of Ages.” He stops, but the rope breaks, and those who were tied fast to him by moral and spiritual influences once, go over the precipice. Oh! there is such a thing as coming to Christ soon enough to save ourselves, but not soon enough to save others. How many

parents wake up in the latter part of life to find out the mistake! The parent says, "I have been too lenient," or "I have been too severe in the discipline of my children. If I had the little ones around me again, how different I would do!" You will never have them round you again. The work is done, the bent to the character is given, the eternity is decided. I say this to young parents—those who are twenty-five or thirty or thirty-five years of age. Have the family altar tonight. How do you suppose that father felt as he leaned over the couch of his dying child, and the expiring son said to him: "Father, you have been very good to me. You have given me a fine education, and you have placed me in a fine social position; you have done everything for me in a worldly sense; but, father, you never told me how to die. Now I am dying, and I am lost."—*Tulmage.*

THE FIRST GENERAL CONFERENCE OF
THE DOMINION EVANGELICAL
ALLIANCE.

The event to which the attention of the Christian people of Canada has been for some months directed is now a thing of the past, long to be remembered with thankfulness. Taken as a whole, it stands out a conspicuous epoch in the religious history of the Dominion—a stand-point of review in respect of past years, and a starting-point from which, as we trust, in years to come there shall be dated from time to time such evidences of spiritual life and Christian co-operation as shall gladden men's hearts and bring blessings to the community.

A detailed report of the proceedings of the Conference is quite beyond our reach. We shall sufficiently discharge our duty in this regard by recommending our readers to procure for themselves the reports contained in "The Evangelical Alliance Extra" of the MONTREAL WITNESS, which is offered to the public in convenient pamphlet form for the small sum of twenty-five cents, and which, besides containing the full text of nearly all the addresses, is also embellished with

portraits of the leading speakers. With this report before us we shall endeavour to recall and note some of the impressions made upon our mind by the things seen and heard, and which a perusal of the printed pages cannot adequately convey.

We think of some of the attendant disadvantages: that it was a Colonial undertaking: that it was the first meeting of the kind held in any of the Colonies: that it followed so soon after the great, overshadowing meeting held in New York a year ago, and, that therefore it was largely an experiment. Yet, it was a success. We take the papers that were read, one with another, and we regard them in respect of scholarship and thought, fully equal to the average of similar discussions at meetings of the Parent Society. If a larger share of attention than to some might appear necessary, was given to that class of subjects respecting which religion and modern science are supposed to be at variance, recent assumptions of speculative unbelief made this inevitable, and we may rather rejoice that among us are found so many valiant defenders of the good old religion "pure and undefiled." On the other hand, it must be accounted simply an accident that none of the speakers selected as a subject worthy the highest ability, and of universal interest, that of CHRISTIAN MISSIONS.

Those who wish to know the history and aims of the Evangelical Alliance will find both clearly stated in the paper read by Rev. Dr. Burns, and in that which followed by Major General Burrows. The idea of establishing a branch Alliance for the Dominion originated in New York, last October. The arrangements were left in the hands of the members in Montreal, and we have now to do with the results of their arduous and disinterested labours, a very large share of which necessarily devolved upon the recording secretary, the Rev. Gavin Lang, and the acting chairman, Principal Dawson.

We think of these results under three aspects. First, as series of MASS MEET-

INGS. This was a striking and imposing feature. The crowds who filled large churches to overflowing long before the hours appointed, and the way in which they hung upon the lips of the various speakers indicated unmistakably that the body of the people were in sympathy with the occasion. We refer particularly to the evening gatherings and specially to "the meeting of welcome" held in the American Presbyterian Church, and the farewell meeting in St James street Methodist Church. It is needless to say that Dr. Jenkins' address of welcome was in perfect accord with the object of the gathering, and that the informal remarks which it elicited in reply from delegates in attendance made an impression on the minds and hearts of many that will not soon be effaced. As for the final meeting for leave-taking, it was just grand. There were certainly not fewer than 3,000 persons present who remained, as though spell-bound, till the close of the meeting—within a few minutes of eleven o'clock at night—an exceptional exhibition of propriety and patience on the part of a Montreal audience, we may remark in passing, explained, perhaps idiomatically, by the playful expression of one of the speakers,—“It is not every night that we kill a pig.”

Then there was, of course, a great deal of that for which the Conference was ostensibly convened, namely, THE READING OF LEARNED PAPERS on a variety of subjects, but it would be wrong to take it for granted that the audiences before whom they were read were so large as the excellence of the literary entertainments would have justified. It was not until the last days of the Conference that their attractive power was manifested, although then it was apparent and gratifying. It is not necessary that we do more than allude, and that briefly, to the names of those delegates from distant parts who came to the front as it were, and gave tone and character to the General Conference. Conspicuous among these was Dr. John Hall, one of the ablest divines of the day, the pastor of the largest and most influential Pres-

byterian congregation in New York. He is an Irishman by birth and education, of commanding presence, possessed of fluency and eloquence beyond most men, and yet, whose chief excellency is his unaffected simplicity and great earnestness. Dr. Hall's addresses were delivered extemporaneously. Dr. Phillip Schaff of the German Reformed Church, also of New York, is a German by birth, eminent as a theologian and linguist. In acknowledgment of accomplished scholarship he holds the position of chairman of the American branch of the Bible revision committee. He is a voluminous writer, and although well stricken in years, is still a vigorous thinker. From such a man, who has examined every Creed and system of theology, it is good to hear the declaration that, “after all, we must be followers of Luther, Calvin, Knox, Wesley, only as far as they themselves followed Christ;” and, “that we are saved not by what separates us as Christian denominations, but by what we hold in common, even the blessed Lord and Saviour who is above us all and in us all.” Still another hailing from New York is Dr. Vincent who has earned an extensive reputation as an advocate for Sunday Schools and as editor of the *Sunday School Times*; an earnest worker and an excellent speaker. Then there is blind Thane Miller, president of the Young Men's Christian Association of Cincinnati, a most interesting man, with endless store of humorous anecdote and of sweet persuasive tongue, a philanthropist indeed who has devoted himself to religious work irrespective of Sect or Creed, and who in addition to his other natural and acquired talents has the gift of song, which is effectively employed by him in winning souls to Christ on every fitting occasion. Nor should we omit mention of Dr. Dabney, of the Southern Presbyterian Church, president of the Union Theological Seminary at Hampton, Virginia. And if among the American delegates who favoured us with their presence and their eloquence we place the name of Dr. McCosh last in the category it is not because he was esteemed less highly

None was more welcome and attentively listened to than the distinguished president of Princeton University whose venerable form, keen intellectual cast of countenance, and manly utterances made him a prominent member of the Conference. The Rev. J. M. Gibson of Chicago we have not yet accustomed ourselves to think of as an American divine but rather as one of our own gifted sons concerning whom we seem to hold a certain right of reprisal, and whose address was meanwhile received with marked satisfaction.

Of those who came to us from across the sea whose contributions in thought and word were eminently conducive to the success of the Conference, there was the Rev. Dr. Donald Fraser, of Marylebone Church, London, Moderator of the English Presbyterian Synod, one of the leading pulpit orators of the Metropolis—a native of Inverness whose name is a household word in many a home in Montreal, where, as a clerk first, and afterwards as a principal, he was known in his early days as one of the business men of the city. Having subsequently studied for the ministry, he became the pastor of the Coté street Congregation here, thence he was called to Inverness, Scotland in connection with the Free Church and afterwards to London. The paper read by him before this Alliance on “the relation of Art to church worship” was probably one of his finest productions. His subject, difficult to treat of without trenching on debateable ground, was handled in a masterly manner, with a delicacy of touch and finish worthy of his theme. Prominent too, among the delegates, though in a different way, was Dr. Fraser's successor at Inverness, the Rev. Dr. Black, an Irishman by birth, whose testimony to the genuineness and the widespread influence of the Scottish Revival was opportune as it was also received with great interest, and, we trust, not without profit to those who listened. Among those who engaged in evangelistic work during the meeting of the Conference the name of Mr. Henry Varley, of London, occupies the foremost place. He is well known in his own country as a Baptist

Lay preacher where he ministers to a congregation of some eighteen hundred people. In early life, it is said, he followed the occupation of a butcher, “labouring,” as he is reported to have said of himself, “for the meat that perisheth, but now, for that which endureth.” Whatever his antecedents, he is a remarkable man, second to none in his power of illustrating and commending the Gospel of truth, and his labours in Montreal have been abundant: morning, noon, and night, on the Sabbath and on weekdays, in the pulpit and on the platform, he ceased not to proclaim the unsearchable riches of Christ. Another whose name should have honourable mention in connection with these meetings was Rev. Dr. Bliss, for many years connected with the Syrian Missions of the American Presbyterian Board and superintendent of the Syrian Branch of the Evangelical Alliance—a man of culture and fine address, and full of the true missionary spirit. The transatlantic laity were well represented by the Right Hon. the Earl of Cavan, an Irish Peer, and a member of the Free Church, who at home, and also in this country since he came among us, has given himself much to Evangelistic work. Also by Major General Burrows, of Her Majesty's Royal Artillery, an Episcopalian, who, having acquired distinction in the army, has now enrolled himself under the banner of the Cross.

The Province of Ontario was ably represented by Professor Daniel Wilson, LL.D., of Toronto University, the author of “Prehistoric Man” and other valuable scientific works. He is a brother of the late distinguished Professor George Wilson of Edinburgh. The City of Montreal contributed largely, McGill College itself being represented on the platform by its Principal, Dr. Dawson, and two of its Professors, Dr. J. C. Murray and Rev. John Campbell, M.A., all three known in the world of letters. Nova Scotia and New Brunswick together furnished no less than six papers, all of which were well received. If we particularize the name of Rev. Dr. Cramp, of Nova Scotia, it is because one could not help being drawn

towards one in years so venerable, yet in speech and thought so fresh and vigorous. He is an old Montrealer, having been President of the Baptist College on Guy Street, and is now about 80 years of age. And if we mention that of the Rev. George M. Grant, of Halifax, we do so for two reasons, first, because it so happened that he was the only delegate that read a paper before the Alliance who was connected with the Church of Scotland, secondly, because we have the impression that the paper which he did read will be generally acknowledged as not behind any others in point of ability as a whole, while, in some respects, at least, it surpassed them all. "The Church of Canada; can such a thing be?" was the problem which he undertook to solve, and, though his grand conception of a National Church for Canada, based on the principles of the Evangelical Alliance itself, may seem to many to be chimerical, good service has unquestionably been done to the cause of Christianity by this eloquent appeal to the better instincts of our nature. Mr. Grant, although a young man, has already made his mark, and is widely known on both sides of the Atlantic as the author of "Ocean to Ocean."

It now only remains to speak of what may be called the more strictly religious aspect of the Conference—the meetings in connection with it for public worship and devotional services. There was the prayer meeting open every morning in Zion Church from nine o'clock till ten. There was the noon-day prayer meeting, every day, in the Association Hall, and there were the Mass Meetings in the evening, to which we have already referred. But we are thinking now more particularly of the Sabbath day services. How, in the morning, about thirty pulpits were occupied by "strange ministers;" how multitudes flocked to hear them; and how completely the Protestant population of the city for the time being forgot its denominationalism. There were Methodist ministers preaching in Presbyterian pulpits, and Presbyterian ministers preaching in Methodist, and Congregational, and Baptist pulpits, and all the people seemed

to be "of one accord and one mind." For the first time within the Dominion was the spectacle presented of representative men from the various Evangelical Churches of Canada meeting at one Communion table and by the most solemn Act of Religion witnessing before men and angels that deeper than their surface differences there does exist substantial unity in the great Heart of Protestantism. This service took place in St. Paul's Church. Better than any words of our own is the following account of the united Communion Service in the *Montreal Daily Witness*:—

A large number of delegates and visitors to the Conference assembled in this beautiful and spacious edifice at 4 o'clock on Sunday afternoon, for the purpose of joining in this deeply solemn and interesting service. The pulpit was occupied by the Rev. William Taylor, D.D., first Vice-President of the Dominion Alliance, and the Rev. Dr. Black, of Inverness, Scotland, one of the British delegates. Dr. Taylor gave out the well known hymn, commencing,

"Rock of ages, cleft for me,"

after which Dr. Black read the Scriptures from both Testaments, and offered an appropriate prayer. Dr. Taylor then gave an address of welcome to the assembled communicants, numbering between four and five hundred. At the Communion table Dr. Jenkins, minister of the church, presided; and around him we noticed the Very Rev. Dean Bond, the Rev. Egerton Ryerson, D.D., President of the General Conference of the Methodist Church of Canada, the Rev. President McCosh, of Princeton, the Rev. Donald Fraser, D.D., of London, the Rev. Dr. Mellor, minister of the Congregational Church of Halifax, Mr. Henry Varley, England, the Hon. Judge Wilmot, President of the Dominion Alliance, and a large number of other clergymen and office-bearers.

After the opening services had been conducted in the pulpit, the Rev. Dr. Jenkins gave out the hymn commencing,

"There is a fountain filled with blood,"

and then read the words of Institution in the First Epistle to the Corinthians. The Very Rev. Dean Bond then led the congregation in the Apostles' Creed, all the people standing, and offered the consecrating prayer. After which the Rev. Dr. Ryerson gave a suitable and impressive address previous to distributing the bread, which was handed round to the communicants by the ministers, elders and other office-bearers appointed for that purpose. The Rev. Dr. Mellor dispensed the cup, and also gave a very powerful address. Another hymn was sung,

"Jesus, lover of my soul,"

and President McCosh followed with the closing address, marked by great earnestness. The services were brought to a close by the singing of a portion of the hymn,

“Blest be the tie that binds,”

and a short and impressive prayer with a benediction by the Rev. Dr. Fraser.

Thus we see that the following denominations were represented in this interesting service:—The Anglican Church, the Church of Scotland, the Canada Presbyterian Church, the Free Church of Scotland, the Wesleyan Methodist Church, the English Presbyterian Church, the Presbyterian Church of the United States, the Congregational Church and the Baptist Church. It may be safely stated, whatever else may come out of this general conference of the Alliance, that such a scene as was presented in St. Paul's Church on that occasion, has been so far unexampled in the history of the Christian denominations of this country.

Gatherings there were, too, on the afternoon of this Lord's day, of the Sabbath Schools, when children of the different churches met in large numbers blending their voices in familiar hymns and listening to the kind words addressed to them. In these meetings Ex-Governor Wilmot of New Brunswick took a prominent part, and, in this, as in the discharge of every other duty devolving upon him as the first President of the Dominion Evangelical Alliance, acquitted himself in a manner that won the approbation of all—young and old.

And now, before taking leave of the subject, in the name of thousands of privileged spectators and listeners, and of many thousands more who shall read the record of these proceedings, we congratulate those who had to do with the details of management previous to and throughout the meetings, that they were enabled to carry out so fully, and so much to public satisfaction, that which they purposed in their hearts to do.

By way of Appendix, other outcomes of the Evangelical Alliance might be worth alluding to. We shall only mention three. First, in the order of occurrence, a meeting held in the library of the Presbyterian College at the instance of Dr. McCosh of Princeton, who took the opportunity to explain to a large and influential assemblage his views regarding

the proposed formation of a PAN-PRESBYTERIAN COUNCIL. Dr. McCosh stated that the movement had been favourably entertained by nearly all the leading Presbyterian Churches of Great Britain and Ireland, as well as of the Continent. Preliminary meetings of delegates had already been arranged for in different countries, and that it was contemplated to hold a general meeting in London, say in 1876, to adopt a constitution, and otherwise inaugurate the Council, the object of which, it was explained, would be to promote a federation of all the churches bearing the name of Presbyterian for the purpose of better securing their co-operation in Christian work.

The second, incident, shall we call it? growing out of the Alliance was a delightful one—an evening “Reception” in the Convocation Hall of McGill College, given by Principal and Mrs. Dawson to the delegates and other friends.

The hall was filled with guests. Complimentary speeches passed between leading members of the Conference and the worthy host. The public rooms of the College were thrown open. The Library became for the occasion a banquet room, and the Museum, a fascinating promenade. The arrangements were perfect and the entertainment altogether a brilliant affair.

The third, was a meeting of a kind quite different from either of those mentioned. It was called by printed circulars addressed to the clergymen of the city over the joint signatures of Messrs. R. Pearsall Smith and Henry Varley. These two well-known lay-evangelists had been privileged to witness and to take part in the revival of religion in the old country, and, being desirous of a quiet conference with the ministers of Montreal, and of addressing them in relation thereto, invited them to meet one afternoon in the drawing room of the Ottawa Hotel. Of Mr. Varley we have already spoken. *Dear Brother Smith*—for these evangelists ever know each other thus—is a man in the prime of life, of prepossessing appearance and good address. He is reported to be wealthy, and is the chief partner in an

extensive manufacturing firm in the neighbouring States. For years past he has given himself to this work. Including a sprinkling of laymen, between forty and fifty responded to the invitation, and listened with very great interest, for the space of an hour, to Mr. Smith's statement, who then closed the meeting with earnest prayer that some part of the great wave of spiritual blessing that had revived other lands might reach these shores.

Our Own Church.

Forasmuch as at the time of going to press the customary supplies have been withheld from us, and, that under this heading we find ourselves, for the first time, with a blank sheet of paper before us and with absolutely nothing to say except that a congregation here and there has assented to "the revised basis," or that another has declined to express any opinion about the union of Presbyterian Churches, or that a third has voted "nay," which things are becoming platitudes; suppose that for once we venture a thought or two in another direction. Say that that we ask attention for a few moments to a subject that is supposed to have a general interest—our week-day evening devotional meetings. Fellowship meetings they should be. We call them "prayer meetings." Are they as helpful in strengthening aspirations after the attainment of the higher Christian Life as they ought to be? If not: why so? The very name may have a tendency to repel such of the younger members of a congregation, or in fact the older ones as well, who are strangers to the power of vital religion, or who are halting between two opinions. What do they know or care about "the sweet hour of prayer"? Not much. If it comes to be simply a matter of choice with our young people, and it should be, whether they attend prayer meeting or stay at home, we can easily imagine that the society of fathers and mothers, brothers and sisters around the home hearth, enlivened by frank and confiding converse may be accounted more profitable and

pleasant than a "dull" prayer meeting. And where a prayer meeting is found to be dull would it not be wise at times to vary what may have become a stereotyped mode of conducting it. Might it not be a good thing, for example, occasionally, to endeavour to draw out the conversational powers of such as cannot make set addresses, and who feel themselves constitutionally unfitted for leading in prayer? Very precious promises were made long ago to those who in the fear of the Lord "spake often one to another" about the things pertaining to the Kingdom (see Malachi iii. 17.) It is not necessary that such conversation should embody the individual's "religious experience," or that he should be able to talk about his sinless perfection, or about himself at all. Alas! in it comes to that most people must needs say with St. Paul "Wretched man that I am, who shall deliver me from the body of this death? For the good that I would, I do not: but the evil which I would not, that I do." There are enough of other topics to choose from. Can it be possible that those who freely converse about business matters, and domestic matters, about church polity and politics, should find it impossible to open their mouths in respect of that which concerns every one of them immeasurably more? Why, even an open acknowledgment to that effect might give a profitable turn to conversation. Missions might be talked about. Sabbath Schools. Everything and any thing connected with the Church or Congregation. Scripture history, Chronology, Geography, might be illustrated in a different manner than can be done in the pulpit. The blackboard might be brought into requisition. All this may seem visionary and indefinite but it may suggest something more practicable. The subject is one of vital importance.

CANADA PRESBYTERIAN.—At the opening of Presbyterian College, Montreal, Principal McVicar said the Institution was prospering:

Twenty-two new students will be added this session to the former members; certain improvements were effected in the

College; and a considerable amount added to the building fund. There was a valuable addition made to the library. There was a want of room for students, and while 32 lived in the college, nearly as many more were lodged in the city. They looked to their friends in the Montreal Synod to give what was needed under such circumstances.

It is reported that all the Congregations and Church Courts in the Presbytery of Kildonan, Manitoba, have agreed to the Remit on Union unanimously.

THE LOWER PROVINCES.—*Barney's River*, long vacant, has at last secured an acceptable minister in the person of the Rev. Mr. McKichan. West Branch and East River are still vacant. Gairloch, too, is now vacant by the translation of Mr. Brodie to Glengary. The *Record* says:

'Twas not "mair stipend" called him hence,
This much we vouch in his defence.

The Rev. Simon Halley has resigned the Assistantship of St. Paul's Church, Fredrieton. Bathurst has been fortunate in securing the services of Rev. Mr. Galbraith. Revs. Messrs. Wilson, of Chatham and R. J. Cameron of St. John have returned from Scotland. Newfoundland is also vacant by the resignation of Rev. Daniel McDougall. Altogether there seem to be some twelve or thirteen vacant charges just now in our branch of the church in these provinces.

The Schemes.

THE PRESBYTERIAN.—A copy addressed to Rev. Dr. Jardine, Calcutta, frequently comes back to us through the "Dead letter office"—*returned for postage*. This is for the information of the sender. The proper postage to India is (per book post) 10 cents.

The season of the year makes monetary demands upon us which cannot be deferred. Let us not be judged over "worldly," therefore, if we request payment of accounts due for the current year with as little delay as possible.

THE SUSTENTATION FUND.—The half-yearly congregational contributions should be forwarded to the Treasurer this month in order that the necessary arrangements be made for the prompt payment of the claims falling due on the 31st December. Attention to this will obviate a great deal of unnecessary trouble and confusion.

BURSARY FUND.—We are requested by the Treasurer, Rev. Professor Williamson, Kingston, to state the necessity of liberal contributions to the Scholarship and Bursary Fund. With an increase of Students there are of necessity larger demands on the fund. Unless the Committee be heartily supported they are likely to be put to great straits to meet the requirements of this Session.

MANITOBA MISSION.

It may interest the readers of the Presbyterian to know the result of the mission of Dr. Bain, one of the delegates appointed by the Synod to visit Manitoba. When the Synod met at Ottawa, it seemed to be regarded as a foregone conclusion that there should be a separate congregation organized in Winnipeg, in connection with our Church. The necessity for taking this step has been obviated, and Presbyterianism still preserves an unbroken front in the new Province, thanks in large measure to the wise counsel and patient effort of the Synod's delegate.

The following is a copy (with a few verbal changes) of the agreement entered into between the representatives of the two Churches.

Winnipeg, 7th August, 1874.

At an informal meeting held on the 23rd ult. of certain parties, viz., Revs. John Black and Edward Vincent, ministers; Duncan McVicar and R. D. Patterson, Elders; and A. G. B. Bannatyne, Esq., representing the congregation of Knox Church in Winnipeg, of the one part, and Rev. Dr. Bain, minister, the Honorable Alexander Morris, Elder, Gilbert McMicken and James McLenaghan, Esquires, representing the members and

adherents of the Presbyterian Church of Canada in connection with the Church of Scotland, of the other part: it was cordially agreed that in the event of the Rev. Mr. Robertson declining the call given him by Knox Church, the parties first named would recommend to the congregation that the Rev. Drs. Topp and Bain and the Rev. Messrs. Macdonnell and Robertson should be a committee to procure and appoint a minister to officiate in Knox Church here for one year, and this was declared acceptable to all present and the only means of healing the breach heretofore existing in the Presbyterian body here.

And whereas the parties in connection with the Church of Scotland, having since considered the position of matters and being willing to accept the concession to their wishes [implied in the assent to the above proposal on the part of the representatives of Knox Church] as a token of Christian affection and good faith, feel that they are now at liberty to acquiesce in the call to Mr. Robertson, they agree to concur in such call with the express understanding that this action shall in no wise compromise their standing as members and adherents of the Presbyterian Church of Canada in connection with the Church of Scotland: and further, in order to secure them more perfectly in this particular, it is agreed that the Presbytery of Manitoba be urged to press upon the General Assembly of the C. P. Church at its next meeting, the passage of the overture prepared for its late meeting intended to protect and secure the status of said members and adherents as aforesaid, this being understood as necessary only while the union of the said Churches is pending; and it being also understood that if said overture be not adopted and approved of by both Churches, this agreement shall not be held to affect the position of members of the Presbyterian Church in connection with the Church of Scotland or their liberty of action, should the Synod in the event of union not taking place or of its being long postponed, decide to take separate action in Manitoba.

This document speaks for itself. The situation is briefly this, the Canada Presbyterians in Winnipeg having yielded all that was asked by our people and agreed to go back to the arrangement of last year, our friends thought they might gracefully concur in the call to Mr. Robertson and so secure for Winnipeg a good man, instead of having a temporary appointment made, which might not have been satisfactory.

Professor Hart has returned to his duties in Manitoba College after a few weeks spent in Perth, as Dr. Bain's substitute during his absence. Mr. Clarke has been supplying Winnipeg, and places adjoining, for some weeks. After Mr. Robertson's settlement, Mr. Clarke's services will probably be transferred to some other station.

D. J. MACDONNELL,
Convener.

Toronto, 14th October, 1874.

QUEEN'S UNIVERSITY.

The thirty-third Session of the University was opened in Convocation Hall, Kingston, on 7th October.

On the platform were: The Very Rev. Dr. Snodgrass, Principal; Professor Williamson, LL.D., Professor Mowat, M.A., Registrar; Professor Dupuis, M.A., Professor Watson, M.A., Professor Fowler, M.D., and Dr. Saunders, of the Royal College of Physicians and Surgeons; Rev. Mr. Smith, of St. Andrew's Church; and Mr. George M. Macdonnell, B.A.

The proceedings were opened with prayer by the Principal, in the course of which special supplication was made for the Rev. Professor Mackerras, now in Europe for the benefit of his health.

After prayer, Dr. Snodgrass addressed those present. He might say that he entertained a strong hope that the work which was about to commence in connection with the College would at the end of the session produce most satisfactory results. There were many indications of a growing confidence in the institution and of a greater interest manifested on the part of those who had once studied within its

walls. During the ten years he had occupied his present position he had never seen so many new students present on the opening day. The lecturer who would address them was the Rev. Professor Williamson on whom he called.

The learned Professor of Mathematics, on coming forward, was received with enthusiasm by the students. He delivered an able address, taking for his subject—"The object of University Curriculum."

We have not room for the whole address but on the principle "better half a loaf than no bread," we gladly insert the latter portion of it as we find it reported in the *Daily News*:

The second and main object of the University Curriculum is the practical application of the knowledge which it imparts to more immediate preparation, as far as possible, for the special training required for the professional, and other business of a riper age. It is thus distinguished from the education of the school, which is necessarily almost wholly confined to the important task of laying the groundwork of instruction in the elements. In the University course, however, the doctrinal and the practical, the abstract and the concrete, the science and the art, are to be combined, and elementary instruction is to be regarded rather as the means towards this great end. No doubt the rudiments of learning and science must be fully mastered during the first years of his attendance at College, before the student can advance far into their applications to actual and palpable use, but even from the first these applications are never to be lost sight of. As he advances step by step, his education, while it is of a higher, must be of a more practical kind, and more directly adapted to meet the wants of an active life. It must be such as will enlarge his views, encourage independent thought, cultivate his taste, and confirm his moral principles, and contribute to make him one whose familiarity with the extensive walks of literature and philosophy, and whose noble aspirations will adorn what ever profession or pursuit he may hereafter follow, whether it be divinity, or medicine, or the bar, or commerce, or science theoretical or applied. A mere acquaintance with the construing of dead and living languages, and with the leading laws and facts, of science, however exact and comprehensive, if this be all which is acquired at College, will fall far short of what is requisite to bring about such a result. In each division of the course, the principles are not only to be learnt, but applied to those real and beneficial purposes which they are more peculiarly designed to serve.

A familiarity, for example, with the Languages of Greece and Rome, and the chief among those of the present day, no doubt possesses an intrinsic importance, especially in philological and ethnological questions, and our intercourse

with our fellowmen, but its principal value lies in its being the means of introducing us to the works of some of the master spirits of the world, the key which unlocks the treasures of ancient and modern times, their history, poetry, oratory, and philosophy, for the information and enlargement of the mind, and refinement of the taste. A man may know many languages, but if he know little of their literature, he will have far less influence over the minds of others than he who can from his ready stores enliven his speeches or writing by an apt quotation from an ancient or modern poet, or a striking historical illustration. Any beautiful sentiment, therefore, any weighty saying, or interesting fact in the classical authors with which he meets, the careful student will note, and his memory will not willingly let die.

The study of Mathematics, also, has, from its very nature, advantages apart from its special applications. It accustoms to that steadiness of attention, which is the first and most essential condition of proficiency in every branch of knowledge, to precision of thought, and accuracy in reasoning. Valuable, however, as are its advantages in these respects, it is of still greater consequence from its more direct objects, with which it ought ever to be associated in the mind of the learner, as the basis of the measurement of planes, and solids, of the classification and determination of the forms of crystals, and of the art of perspective, and the drawing of plans, the art of navigation, the surveying of estates and dominions, and the calculations of physical science. In order, therefore that the student may more fully appreciate and reap its benefits, he ought habitually to have an eye to its practical utility, and exercise himself, as far as possible, as he proceeds, in its employment for such purposes as these.

In Natural Philosophy, in like manner, the same method is to be pursued, as it is in textbooks on physics, where the important applications of each section of the subject are dwelt upon, after the statement of the principles on which they are founded. It is not an uncommon thing for one to have a superficial apprehension of its elementary truths, and yet be ignorant of things most essential to be known. Its facts and laws, therefore, having once been fully ascertained are to be applied by the student, as far as time will permit, to such objects as the acquisition of the knowledge of the structure and use of the instruments of physical research, of the telegraph, machinery in its various forms, the general rules to be observed in the works of construction of the civil engineer, and vital to the frequent solution of problems at each stage of his progress, which, while they will form the arena in which to try his powers and attainments, will impress the points most necessary to be remembered more permanently on his mind.

With respect to the remaining departments of the course in Arts, my remarks as to what ought to be the practical nature of the earnest student's aims must be very brief, and are introduced here merely in continuation of the views which I have already endeavoured to

bring before you with reference to the main object of a University Education.

Suffice to say, that, in Natural History, besides gaining an acquaintance with the classification and other elementary principles, he ought to aim at acquiring the ability to determine the family and species of plants and minerals in the museum, and in the field, to ascertain for himself the geological formations most accessible to his investigation, and to distinguish between the members of the fauna of different regions, more particularly those of our own Dominion, and give some account of their peculiarities and habits. In Logic, again, he is to learn, from its fundamental rules, to detect sophistry and error in the reasonings of others, and fallacies in his own, while those of Rhetoric are to be sedulously observed to give method, clearness, and elegance to his style of essays, and, let me add, even to his answers to his examination papers, and his conversation. In Chemistry, he will endeavour to make himself acquainted not only with the elementary substances and their compounds, but with their manifold applications to medicine, and the detection of poisons, to agriculture, and numberless useful arts and manufactures. In Metaphysics, and Mental and Moral science, while he traverses the wild fields of philosophy, and ethics, and systems and schools of philosophy, he will learn, from the study of the faculties of the mind, the means of the improvement of his own, and, from that of the moral sense, motives for following after whatsoever things, are just and pure, and true, and rules for the conduct of his own life.

Such are the objects never to be dissociated from each other which the student in arts has to pursue. It may seem, that I have placed the standard of attainment too high, but these are the aims which he ought to set before himself, although they may be far from being ever completely reached. The combination of the assiduous study of the elements of literature and science with that of their various and interesting applications will greatly promote his pleasure and success in his labours. The dryness of grammatical and technical details, and abstract reasoning, will be relieved of their irksomeness by the consideration of their profitable adaptations, while the application of fundamental principles to practical cases will tend to make his knowledge of them less superficial, to penetrate and imbue his mind more deeply, and fit him for engaging to far greater advantage in future studies, and the work of his profession.

It only remains, in conclusion, to express the pleasure which the Professors feel in meeting with you, Gentlemen, former and intending Students, on this occasion, and in the prospect of our intercourse with you during the ensuing session, and the hope that such intercourse will be as agreeable as in former years. Be assured, that it will be our anxious endeavour, with God's blessing, to render your attendance at the University profitable and pleasant to you all, and by all the means in our power to prepare you for that usefulness and eminence in after life, which will reflect credit on your Alma

Mater, and be our highest reward for our exertions to attain so desirable a result.

On the evening of the same day was held a meeting of the Board of Trustees, which was largely attended. The Hon. John Hamilton, the chairman of the Board, presided; *inter alia*. The Rev. Donald Ross, B. D., of Chatham, Q., was appointed interim Professor of Classical Literature in room of Professor MacKerras, absent on account of ill-health. A committee was appointed to make arrangements for a banquet at the end of the session, to bring together the graduates and alumni of the University throughout the Dominion. In view of the proposed union of churches, a draft Act in respect of Queen's College was read and considered after which the Board adjourned to meet in Toronto on the 3rd November.

SCOTLAND.

THE LATE DR. COOK OF HADDINGTON.

The announcement of the death of Dr. John Cook, senior minister of the parish of Haddington, will be received over the length and breadth of Scotland with heartfelt regret.

The Church of Scotland at large will miss the services of one of the most useful and highly-esteemed of her clergy; and, indeed, among all denominations and parties there will be a ready acknowledgment that we have lost a man of masculine sense and sterling worth.

To judge by Dr. Cook's appearance one would have supposed him more likely than most men to reach a ripe old age. As it is, he has been cut off in his sixty-seventh year by an illness of little more than a fortnight's duration.

The late divine came of a family which had long occupied a distinguished position in the Church of Scotland. His forefathers had been connected with the Church ever since Presbyterianism was established in Scotland; ten grandfathers and great grandfathers carried him back to the days of the Revolution Settlement. His Father was Dr. George Cook, an eminent minister who, commencing his career in the parish of Laurencekirk, from which he sent forth to the world several historical and other works of considerable note, rose to be one of the foremost leaders of the Moderate party in the Church in the controversy which led to the Disruption, and during the latter years of his life occupied the Chair of Moral Philosophy in the University of St. Andrews, which had been filled by his father before him. The eldest of several children, John Cook was born at Laurencekirk in 1807, and spent his earlier years in that rural neighbourhood. Sent in due time to the University of St. An-

draws to prosecute his studies for the ministry, he there graduated as Master of Arts in 1824. Five years later he was licensed to preach the gospel by the Presbytery of Fordoun, and in 1832 he was presented by the Principal and Masters of the United College, St. Andrews, to the parish of Cults, Fifeshire. After ministering there for little more than a year, he was translated to the second charge of Haddington. In 1854 he was appointed Convener of the Assembly's Education Committee, a post which he has held ever since. Four years afterwards, the acquaintance with Church Law shown in a work on "Styles of Writs and Forms of Procedure," published in 1850 no less than his hereditary influence in the Church, obtained for him the appointment of Sub-Clerk of Assembly, from which he was in May 1862 promoted to the Principal Clerkship.

It is chiefly as an ecclesiastic of a somewhat uncommon type that Dr. Cook's loss will be most markedly felt, and by not a few lamented. It was in the legislative and judicial work of his Church that Dr. Cook's mind found employment for itself, and in this department a special eminence was deservedly conceded to him by most if not all his fellow-churchmen. No man had a sounder appreciation of the importance of maintaining constitutional government in churches, and none better understood the constitution of the Church in whose government he had to assist. His book on "Church Styles," of which he had to prepare several editions, and which has taken the rank of a standard work on its subjects, sufficiently attests his extensive and accurate acquaintance alike with the principles and the details of ecclesiastical jurisprudence. With vigour of understanding, well-disciplined and cultured within its own sphere, Dr. Cook united oratorical ability of no mean order. He spoke correctly and easily, with a plainness, perhaps occasionally a studied plainness, of manner which sat well upon him, and was not without its oratorical effect.

If power to persuade be the true test of oratory, Dr. Cook stood high in the art. He never failed to present his case pleasingly, without offence to prejudice or sensitiveness, and knew how to mingle earnestness and humour without spoiling either. His last speech on a general subject was in the General Assembly, against the abolition of patronage, and was spoken to an unsympathetic audience and against a foregone conclusion; yet it was not only listened to throughout with attention, but repeatedly evoked applause.

IN MEMORIAM.

HEREDITARY leader of the Kirk!
How can the void thou leavest be supplied
In that Assembly thou wast wont to guide
With ready tact and wisdom through its work?
A power in high debate! not thine to shirk
The real arguments that met thy way,
But ever didst thou sweep all sophistry
Like cobwebs from thy path and every quirk,
And if, perchance, thy forte was common sense,
It barred thee not from stately eloquence;
Thy words were words of truth, and all men
[knew

Thy aim was for the Church's good alone.
O! single-hearted, simple-minded, true!
The Kirk has lost in thee a corner-stone.

From the Scotsman.

THE CLERKSHIP.—It is generally understood, that Principal Tulloch, deputy-clerk of the General Assembly of the Church of Scotland, will be appointed to the office of principal-clerk held by the lamented Dr. Cook. It is also understood that the Rev. J. Brownlie of Rutherglen, will offer himself as a candidate for the second clerkship.

THE REV. JOHN MACLEOD, OF DUNSE, son of Dr. John McLeod of Morven, and a cousin of the late Dr. Norman, has received the presentation to the Parish of Govan vacant, by the death of Dr. Leishman, from the Senatus of the Glasgow University. This is probably the last opportunity the College will have of exercising the right of Patronage, and the appointment now made is likely to be a very popular one.

MR. DONALDSON of Keppoch has lately given through Rev. Wm. Dunn of Cardross, the sum of £500 towards the erection of a manse at Dalreoch. In addition to former large benefactions to this and other parishes this is a most generous gift, and entitles Mr. Donaldson to be ranked among the most liberal friends of the Church of Scotland.

MR. RAMSAY WRIGHT, M.A., B.Sc., assistant to the Professor of Natural History, Edinburgh University, has been appointed to the Chair of Natural History, University College, Toronto. Mr. Wright succeeds Professor Alleyne Nicholson, now of Durham.

LAY PREACHING has received special recognition in the Evangelical Union of Scotland. The Home Mission report mentioned that a lay preachers' association was in full organization in the Glasgow district, that in connection with it was a theological training class conducted by the Rev. Rober. Craig, and that but for the preachers provided by this association the committee could not have supplied the stations or churches placed under the superintendence of the mission.

"HE'S A GRAND PREACHER!" whispered an old spinster to her sister, on hearing a young minister for the first time. "Whisht, Bell," was the reply, "he's reading." "Reading, is he?" said the eulogist: changing her tone, "filthy fellow! we'll gang hame, Jenny, and read our book."

HONOUR TO PERTHSHIRE.—We understand that, some half century ago, the Highland students connected with the Gaelic Debating Society of Edinburgh University, held a discussion on the question:—"In what district of Scotland is the best Gaelic spoken, and whose grammar of the language is held in greatest repute?" Perthshire carried off the palm by a large majority, and that on the following, amongst other grounds:—Perthshire gave birth to the translators of the Gaelic Bible—Stewart of Killin and his son; Perthshire gave birth to the author of the Gaelic Dictionary—Armstrong of Kenmore; Perthshire gave birth to the most

celebrated of Gaelic poets—Duncan M'Intyre and Dugald Buchanan: and Perthshire gave birth to the author of the best grammar in Gaelic or in any other language—Stewart of Moulton.

MANOR, PEEBLESHERE.—A very interesting ceremony took place recently in the sequestered vale of Kirkhope, in the parish of Manor. The occasion was the dedication of a Cross, which had been erected by Sir John M. Naesmyth, Bart., of Posso, to mark the spot where lie generations of his ancestors, as well as those of the houses of Dawyck and Barns, and where once stood St. Gordian's Kirk. The cross, which is nearly eight feet in height, is of Peterhead granite, and in style pure Runic, being exactly similar to that which stands in the grounds of the old Chapel at Dawyck. The Cross bears the following inscription:—'To the Dead in Christ who sleep in God's Acre, Saint Gordian's Kirk, in Peace.'

The Rev. Mr. MACVICAR, at the request of Sir John addressed the company. He said that, as the representative of ecclesiastical authority in the parish, he rejoiced in the erection of St. Gordian's Cross, for its twofold character—to mark the site of a very ancient church, and the spot where lie the remains of many brave knights, of noble ladies, and a virtuous peasantry, and as the emblem of that faith which still lives in the glens, and is destined to subdue all nations to Christ. And as that Cross was entrusted to their care by Sir John, he called on all to accept the trust, and to respect it as if it were the peculiar possession of each individual. While they maintained the sturdy independence of the Borders, let them also cherish the gentle disposition of the south, which would not hurt or mar that which could not defend itself, so that that Cross might be handed down to latest generations without so much as a pin mark upon it.

IRELAND.

Messrs. Moody and Sankey, the American Evangelists, whose labours in the North of England and in Scotland during the past year have been attended with such signal success, began a similar movement in Belfast on the 6th of September last. Three daily meetings were held, chiefly in the Presbyterian Churches of the town. At first these meetings were all open to every one who chose to attend, but it would seem that latterly one at least each day was set apart either for men, or for women and children, exclusively. At the beginning the meetings were inconveniently crowded. In fact it was found that no building could accommodate the thousands who sought admission. Latterly, to prevent uncomfortable crowding, "over-flow meetings" were provided, to which those who could not find admission at the announced place of gathering, were turned off. In this way, it sometimes happened that four of the largest churches in the town were all well filled at the same time. It was appreciated by many that the interest excited at first

would speedily abate,—that when the edge of curiosity had been a little dulled, and the novelty of the proceedings of the two famed Evangelists had passed away,—a sensible reaction would set in. But from the latest accounts that we have seen, the interest continued to grow instead of diminishing. It often happened that when the public service was over "Inquiry Meetings" were held, when those who felt deep anxiety about their souls were dealt with separately. The Committee who had all the arrangements relative to the meetings under their management, took special care that none should be admitted to those meetings to speak with the anxious and enquiring but those who were well known to be in every way fully qualified for the task. In this way, all danger of making the movement subservient to sectarian ends, or of ministering to the dissemination of error, was avoided. Very much good appears to have been accomplished; but we have not as yet seen any detailed statement of specific results. Mr. Sankey confines himself chiefly to singing with the accompaniment of a small organ, which he carries with him wherever he goes. It often happens that circumstances,—in some instances very trivial ones—alter cases. Sankey's organ appears to find a cordial welcome into any of the Presbyterian Churches of Belfast; but were such an instrument found taking part in any ordinary Sabbath Service in any of them, probably it would be dealt with as a most unwelcome intrusion. Mr. Moody confines himself to short, pithy, pointed addresses. The Belfast Witness speaks of them as follows:—

Listening to Mr. Moody, one wonders at the great results he has accomplished. He is not by any means a finished orator. To oratory, indeed, he seems to make no pretence. His utterance is extremely rapid; his voice is not a very powerful one; his address is simply plain, forcible talking. Neither in what he says, nor in the mode of saying it, is there anything remarkable. Much the same may be said of Mr. Sankey's singing. There is nothing extraordinary about it. It is simple, expressive, heartfelt, sweet praise. The power of the men is evidently not in their talents, but in their unlimited faith, their earnestness, their acquaintance with Scripture, their knowledge of human nature and their great common sense and tact.

The late meeting of the British Association, at which sentiments supposed to be inimical to revealed truth were freely uttered, appears to have stirred up the Belfast public to a wonderful extent. In addition to what has already been done to defend religion from the unprovoked attack of its bold assailants, it is in contemplation to get up a series of public lectures during the coming winter on some of the controverted statements brought forward during the recent meeting. Dr. Watts, the Professor of Theology in the Assembly's College, appears to take the lead in opposing the alleged atheistic sentiments of Huxley and Tyndall. On the night of the 17th September last he delivered in the Metropolitan Hall, Dublin, a highly interesting lecture, before a crowded audience, on

the subject, "Are animals conscious machines." The Reverend L. E. Berkeley of Lurgan, who has long occupied a prominent place in the General Assembly, having recently resumed his ministerial labours, after having been laid aside from active work for some months, was waited upon by a few of his brethren, on the 14th of September last, and presented with a cheque for a sum amounting to nearly \$5,000, as a practical expression of the sympathy and esteem of his many friends throughout the church—such is the way they do things on the other side the water.

SABBATH SCHOOL ASSOCIATION OF CANADA.

ELEVENTH ANNUAL CONVENTION.

The eleventh Convention of the Sabbath-school Association of Canada met at Brantford, Oct. 13, in the Zion Presbyterian Church. Delegates were present from various parts of the Province. Mr. Daniel McLean, presided. After devotional exercises, and a brief opening address by the President,

Rev. WILLIAM MILLARD, general secretary, submitted his report for the past year, which he said had been distinguished to a very great extent by uniform Bible study and teaching throughout Protestant Christendom, by a more systematic and better management of Sunday-schools and more intelligent teaching, and by the addition of many new schools. The International Series of Lessons is rapidly being adopted in every land where Sunday-schools are formed, being translated into French, German, Dutch, Swedish, and other languages. In Ontario and Quebec 621 Wesleyan Methodist Sunday-schools use the international lessons. They are generally adopted by the Canada Presbyterian Sunday-schools, and with the exception of the Church of England, they are now in use by all denominations in their Sunday-schools. The report next speaks of the increasing number of Sunday-schools, the greater interest taken in them by the different churches, and the work done by county and township conventions. During the year the Canadian members of the International Convention Committee and of the Lesson Committee have met with the American members in Committee. Complete Sunday-school statistics have been sought with but ill success, but the following has been collected from denominational reports and other sources:

	Schools.	Teachers.	Scholars.
Wesleyan Methodist.....	1,702	9,617	71,583
Canada Presbyterian.....	659	4,064	34,267
Church of England.....	455	4,779	41,550
Methodist Episcopal.....	371	2,947	16,826
Union Schools.....	90	5,400	36,000
Regular Baptist.....	290	1,950	13,000
New Connection Methodist.	154	1,089	9,000
Primitive Methodist.....	142	1,226	8,390
Church of Scotland.....	134	1,153	11,457

Bible Christian.....	130	1,214	8,678
Congregational.....	76	1,193	11,487
Evangelical Association.....	67	584	4,223
Society of Friends.....	13	68	454
Evangelical Lutheran.....	29	174	1,912
British Methodist Episcopal..	22	146	860
Others.....	50	400	1,500
Total.....	4,401	35,745	271,351

ENGLISH PRESBYTERIAN SYNOD.

At last meeting of the Church of Scotland in England a large attendance of the public assembled to hear the Right Rev. Moderator of the General Assembly. After praise, reading, and prayer, conducted by the Moderator, Dr. Gillan said he appeared as a living epistle to make up for the dead letter he had written to the Synod. He came with the full accord of fathers and counsellors at home. His heart was full in visiting his brethren scattered abroad on this the southern, but not the sunniest, side of the hill for them. He had himself begun his ministry at Shields, and knew the trials of Scotch ministers on this side the border. He assured them of the Assembly's determination to give them all encouragement and help. He loved to hear of their devotion to the simple worship and scriptural teaching of their fathers, and of their standing up for the constitutional principle of National Establishments of religion. He strongly advocated their union with the other Presbyterian bodies in England, on some such sound basis as would leave them free in their views of Establishments, and also eligible for promotion in the Church of Scotland. He named Australia, the United States, and Canada, as examples to such union. He dwelt on the present progressive and successful condition of the Church of Scotland in all its departments and agencies, and hailed with delight the Bill in Parliament for abolishing patronage, as a step which would remove the last remaining barrier in the way of union with other Presbyterians at home.

Mr. Crombie proposed the best thanks of the Synod to Dr. Gillan, for his encouraging and stirring address.

Dr. Cumming, in seconding the motion did not think the abolition of patronage

would produce the benefit the right rev. father had mentioned : he could not support union with English Presbyterians who had excommunicated him.—*Record Church of Scotland.*

UNION AMONG PRESBYTERIANS IN INDIA.

Our readers will be interested by the following extracts from a letter addressed to their fellow-countrymen in India by a conference of Presbyterians at Allahabad:—

The members of the Presbyterian Conference held in Allahabad on the 26th, 27th, and 28th November, 1873, to the Presbyterian Churches in India and Ceylon, with their ministers, elders, and deacons, grace, mercy, and peace.

FATHERS AND BRETHREN,—During a period of no less than ten years, the providence of God has been clearly marked in the progressive measures which have been taken for gathering together into one Indian Presbyterian Church the various Presbyteries, and other Presbyterial organisations, which have been formed in various parts of the country, but have to a large extent remained, till now, isolated and apart.

We recognise, with profound gratitude to God, His goodness in blessing the labours of the missionaries and other ministers of the Presbyterian Churches labouring in India, both among our own countrymen and the people of the land, by which already a large and increasing Presbyterian membership has been gathered together, and an extensive and successful system of evangelistic agencies put into operation. There are now in India and Ceylon at least 150 Presbyterian ministers, of whom a considerable portion, and these among our most honoured and useful men, have been raised up in answer to our prayers from the people of India. These 150 ministers, besides their evangelistic work, are ministering to a Christian community of not less than 30,000 persons, of whom 8000 are the fruits of our missionary labours. The members of this large and increasing

Christian community are separated from each other, not only geographically, being scattered over all the provinces of India and Ceylon, but also ecclesiastically, by their connection with many different Presbyterian Churches at home. No less than 11 Presbyterian Churches of Europe and America are engaged in missionary work in India, each having its congregations and Presbyteries, more or less fully organised, and in more or less close and efficient connection with its Synods and General Assemblies at home, for purposes of government and discipline. Moreover, the missions of the same Churches in the different Presidencies are in some cases without any immediate connection between themselves in India. However, this separation is not so wide as might at first sight appear, as all the Presbyterian Churches are one in doctrine and in polity. The lesser differences, to which their separate organisations at home are due, are not such as to require or to justify their continued separation in India. The reasons for a closer union are so many, and the obstacles now happily so few, that the time is believed to have fully come in the providence of God for the formation of an Indian Presbyterian Confederation.

The matter was first brought prominently before the Churches in the year 1863. Two years later, the first ecclesiastical action was taken in the appointment of a Committee of Correspondence by the Synod of North India in connection with the General Assembly of the Presbyterian Church in the United States of America.

These preliminary measures culminated in the resolutions adopted by the Presbyterian Union Conference of 1872, attended by forty-one ministers and ruling elders, from various parts of India, in pursuance of which the present Conference was convened.—*RECORD, Church of Scotland.*

NOTES ON AMERICAN CHURCHES.

By PRINCIPAL TULLOCH.

“I had hardly arrived when I received a cordial letter of welcome from Dr. M'Cosh of Princeton, and I managed to be there

on the day on which the session of the Theological Seminary was closed. It was a sincere pleasure to me to take by the hand so well known and distinguished a theologian as Dr. Hodge; and in the few words which I was here also under the necessity of addressing to the students, and many of the Presbyterian clergy and laity, assembled from all quarters of the United States, it was a natural impulse for me to say, in reference to rumours of theological changes in Scotland, that whatever these changes might involve, they would certainly not involve the neglect or depreciation of labours so thoughtful, systematic, and valuable as those to which Dr. Hodge has given his lifetime.

"It may not be known to some of my readers that the Union Seminary at New York represents what used to be called the New School of Presbyterian Theology, and that Princeton has hitherto been identified with the more strict Calvinistic tradition. But the distinction of old and new school is now at an end, since the happy conciliation of the two divisions of the Presbyterian Church a few years ago. If I felt myself somewhat more at home in the Union Seminary, I did not seem to be less welcome at Princeton; and I found there, as always, perfect frankness the best introduction, and the most effective means of honouring the kindness with which one is greeted.

"One of the most grateful features of all the Churches here is their frank acceptance of differences of opinion. Even where opinions are not approved of, they are frankly recognised; and no Christian man, if his heart seems really set on good, is thought the worse of because he does not think exactly as another. I have not only been welcomed cordially by the Presbyterian clergy of all shades, but by the Episcopal clergy and others. The most living and powerful sermon I have heard was by an Episcopalian clergyman at Boston—the Rev. Philip Brooks—who *wanted me to preach* for him in the afternoon. I am not here at present to preach, or to give any public addresses of a formal kind; and I therefore declined his kind offer. But I should not have hesitated to

accept it if I had felt inclined, and left him to settle with his bishop about the matter.

"I mention this, and I could mention other things, to show how true a catholic spirit there is, so far as I have been able to observe, in the Churches here, with all the practical divisions which exist. And this is, in my humble opinion, the old kind of catholicity that is open to the Church of the future—unity of spirit with diversity of organisation and worship. It seems a dream to many. It will yet be a reality if God will, and the Spirit of Christ takes a more living possession of all our Churches.

"The Evangelical Alliance, which met here last autumn has undoubtedly done much to foster this catholic spirit. The solemn intercommunion which took place in Dr. Adams' church—in which the Dean of Canterbury and Dr. Angus, a Baptist clergyman in London, and others, joined—was felt to be not only good in itself, but blessed in its results; and the outcry made by a small section of the Ritualist Episcopal clergy—headed, not by an American, but a Colonial bishop, of no distinction and an infirm temper—only called wider attention to the fact, and served to make it more commendable in the eyes of all enlightened and sensible Christian people.

"What strikes one most in the churches, after the spirit of catholicity of which I have spoken, is the thorough and *systematic* manner in which they do everything. In this, as in other matters, the Americans have added to Saxon solidity a great deal of French finish. I wonder that this has not been more often remarked. The influence of French habits is everywhere to be traced in social life, and in school and church arrangements. They carry system "administration" into everything. Their churches are not merely churches as with us, but churches and Sunday schools, and chapels for prayer-meetings or weekday worship, and vestries, all in one. Nothing can be more complete than their arrangements; and the disgracefully imperfect character of many of our places of worship at home—dirty, ill-planned, without even a comfortable room for the minister to put his gown on—would

not be tolerated for a moment here.

The same system and convenience are shown in all their congregational arrangements. Every member of the congregation is supposed to take a vital interest in its prosperity, and to do something definite to contribute to that prosperity, not merely by giving of his means, but by active work of some kind. And all is planned and carried out with perfect order."

After urging the propriety of sending out frequent deputations of observing and judicious men from the church of Scotland to visit the American church Dr. Tulloch goes on to say:—

"We may learn a good deal from them, especially in congregational organisation and in the art of calling forth and directing the Christian liberality of our people—perhaps even in preaching. They have certainly great aptitude in making their sermons interesting and stimulating. Men not otherwise gifted have yet the gift of making the pulpit week by week something of a *power*. With our quieter habits, we may undervalue them, and talk of American *bunkum* in the pulpit and elsewhere. But, after all, the object of men's speaking at all in the pulpit, senate, or lecture-room is, that they may each interest and exert influence by what they say; and it is difficult to understand how the preaching even of the most excellent men can do good when it fails to arouse attention and create effect. The American pulpit is generally effective. It is a real power, and one of the most healthy powers in American society; and this simply because it is living, and in constant *rappor*t with the teeming ideas which circulate in that society. The Gospel is to it no mere tradition standing isolated and by itself, but is brought into continual relation to the forms of modern thought, and the necessities of a new, vast, and accumulating civilisation. It is easy to imagine how in such circumstances preaching will be often crude, inflated, and extravagant; but after all perhaps crudeness is better than dulness, and anything better than a dead sound which means nothing and never touches any human heart.

"Much in every way therefore might be

learned by deputations of our younger clergy visiting this country. Let them come mainly to learn, and not themselves—in the first instance, at least—to lecture or preach. When they have seen and learned something of the country, and had some leisure to digest the rush of new impressions that will flow upon them if they have any susceptibility of impression at all—then, if they feel they have anything to say, let them begin the task of instruction. Let them say what they think out of the heart of some real experience. But just as we would wish Americans to learn something of us before they begin to *lecture* us; so we would be content to learn something of America before we venture to *lecture* them. It is hardly decent for men to be rushing to the platform or the pulpit in a new country before they have barely set feet on its soil. And with all their eagerness to hear, and their *furor* about distinguished names of every kind, the Americans themselves have some perception of this. The lecturing system on the part of Englishmen has been in the meantime somewhat overdone.—*Washington, 4th May.*

Family Reading for the Lord's Day.

SPIRITUAL LIFE—WHAT IS IT.

An address delivered by Rev. Henry Varley of London, in St James St. Methodist Church, Montreal, under the auspices of the Dominion Evangelical Alliance, Monday evening the 7th October.

To find what spiritual life means one needs to come to the words of the living God, and probably the meaning could not be better explained than by quoting the words of Jesus Christ when He says, "I am come that they might have life, and that they might have it more abundantly." No man naturally came by spiritual life. Paul in his epistle to the Ephesians says, "You hath be quickened, who were dead in trespasses and sins." Spiritual life is not hereditary. It is necessary that every soul be born again in order to become the

possessor of it. Neither is it moral excellence. There are hundreds of moral men in this city who are utterly destitute of the spiritual life. Is there any one who could have more reason to boast of these things than St. Paul? He says in connection with this subject, "If any other man thinketh that he hath whereof he might trust in the flesh, I more; circumcized the eighth day"—All the religious observances enjoined by the Jewish laws and observances had been performed for him and by him. Then, in regard to his birth, if aught of hereditary advantages would have availed, certainly this record must have sufficed; "of the stock of Israel, of the tribe of Benjamin"—that favoured tribe of a favoured people—"a Hebrew of the Hebrews; as touching the law a Pharisee." All this would avail nothing, but "it pleased God who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen." It is the power of the light of God which Paul preached when he said, "For God, who commanded the light to shine out of the darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." He also refers to this power when he addresses King Agrippa, at mid-day, "O King, I saw in the way a light from Heaven above, the brightness of the sun shining round about me and them which journeyed with me." There is in nature no light superior to that of the meridian sun, but when the Christian is filled with this spiritual light, the sun is, as it were, entirely eclipsed. This light is referred to by Christ in the Gospel according to St. John in these words, "I am the light of the world, he that followeth Me shall not walk in darkness, but shall have the light of life." It is so customary to think that this light can be obtained by man's own works, but it can not. You may bruise the flesh, subject it to all manner of privations, put it into purgatory, but as the Lord liveth it will remain flesh when all these are done. The old man in the sinner is stronger than our will. It is crucifixion he needs; he needs to be dead and buried: there let him

rest. If any man be redeemed he is a new creature, not a patched up, but a new man in Christ Jesus; for "old things have passed away; behold all things have become new;" "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Men speak of the possession of Christ. But that is hardly what the Apostle speaks of. He says "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." The faith of any Christian must be weak if he cannot realize the grand truth that Christ liveth in him, that the life of Jesus might be manifest in his body. In the words following this idea, the Apostle says, "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." This expression does not refer to the future, but to the present—"our mortal flesh." It is no imitation of Christ, but Christ in all; Christ in the pastor and the people, or, as the Apostle puts it, "Mighty in you." Do not all know that the might of Christ in the spiritual world is for them to-night. If this is not so, it is weak. When a traveller arrives at Quebec on his way to Montreal he does not go into a hostelry and ask for a horse to drive to Montreal. If he did, in all probability the man would have said, "What do you want a horse for. You can go by the steamer or the railway." The traveller might answer, "I don't know anything about the railway; never heard of it. My grandfather used to go by coach and I will go in the same way." No; he doesn't follow that course, but gets on a steamboat and quickly and easily is brought to his destination. It is believed that mechanical force is moving the world to-day, and is a fit illustration of the power of God which is exerted from morning to night. Look at that locomotive engine. It is stationary and harmless. There is no sign of life about it and a child may safely play around it and on it. But turn on the steam, let it pass through

the valves, and the engine will go at the rate of two miles, four miles, ten miles, twenty miles an hour. The spirit of God is such power as this. If any have not thought of this before, let them think of it now. Paul says "I can do all things through Christ which strengtheneth me. This power can do all things. It stopped the mouths of lions. When Daniel was thrown into the lions' den he did not resist at all. He knew that it was God's will, and he had no fear for the result. He didn't even forget his politeness to the king by whose orders he had been thrown into prison, when he comes to see how he is in the morning, with the salutation "O king, live forever." Such was the quiet of that man possessed of the gift of God. Christ has come to dwell in our hearts. Do all here believe in the divine power of Jesus Christ? If all do, when do they believe it worketh? If any one were to ask the greatest proof of the divinity of Christ would it not be best to say that He is life and hath sent out life and sustenance through the entire Church of God? It does not destroy man's individuality, but it puts him in different circumstances. The unconverted man puts the old *ego* to the front, but the man possessed of the power of the Spirit makes it second and subservient to God, and is prepared to say that it is not him, but God that worketh in him to will and to do. Mankind have been cursed by self-constantly coming to the front. God asks in all to will and to do, and to do well His own good pleasure, doing in them that which is pleasing in His sight. Oh that absorption in Christ, in which the mind and the imagination, the hand and the eye are entirely subservient to and used by Christ to work His will! O sirs, just grasp this truth and it will make your whole lives sublime. Will it make a man irritable? He may be crossed by infirmity. Paul was infirm, but he did not consider that sufficient reason to become irritable, but rather the reverse; it was an argument to receive more of Christ's power. Christ's power can never be limited. Paul says "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in

distresses for Christ's sake; for when I am weak, then am I strong." O ye people, dare to believe this. A great many Christians say, "If my circumstances were different, I would be a better man than I am." There are a great many ministers who always have a lion in the way. I say to them "How do you do?" and they at once begin to complain about this being so inconvenient; and that so wrong; the people are inattentive; they don't take interest enough, in one thing or the other: There are always such persons to be met with. Paul does not believe in these complaints. He says, "Giving no offence in anything, that the ministry be not blamed, but in all things approving ourselves as the ministers of God." In cases of these complaints one is inclined to ask, "Do you acquit yourselves of all blame, and how can you do so?" Ministers are to approve themselves as ministers of God. Paul says he has done this "in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings." This is more astonishing than anything else. Can Paul mean to say that in the midst of all these things he acquits himself without trembling? But he takes us into the engine-room of his heart and shows to all the world the motive power. Hear his secret:—"By pureness of knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers and yet true; as unknown and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things." Brother Paul, if that is the capital you are working on, no one need be surprised that you succeed. It seems as if Paul is like a man grinding corn by one of the mills used in his day. He is sitting at the mill grinding away. He says by honour and shame and puts them both into the mill and grinds away. A man brings up a bag of dishonour. Paul

looks at it and thinks it is a strange grain, but he puts it in and grinds on. Another man brings up a load of evil report. He looks at it and asks, "What field of this earth did that grow on?" he never saw anything like that before. But then he says, "never mind," throws it in, and grinds on. Oh think of the grandeur of such a life as this, and think what it can accomplish! Paul continues, "O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels." This last word is not used unintentionally. Christ says, "He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water." Faith is necessary to the possession of spiritual life, and it links us with

God. All things are possible with Him. Many young men have come here to-night. They need not attempt to commence at the climax, but at the beginning of this life. There are many things that they do not yet know. Let them grasp those they now have. They are born into the kingdom of the God of grace, and as they are received into the fullness of that kingdom, they grow into the stature of Christ. Christians, believe in the gracietulness and beauty of this spiritual life, of the reproduction of this life on earth. When God gave Christ, He gave him as the precious gift of His Son to men. Seek him, cling to Him, and He will lead you into the fullness of the spiritual life, and you will be eternally blessed.

Our Sanctum.

M. GRIZOT, the illustrious French citizen and historian, has passed away in his eighty-seventh year. To the end of his days he held fast to the Calvinistic doctrines of the Reformed Church. Whatever opinion may be entertained of him as a statesman or a literateur, it is not doubted that he was an earnest Christian, and, his last end was peace. "In the midst of those domestic joys, and sorrows too, which long life ever brings with it, he gave up his declining years entirely to the service of Christ and His Church, and to prayer. Some of his last words were,— 'I know God hears every Christian who prays to Him in a right spirit.' Thus he lived as a patriarch and died as a Christian."

FATHER HYACINTHE, the eloquent and earnest preacher, has resigned his charge at Geneva. It does not yet appear that he has determined to leave the Church of Rome, and perhaps it would not be well that he should, for if ever there is to be an internal Reformation in that Church it is most likely to take place through the instrumentality of men like Hyacinthe and Bishop Reinkins who have renounced the dogma of the Papal infallibility, are credited with a desire to have the Bible freely circulated and its authority recognized and who have avowed their wish for the reform, not the overthrow, of the Church in which they were baptised.

At a meeting of the "Old Catholic" Congress held at Freiburg there were about 130 delegates present. Two committees were formed, one to communicate with the Anglican Church and the other to consider the relations to be established with the Greek Church. This was followed by a somewhat remarkable meeting convened

at Bonn at the instance of Dr. Dollinger, who also presided over its deliberations. Here eminent theologians of various churches from most of the European States and America met, not as delegates formally appointed but rather by invitation, "to promote the Unity of Christendom." Although it may be difficult in this as in other similar cases to determine "what good such meetings do," the increasing desire manifested every where in that direction is one of the most noticeable and significant characteristics of the times. The Evangelical Conference lately held at Oxford, England, is another case in point—where large audiences assembled day after day, for a whole week, to hear speeches and addresses from ministers from Russia, France, Switzerland and America, and where prayer meetings attended by 800 people were held in the Corn Exchange at seven o'clock every morning. Mr. Pearsall Smith, to whom we have elsewhere alluded, was the Chairman of this Conference and its leading spirit. Lord Radstock, Mr. S. Morley, M.P., Rev. Theodore Monod, of Paris, and a large number of distinguished ministers and laymen took part in the proceedings. The ladies, too, appear to have been well represented by Mrs. Pearsall Smith, who on one occasion addressed nearly 2,000 people in the Corn Exchange and on another preached to a like number in the Town Hall. And Scotland, not to speak of "the great revival," has had its "Christian Conference," at Perth, largely attended by representatives of every denomination. The Earl of Kintore, Sir James Outram, Admiral Fishborne, Moody Stewart and Brownlow North are a few of the more prominent laymen

who addressed the meetings during the three days of this Conference, at the close of which the Lord's Supper was celebrated, ministers of the Presbyterian, Baptist, and Episcopalian Churches leading the services.

LITERATURE.

The English Bible.

Instead of detached Extracts from Bissel's "Historic Origin of the Bible" noticed last month, we offer our readers a Synopsis of one Section of that valuable work which we trust may be found interesting. The reader will perceive that we have not touched upon what is really the most important part of the work,—the history of the different portions of the Bible and the arguments in support of their authenticity. These require to be studied out fully and carefully. *Ed.*

Augustin, the first Archbishop of Canterbury, was originally a monk of St. Andrew's at Rome under Pope Gregory I, by whom he was sent into Britain with forty other monks of the same order, about the year 596, to convert the English Saxons to Christianity. King Ethelbert himself was one of the earliest converts and, many of his subjects embraced the faith.

To Augustin, soon after his arrival in Britain, his patron at Rome sent over a copy or copies of a Latin version of the Bible from which the first Anglo-Saxon translations of the Scriptures were made, and a copy of one of which is preserved in the Bodleian Library. The earliest of these translations is ascribed to *Cædmon*, a pious monk who, about A.D., 680, rendered certain portions of the Old Testament into Saxon verse. *Bede* translated St. John's Gospel in 735, and was the author of commentaries on most of the books of the Old and New Testament. The notable King Alfred placed a translation of the Ten Commandments at the beginning of his statutes, incorporating with them passages from the Evangelists. He also projected a translation of the Psalms, but his death in 901 defeated his purpose.

About this period an interliniar version along with the Vulgate of Jerome appeared. The first attempts at English translation were simply metrical paraphrases. It was not until about the middle of the 14th Century that Richard Rolle of Hampole translated the psalms into English prose. Three different versions belonging to the same period are still extant. But the history of the complete English Bible begins with *John Wyclif*, "the morning Star of the Reformation," and the foremost scholar of his day, who completed his noble task about 1380, four years before his death. For his pains he was denounced as a heretic, and his English Bible remained a proscribed book until after the Reformation. Of this version, including *Purvey's* revision of it, there are still extant over one hundred and seventy copies in manuscript. Seve-

ral editions of the New Testament have been printed in late years, but it is a curious fact that although Wyclif's Bible was the only version in the English language for one hundred and forty years, no effort was made to give it to the public in a complete form through the press until the recent issue of a magnificent edition by the University of Oxford.

No part of the Bible was printed in English prior to *Tyndale's* version of the New Testament printed at Cologne in 1525—30 years after the invention of printing—except the seven penitential Psalms by Fisher, Bishop of Rochester, in 1505. By the year 1530 the greater part of the Old Testament was in print, but such a circulation of the Holy Scriptures in the vulgar tongue "alarmed all England." As fast as they could be laid hold of, the Bibles were burned, and this William Tyndale was thrust into prison; thence in September, 1536, he was dragged to arising ground, and, having cried out with a loud voice "Lord open the King of England's eyes!" he was first strangled, and his body was then consumed by fire. But mark the result: "The word of God grew exceedingly and prevailed." With the English Reformation there arose a demand for the English Bible. *Coverdale*, the friend and coadjutor of Tyndale, was pressed into the service, and his hurriedly prepared version based upon Tyndale's went through four editions between 1527 and 1553.

"*Mathews'*" Bible appeared in 1557, and the first edition of 15000 copies was speedily exhausted. Yet it was in reality for the most part no other than that same version of Tyndale's that had been publicly stigmatized and condemned by the same King Henry the 8th, who adorned its title page with "his most gracious license." A revised copy of *Mathews'*, which was a revision of *Coverdale's*, which was a revision of Tyndale's, was printed in 1539, known as the "*Great Bible*," and in the preparation of which *Coverdale* and Archbishop *Cranmer* seem to have taken a chief part. Under royal sanction a copy of this Bible was appointed to be placed in every Church and for 30 years, in some one of its various revisions, it continued to be the "authorized version" of the English Church. It is frequently called *Cranmer's Bible*.

The *Genevan Bible* appeared during the reign of "Bloody Mary," so called because it was prepared by the exiled divines who sought an asylum in Switzerland during that reign of terror, which lasted six and a half years. It was the first English Bible printed in Roman letters and divided into verses, and was published by William Whittingham at Geneva, 1560. During the reign of Elizabeth, further revisions produced the *Bishop's Bible*, of which twenty-nine editions were published. Archbishop Parker superintended the work of revision at this time, assisted by fifteen learned coadjutors of whom were eight bishops—hence the name. The last edition of it appeared in 1608. Next to this was the *Rhemish* or *Douay Bible*, translated by English Scholars of the Romish faith, refugees from England—and named after the town of Douay in France, the place of their banishment. It was completed about 1609, under the surveil-

lance of Martin Gregory, and has since continued to be the standard version of the Roman Catholic Church.

We now come to the first version of King James' Bible, a ponderous volume in black letter, imprinted at London by Robert Barker A.D. 1611. The number of persons originally appointed to the work of revision at this time was fifty-four. When all had accomplished their allotted tasks the whole was passed in critical review a number of times and finally revised by Dr. Bilson, Bishop of Winchester, and Dr. Miles Smith who wrote the preface and the dedication. It was simply a revision of the Geneva and Bishop's Bible, and consequently traces its descent very directly to Tyndale's. In simplicity, energy, and purity of style it is acknowledged to surpass every other English version. It represents the ripest scholarship of Britain at that time—in all branches of the Church—and as a literary production stands at the present day unsurpassed in the English language. In 1863, by order of Charles I., the text was revised by eminent scholars for the purpose of preparing a standard edition. Again, in 1769, Dr. Benjamin Blayney under the direction of the Vice Chancellor of Oxford and delegates of the Clarendon Press prepared a corrected edition which was regarded the standard text till 1806. At that time it was again supervised by Eyre and Strahan, printers to His Majesty, and a number of trifling errors removed.

The movement which began in England nearly twenty years ago in favour of a fresh revision of the Bible seems now to have been very generally acquiesced in by the Christian Scholars of all denominations and a committee comprising the ablest living scholarship in Europe and America is at present engaged in that important undertaking, and have already made considerable progress. The English Committee is composed of eight Bishops and upwards of forty scholars and divines; associated with them is the American Committee comprising twenty-four scholars representing all the leading denominations of the country.

PROGRESS OF BIBLE REVISION.

PROFESSOR PHILIP SCHAFF, writing upon this subject to the *New York Independent*, remarks—“The American Bible Revision Committee held a long session in July, and adjourned to the last week in September, when they will resume their monthly sessions in the Bible House, New York. So far the books of Genesis and Exodus, and the Gospels of Matthew and Mark have been finished, and forwarded to the British Committee. Leviticus and Luke are far advanced, and the whole of the Pentateuch and the Gospels will probably be completed before the close of this year. The British Committee, having two years the start of the American, have gone, in addition to those books, through the first revision of Acts and the Catholic Epistles and the Book of Psalms. At least five or seven years will pass before the whole Bible is finished. Nothing has as yet been given to the public; but it is quite possible that before

long the revision of the Pentateuch and of the Gospels may be issued, as specimens of the whole work. The two committees proceed very harmoniously. The British Committee sends confidential copies of their first revision to the American Committee. The American Committee revises the British revision, and of necessity goes through the whole critical process. Then the British Committee carefully considers the American criticisms, which are printed at the Oxford University press, and sent round to the members of the two companies for their private use before they are taken up in the meetings at the Deanery of Westminster. Intelligence has just been received that these criticisms and emendations are found to be ‘of much value,’ and ‘meet with general favour’ in the British Committee. As far as Genesis and the Gospel of Matthew are concerned, I learn that ‘nearly all the American suggestions have been adopted.’ The same will probably be the case with the alterations in Exodus and Mark, which have since been sent to England. This fact augurs well for the final success of this international and inter-denominational work. There is every reasonable prospect that in less than ten years we shall have such a revision of the English Scriptures as will fairly represent the present state of Biblical learning, and may be regarded as the joint work of all the leading Protestant denominations of the Anglo-Saxon race.”

In all the accounts that we receive of the revival meetings in the old country, Mr. Sankey and his American organ take a prominent part. The following is one of the most popular of Mr. Sankey's hymns:

JESUS OF NAZARETH PASSETH BY.

What means this eager, anxious, throng
Which moves with busy haste along?
These wondrous gatherings day by day;
What means this strange commotion pray?
In accents hushed the throng reply,
“Jesus of Nazareth passeth by.”

Who is this Jesus? Why should He
The city move so mightily?
A passing stranger, has he skill
To move the multitude at will?
Again the stirring notes reply,
“Jesus of Nazareth passeth by.”

Jesus! 'Tis He who once below
Man's pathway trod, mid pain and woe;
And burdened ones, where'er He came,
Brought out their sick and deaf and lame
The blind rejoiced to hear the cry,
“Jesus of Nazareth passeth by.”

Again He comes! From place to place,
His Holy footprints we can trace;
He pauseth at our threshold, nay,
He enters, condescends to stay.
Shall we not gladly raise the cry,
“Jesus of Nazareth passeth by.”

Ho! all ye heavy laden, come!
 Here's pardon, comfort, rest and home:
 Ye wanderers from a father's face
 Return, accept his proffered grace.
 Ye tempted ones there's refuge nigh
 "Jesus of Nazareth passeth by."

But, if you still this call refuse,
 And all his wondrous love abuse,
 Soon will He from you sadly turn,
 Your bitter prayer for pardon spurn.
 "Too late, too late," will be the cry—
 "Jesus of Nazareth has passed by."

MR. SPURGEON SOLD.

Mr. Spurgeon, it is well known, spices his sermons on Sunday with his experiences of the week. On a recent Sunday his story was about a dog. It seems, going into his garden he found "a canine brute" there. Thinking him a bad gardener (*sic*) he essayed to drive him out. He hastily took up a stick and flung it at him. Being a bad shot he missed. The dog bounded after the stick delightedly, picked it up and put it in the hand of the great preacher. "Do you think I could hit him with it?" Mr. Spurgeon asked. The question brought tears into the eyes of the ladies. The orator proceeded to draw from his narrative the highest and deepest spiritual lessons.

LORD BLESS MY PENNIES.

A little girl six years old, was desirous of putting her pennies into the missionary box with others. When saying her prayers at her papa's knee she hesitated a moment, and then added, "Lord bless my two pennies for Jesus sake, Amen." After the child had gone to bed her father asked his wife, "What made Gracie say that?" "She has prayed thus every night since giving her pennies to the missionary box," was the mother's reply. Do you, dear young reader, pray, "God bless my pennies," when you give your mite to some ragged school? If not, pray earnestly for the blessing, and you will soon find that prayer will do more than your pennies.

The Rev. Dr. Porter, in *Zion's Herald*, tells the following story: Said a superintendent to his scholars one day, "I want each of you to bring a new scholar to the school next Sunday." "I can't get any new scholars," said several of the children to themselves. "I will try what I can do," was the whispered response of a few others. One of the latter class went home to his father and said, "Father, will you go to Sunday-school with me?" "I can't read, my son," replied the father with a look of shame. "Our teachers will teach you, dear father," answered the boy, with respect and feeling in his tones. "Well I'll go," said the father. He went, learned to read, sought and found the Saviour, and at length became a colporteur. Years passed on, and that man had established *four hundred Sunday schools*, into which *thirty-five thousand children* were gathered.

Acknowledgments.

MANITOBA MISSION.

St. John's Church, Brockville.....	\$23 10
St. Andrew's Church, Scarborough.....	25 00
Chatham and Grenville.....	20 00
St. Mathew's Church, Montreal.....	17 00

FRENCH MISSION.

Huntingdon, Rev. J. B. Muir.....	12 00
Erin, Rev. Donald Strachan.....	5 00
Pricerville, Rev. Donald Fraser.....	6 00
A Friend, Montreal.....	20 00

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