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THE
PRESBYTERIAN

A MONTHLY RECORD

OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE CHURCH OF SCOTLAND,

AND

Journal of Missionary Intelligence and Useful Information,

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.



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1870.

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THE PRESBYTERIAN.

JANUARY, 1870.

All communications intended for insertion are requested to be sent to "The Editor of Presbyterian, Drawer 50, P. O., Montreal." Remittances and letters on business should be addressed to MR. JAMES WARDLOW, "London and Liverpool and Globe Insurance Company, Montreal."

WHATEVER magnificent results to the Romish Church may be expected from the deliberations of the Œcumenical Council, now sitting at Rome, its first effect has been to show the divided and disorganised state of the body which falsely calls itself the Holy Catholic Church. The Ultramontane party have been loudly calling on the Council to set at rest, now and for ever, the question as to the seat of the infallibility, so long said to exist somewhere in the Church of Rome, and maintained by them to be possessed by the Pope. The definition and announcement, as a dogma, of the Immaculate Conception of the Virgin Mary raised a vast amount of discussion. But to those who regarded the Romish Church as a false system, what mattered one myth the more added to the mass, so long as it had no practical bearing on the rest of the world; did not threaten to interfere with its governments and only helped to increase the difficulty of dealing with the past history of its controversies, to those who knew a little more of the records of previous ages than the body of the people, who are bound to adopt the teachings of Rome, without doubt and with the most pious submission. But the new dogma takes other and different ground. It may be asked why we occupy ourselves with such a subject, which affects the adherents of the Church of Rome alone. But it is precisely because that is a false view to take of the matter; because it is a question affecting all Governments; because, especially, it is a question vitally affecting the interests and the future welfare, in a marked and more immediate degree those of Lower Canada, and scarcely less directly those of the whole Dominion, that we deem it necessary to return again to the subject. In the present number we purpose merely to refer to it. We shall endeavour to return to it hereafter.

The publication of the Encyclical and Syllabus of 1864, denouncing as damnable errors all that modern Society, and, as we read it, all that God's Holy Word has taught us to look upon as favourable to real progress, gave the first note of warning of what might be expected. The calling of the Council at Rome and the sending in of petitions (carefully prepared at Rome and sent to various dioceses to be signed and returned) praying for the declaration by the Council of the dogma that infallibility resided in the Pope alone, and was personal to him as the representative of God on earth, called forth considerable apprehension among the Roman Catholic powers. They viewed the movement with undisguised alarm and saw in it fresh encroachments on their temporal power, since if a priest, head of a small Italian Sovereignty, could, of his own mere will, infallibly declare whatever he chose to be spiritual, no limit could be placed to his power; the bishops, the clergy, regular or mendicant, would then become emissaries of sedition whom the Government had no power to check. They remembered, no doubt, former struggles; the excommunications launched against kings, dissolving the allegiance due to them from their subjects; the Bulls transferring kingdoms from one power to another, and invoking a blessing on the arms of the nation that should carry into execution the decrees of the Pope. By the Gregorian system perfect immunity was claimed for the clergy from the civil courts. A caste was raised, strong in its organization and separated from the rest of the community by one common aim; recognising no ruler save the Pope; mere tools in his hands and disregarding the interests, rights or claims of every nation, the results of whose labours they enjoyed, but to whose rulers they owed no allegiance.

Such is the light in which past history has taught men to regard the Church of Rome and the religious orders under its control and direction ; and it was not to be wondered at, if Prince Hohenlohe should have sounded the alarm and, himself a Roman Catholic, should have directed the attention of other continental powers to the claims about to be re-asserted even more strongly and offensively than ever before. It was to its political tendencies that civil rulers had their attention directed.

But the Council had its threatening aspect on the Ecclesiastical side. Rome has been persistently drawing to itself the whole power of the Church, rendering the bishops of which he of Rome, as the history of the Church for ages shows, was an equal but not a superior—mere vassals and slaves to do its will and bidding. It was the assumption of will and bidding. And some of the Bishops power by Rome, indignantly repelled and never for a moment acknowledged, that brought about the division of the Church into East and West. Even in the West the right of Rome to appoint bishops has been steadfastly resisted, and as perseveringly maintained by Rome. The claims, which it was believed would be pressed at the Council have found opposition in quarters from which it was least expected ; and some of the Gallican Bishops have spoken out in unmistakable terms, notably Monseigneur Dupanloup, bishop of Orleans, and Monseigneur Maret, who have denounced the pretensions of the Ultramontane party with a warmth and freedom of expression, which shows that the boasted unity of the Church of Rome is but a vain show, behind which are concealed divisions and differences, more essential by far than those which divide Evangelical Protestant Churches.

From all the evidence it is possible to obtain it seems undoubted that the Jesuits are the prime movers in the present attempt, and the end they have in view is easily understood ; they are astute enough to know that if they can succeed in obtaining the influence over the young, which the superintendence of their early training will give, they can thereby secure almost unlimited power. To arrive at this they have sought to have the higher schools, at least, under their control ; and they expect that in recompense for their faithful services to the infallible, Pope a decree will be issued to the bishops to transfer to them, exclusively, the right to conduct such establishments. Such is, undoubtedly their motive for the

earnest zeal they have shown in this matter ; and there is no want of evidence to prove that by every seductive art they are trying to draw Protestants into their net.

We had intended to speak of a remarkable work just issued.* It also has been called forth by the Council, and is not only remarkable for the learning and ability displayed in its treatment of the subjects which it discusses, but for its authorship, the various contributors being German Catholics, believers in the Church of Rome as a system of faith, although opposed to its assumption of universal and exclusive power. We have merely room here to mention the subjects of which it treats, namely, the Syllabus ; the new Dogma about Mary and Papal Infallibility, the latter considered in its various aspects, showing the forgeries, falsifications and falsehoods by which the claim to supremacy was established on its present basis, and the results which are sure to follow the assertion and maintenance of so blasphemous a claim as that of the infallibility of the Pope. We cannot, however, refrain from calling attention to a sentence in the thirty-third section, entitled "What is meant by a Free Council." At page 342 are these words "In the Papal system, which knows nothing of true bishops ruling independently by virtue of the Divine institution, but only recognises subjects and vicars or officials of the Pope, who exercise a power lent them merely during his pleasure, there is no room for an assembly which would be called a Council in the sense of the ancient Church. *If the bishops knew the view and will of the Pope on any question, it would be presumptuous and idle to vote against it ; and if they do not, their first duty at the Council would be to ascertain it and vote accordingly.*" The rules laid down for discussions (if it is not a mockery to call them so) at the Council, are exactly in conformity with the sense of the words we have underlined. No proposition can be brought before the meetings, except such as have been previously submitted to and approved of by a Committee appointed by the Pope, and, granting his infallibility, no other course would appear to have been open to His Holiness, if it was desired to avoid unseemly discussions and useless arguments, which could lead to no good end, since the sentence of the Vicar of God on earth is sufficient : "*sic volo sic jubeo.*"

* THE POPE AND THE COUNCIL BY JANUS. We are indebted to Messrs. Dawson Brothers for a copy of this work.

WHAT are the limits to be observed in the discussion of the various questions that may arise, regarding forms of worship, rules of procedure or other subjects on which there may be differences of opinion in our Church? Is all discussion to be stifled, or should the pages of the *Presbyterian* be thrown open for the advocacy of views, however extravagant? These are serious questions, and it seems to us that from want of duly considering the peculiar position the *Presbyterian* occupies, misunderstandings may arise regarding the course that has hitherto been followed in this respect.

The *Presbyterian* is the only publication specially devoted to the use of our Church; to the consideration of questions affecting its welfare; and to the advocacy of its claims. As such it is the only recognised medium of communication between the different members. In its pages, therefore, all may fairly expect to have their views presented for consideration. Holding this ground, it follows that whatever views the conductors of the Magazine may hold, they are not at liberty, nor are they warranted in making it the vehicle of their own individual opinions, to the exclusion of those of others who may differ from them. It follows also from this view, that the opinions expressed in the letters on various questions which appear in these pages are not necessarily those of the conductors of the *Presbyterian*. As a matter of fact, many communications appear advocating views from which we entirely differ, and recommending changes in the polity of the Church, or in its forms of service, of which we entirely disapprove. So well had we believed this to be understood, that we have never considered it necessary to prefix the cautionary notice, that we are not responsible for the opinions of correspondents.

While there may be some evils to be apprehended from allowing almost unrestricted liberty of discussion, we must confess to see much more good likely to arise from this error, if error it be, than from an excess of caution. Widely scattered as our congregations are, and living much alone as most of the families of our members must be, owing to the large proportion of them following agricultural pursuits, it cannot be wondered at, that from want of frequent communication with others, certain ideas assume a magnitude and an importance in the minds of thinking men out of all proportion to their real value. What is more

natural for these men than to dwell upon such notions, until it seems to them to be a duty, and in fact a matter of conscience to advocate their adoption by others, and what medium is more suitable for communicating them to the Church at large than the *Presbyterian*, through which they know they are sure, if their communications are published, of having them disseminated among the members of the Church? Some of the proposals need only to be stated to show their absurdity, and we have no doubt that even those who regarded them as of the gravest importance, no sooner saw them in print than they were ashamed of them. Others are more plausible, and others again appear not only innocent, but even seem so laudable that it requires a little consideration to see and fully appreciate the danger which the adoption of them by the Synod would involve. Where then is the line to be drawn? We have been anxious to draw out the various opinions of the members of the Church. Are the defenders of our pure and scriptural form of worship so indifferent to the maintenance of the established order of things, that they will not take the trouble to maintain their own principles by own pen? Is our Church organization so weak, our faith so feeble, our power of resisting innovation so little to be relied on, that the attacks of a small body of skirmishers are to be dreaded? There may indeed be some room for fear if those, who are capable by education and training to meet the arguments brought forward for changes, or the reference to some assumed order of things of former days, which has no real existence, but is made in the hope that it will pass for true, because boldly stated, are too indifferent to the cause of truth to take the trouble to meet and refute the expressed wishes of those who differ from the well understood views of the Church.

But there is another advantage to be derived from the freedom which we have allowed to contributors. Questions arise in the Synod which cannot be wisely and well considered without previous discussion. Propositions may be made there which would take many of the members by surprise and to which, their attention not having been directed to them previously, only a wavering and uncertain reply might be given. It is evident that, however erroneous may be the views expressed, the knowledge that such views are held by members of the Synod, or of the inferior Church

courts, is of essential importance. If, because we entertain a different opinion from some, we are to exclude their communications, then much of the usefulness of the *Presbyterian* is destroyed, and what is gained in symmetry is lost in power.

Strictly speaking the *Presbyterian* is not the official organ of the Church. It has, we believe, secured the general confidence of the Synod because it has endeavoured to act conscientiously and impartially, and will endeavor to continue to do so. But speaking the mind of the Church as a whole, we believe we may say confidently that there is no disposition to depart from the beautiful simplicity which has ever characterised our form of worship. There is no desire for liturgical changes, nor any approach to the ritualism against which our Fathers protested. A sister Church is at this moment in danger of being split into fragments by idle and silly disputes regarding vestments and genuflexions, turnings to the East and intoning of prayers, countless hair splittings and absurd man millinery. And these have opened a floodgate to admit of the waters of strife rising and which threaten to submerge the whole in one common destruction. In our own Church we believe a true unity of spirit exists; and the utmost freedom consistent with the most resolute determination to maintain truth and purity. There can be no doubt, the fact is too painfully evident to be disputed, that in many of the Congregations of our Church the services are conducted in a loose, slovenly manner, distasteful to every well-regulated mind. But this cannot justly be attributed to the forms laid down for our guidance. Let each Minister consult the Directory of worship and follow faithfully the instructions therein contained, and he will need no liturgy nor ritual beyond that. The characteristic of our Church service is simplicity, severe it may be, but a noble simplicity, attractive in its orderly performance, and appealing not to the senses, but to the heart, and to this it is the mind of the Church we should adhere. If there are those who chafe against necessary restraints the true way to ascertain their grievances is to allow them to speak out. We can then probe the depth of the wound or see its superficial character. Nothing is gained by suppression. Gun cotton which is consumed harmlessly and leaves scarce a trace behind, when unconfined, becomes a most powerful means of destruction when compressed.

We have deemed this explanation necessary to friends who have thought that the publication of the letters of correspondents meant an approval of the sentiments they contained. We do not apologise for our course, for we do not think an apology necessary. We shall be as glad to receive correspondence on important subjects as we have been hitherto. But we end with a suggestion to those who think changes necessary. There may be little changes in details, a fancied superiority in some trifling matter, really of very little consequence. Weigh well before urging the adoption of the change whether it is worth while; whether the present system may not have so recommended itself to the minds of the great body of our adherents, as to render any alteration of it repugnant to their feelings. Do not needlessly for the sake of some, at best, problematical benefit, rashly rush upon new fashions, new attitudes, easier methods. Such changes may do no harm, but will they do any good? These are questions to be seriously asked and thoughtfully considered. Those who disapprove of recommendations to adopt changes or to alter what may appear to some to have become old-fashioned, we would recommend to meet argument for change by argument against it; what they believe wrong they should point out; what they believe injudicious they should dissuade from; what they think hurtful they should denounce. Nothing will afford us greater pleasure than to make room for their communications. The cause of truth can never suffer from discussion. Such is our belief and on this conviction we shall act.

THE Synod at its last meeting agreed to contribute £100 stg. annually to the funds of the Colonial Committee in behalf of the Mission of the Church of Scotland in British Columbia, and in order to implement its engagement appointed a collection for the mission to be taken up in all the Churches within the bounds. This collection ought to be made not later than the first Sabbath of February, as it is extremely desirable that the Synod's promised contribution should be transmitted to Scotland in time to be acknowledged in the Annual Report of the Colonial Committee to the General Assembly. It is to be hoped that the same considerations which induced the Synod to incur this pecuniary obligation, will prevail on our congregation to assist

generously in fulfilling it. These considerations are such as the following: British Columbia is nearer Canada than any other missionary field of the Church of Scotland, and will probably soon become a component part of our Confederation; many members of the Canadian Church are now resident in that Province, and are entitled to expect that we will do what we can for their spiritual welfare: the two Missionaries at present employed are active, efficient, and worthy of our sympathy and support; and by contributing to the maintenance of this Mission of the Church of Scotland, we will be yielding some slight return to that Church, for the numerous and most valuable favours which we have ourselves received from her, during a long term of years.

Remittances to be sent to the Treasurer of the Synod's Foreign Mission Com. c, Hon. Alex. Morris, Ottawa.

WE quote from the *Missionary Herald*, (Boston U. S.,) the following review of modern Missionary action in the Church. What hath GOD wrought is the exclamation which naturally rises from the heart to the lips upon reading this description of the extension and success of Christianity within the last eighty years. Glad shall we be when the Synod of our Church shall be found identifying itself more fully with the God-appointed duty of transmitting to Heathen Peoples the Message of Life.

"The interest now felt in evangelical efforts, both home and foreign, the multiplied forms of Christian activity, that are the glory of our time, date back to a period hardly beyond the memory of men now living. Eighty-one years ago, a young man whose heart the Lord had touched ventured to suggest to a company of clergymen, as a topic for discussion, the evangelization of the heathen world. So strange and unheard-of a theme drew down upon him the indignant rebuke, "Sit down, young man. When God wishes to convert the heathen, He will do it without your aid, or mine." At that time was it sadly true that darkness covered the earth, and gross darkness even the people of God, in reference to their great work—broken only here and there by the humble efforts of the Moravians, and some attempts in this country to reach the Indian tribes. Not a dollar given, not a man in the field from any of the great Christian bodies of England or America. Where then were our Bible, and Tract, and Home Missionary, and Freedmen's Aid, and Church Extension, and Home Evangelization Societies; where our City Missions, and Sabbath Schools, and Young Men's Christian Associations, and the hundred other organizations for the relief of human suffering, the religious elevation of the masses?

The Spirit of God has breathed upon his people, in harmony with the providence that has been opening the way for the triumphs of the gospel. The spirit that stirred the heart of young Carey was not to be put down, but was to make him one of the chosen leaders of the grand army of conquest. Forty-two missionary societies, representing almost every branch of the Christian church, and eighteen hundred missionaries, now vie with each other in the fulfilment of the Redeemer's last command, and in courting his special presence and blessing. The growth of interest in the cause of foreign missions, as expressed by the contributions of the church, is hardly less significant—in 1788, 0; in 1808, \$100,000; in 1828, \$1,000,000; in 1848, \$2,000,000; in 1868, \$5,000,000.

What a constituency of loving Christian hearts is here represented! A thousand closely printed pages will not suffice to record the names of the donors of last year. Not many rich, not many mighty, but Christ's little ones,—in Alpine valleys, amid the glens and highlands of Scotland, from humble English and American homes, in town and city,—have given of the scanty savings of hard-earned toil; and better yet, have given of their sons and daughters, and when all else has failed, have given of their prayers and tears. Here is the hiding of that power which is being used for the redemption of the world.

And the results! Who shall estimate them? Eight thousand native preachers, in more than a hundred different languages, unite with the missionaries of many lands in repeating the story of the cross; and three hundred thousand disciples, gathered from almost every tribe of the children of men, bear witness to its saving power, and the blessed hopes it inspires. And then there are the Bible and a Christian literature in these many tongues; the undermining of heathenism; the despair of the popular faiths; the conviction that the truth is with us; and all the vast preparation for the final conquest!"

WE are happy to learn from head quarters that the efforts made to supplement the revenue of the Temporalities, Board at this time have been so far successful that every Minister on the roll will receive the usual allowance for the half year ending to-day. Thanks to many kind friends who have supplied "the needful." But while making this announcement we trust that no congregation will be satisfied with what others have done. The July payments must also be met before any new plans for carrying on this part of the Church's work can be matured and acted upon. Let this recorded success be an incentive to all who have not yet contributed "to go and do likewise." Let us be done with lethargy and insensibility to the wants and interests of others, and shew in deed and in truth that we love the brethren.

SYNOD FUND.

Kirk-Sessions are earnestly requested to pay in the amounts now past due to this Fund.

The chief expense to be borne by the Fund is incurred within a few weeks after the commencement of the Financial year, and the Committee are very desirous to pay more promptly than they have hitherto been able to do the accounts which come in for services rendered to the Synod. This they would be able to do, if even a portion of the large amount now past due were paid in. Will Kirk-Sessions now in arrear aid the Committee in their work by prompt remittance?

K. MACLENNAN,
Convener.

SABBATH School Superintendents and others who wish to be supplied with the Edinburgh scheme of Sabbath School lessons for 1870, are referred to the Rev. W. M. Inglis of Kingston, who will forward them on application.

THE Moderator of the Synod has issued an important pastoral which will be found at page 20.

WE have been obliged to leave over a number of communications and other matters. Several anonymous communications have been received. These will not be attended to, unless the writers' names are sent. Correspondents must bear in mind that the *Presbyterian* is not a medium for personal attacks.

Correspondence.

THE FORM OF PROCESS FOR SETTLING
MINISTERS.

SIR,—I have noted with some interest, the communications which have appeared in the *Presbyterian* on the proposed "sundry changes in the questions to be put to candidates for License and Ordination."

I do not doubt, for a moment, either the sincerity of the motives of the advocates of these changes, or their desire to maintain, intact, the Presbyterian order as it has been committed to our keeping by the fathers and founders of the Church of Scotland; but I do question the wisdom of *again* disturbing, without strong and even vital ground, the ministerial subscription to our Standards. It is not pretended that there is a vital reason for the proposed "condensation" of the questions in the existing Formula. Its warmest advocates profess to hold to the integrity of the Westminster Confession. In 1867 some few changes of a comparatively minor character, were agreed to by the Synod, and this slightly altered Formula has become a permanent law of the Church. To my mind, it looks too much like tinkering, to

be proposing, within three years, other changes.

"Some changes," says one of your correspondents, "have already been made by the Supreme Court." He adds, "there is no good reason why the process of shortening and simplifying should not be carried further." Indeed, Mr. Editor, this to me is reason conclusive for not reopening the process of transmutation. This constant attempt to mend and change our forms of procedure, is apt to produce distrust. Certainly it places us in a false position towards the Church of Scotland; and it is not unlikely that our Presbyterian neighbours, (with whom, I suppose, many of the members of our Church are looking to be hereafter united in one grand Presbyterian Church for the Dominion,) will also regard it with jealousy and suspicion.

I would suggest your putting the writers of the two articles on this subject, which appeared in your December Number, in communication with each other. In this way you might save some of your valuable space for other not-less important matter.

A MEMBER OF SYNOD.

December, 1869.

The Churches and their Missions.

ON THE INFLUENCE OF THE LAITY.

AT the first annual meeting of the Glasgow Free Church Elder's Association the Rev. Sir Henry Moncreiff, Moderator of the Free Church General Assembly, delivered an address on "The Legitimate Action of the Laity in Church Affairs." In the course of his remarks he said he rejoiced exceedingly on many accounts in the formation of such an association as this. There never was a time when the importance of the agency of the eldership was greater than now. Whether they looked at home or abroad, they saw that the prosperity of the Church of Christ depended under God upon the exertions of persons placed in the circumstances in which elders were placed with regard to spiritual matters. The ministry of the Word must always be an institution of the most paramount importance, but it was evident that for the support of that ministry, and for the maintenance of the truth, men otherwise situated should be largely occupied in the work of the Church. The people of Scotland were largely accustomed to regard the position of the elders as an adequate security for legitimate lay influence in Church affairs, and it was not unnatural that other ecclesiastical bodies, hitherto unaccustomed to interference with their peculiar concerns by individual laymen, but having now become desirous of such interference, or being forced by circumstances to depend upon it, should look for some measures of guidance from what might seem analogous to their wishes or necessities in the Presbyterian institution of the eldership. He was sure that Presbyterians would not object to these bodies taking a leaf out of their book, but for the sake of both parties it was important to consider with accuracy the question how far the Presbyterian system presented an analogy that would serve the purpose. They could not, he believed, get or take the full benefit of the Scottish institution without becoming Presbyterians. There were conceptions habitual to English Churchmen about the laity on the one hand, and about Church affairs on the other, which kept their minds away from a clear view of the position of the eldership, and which were alien to its real character. The word "laity," used with reference to the Church affairs, properly designated the whole body of the people belonging to the Church; its significance in the minds of

English Churchmen varied considerably, according to the varieties of their Church ideas. Some, like Dean Stanley, thought that the civil government, as representing the laity in a sense, ought to regulate the affairs of the Church. Others, with views more or less of a High Church character, thought the lay attenders on ministrations ought to have a special influence or say. A third class of English Churchmen gave themselves little thought about any special method of lay influence, but contented themselves with quiet acquiescence under the nominally Episcopal but truly Erastian government to which they were subject. None of them felt the importance of having the laity represented in the authoritative management of ecclesiastical matters. The Irish branch of the National Church was now obliged to face the question practically, and in their endeavour to deal effectively with it, it might be hoped that the leading minds in that branch were opening their eyes to the needful conditions of a safe and prosperous settlement. But some ideas peculiar to Episcopalianism were unfavourable to such a settlement, the chief of these being that the clergy were a distinct order of men, separated by a sacred enclosure from the ordinary members of the Church, so that ecclesiastical concerns were their peculiar business, wherewith no one not belonging to their order could interfere upon an equal footing. The clergy had thus come to be spoken of as if they were specially the Church. The origin of such a broad line of distinction was to be looked for in the corruptions of Popery. It was now seen by the men attempting to adjust the affairs of the Irish Episcopal Church to altered circumstances that this line of demarcation must be modified, but they seemed to be hampered as to the measure of modification by the strength of their old conceptions. He did not say that what they proposed in the way of voluntary government would not work—he hoped and trusted it might do so sufficiently to set a machinery in motion which would gradually find its way to self-improvement—but he did say that the plan of laity and clergy voting as separate orders, so that each of these orders would have a veto on what was proposed by the other, was beset with difficulties and perils, and was not adapted for securing a cordial, liberal, and growing support from the members of the Church towards the

thorough maintenance and the requisite extension of its ministrations. He believed that ultimate success would only be obtained after the adoption of this system, if it could be made to work out its own cure. After pointing out that in his view the true definition of a layman was a man whose ordinary professional employment, or whose proper line of ordinary duty upon earth was a secular one, and after stating the Presbyterian form of dealing with questions of Church finance and questions of spiritual government, Sir Henry proceeded to say that if in the future history of the Irish Episcopal Church no difference should be made between the power which disposed of questions affecting spiritual government and discipline, and the power which dealt with financial questions, he feared that the results would be found very prejudicial, and that a reformation of the system would be imperatively required. He concluded by pointing out the special duties of the Presbyterian eldership, and by exhorting his hearers to a diligent practice of these.

PRESBYTERIANISM IN THE UNITED STATES: UNION OF THE OLD AND NEW SCHOOL CHURCHES.—

This important event, which has been so long urged by many prominent ministers and laymen, and which has led to much discussion and negotiation has just been happily consummated in the city of Pittsburgh, Pennsylvania.

The two great bodies, at their annual meetings last May, having agreed on the terms of union, referred the subject to the separate Presbyteries for their action thereon. In order to its accomplishment, the rule adopted required that two-thirds of the Presbyteries should give a majority in its favor. Happily it was carried by a much larger majority. In the Old School Church over two-thirds were for it, and in the New School Church all the Presbyteries approved it.

In anticipation of a majority, the two bodies at their meeting in May last, mutually agreed to adjourn to meet in the City of Pittsburgh, on the tenth of November, for the purpose of counting the votes and adopting such measures as might be necessary to perfect the union.

They did meet in their separate capacity on that day. A large number of members were in attendance. The next day the votes were counted, the report of the Joint Committee adopted, and other preliminary business transacted. On the morning of the twelfth the Assemblies met in their respective churches, and, after devotional exercises, and the reading of the official report, were dissolved by their Moderators. The members then left their churches, and, according to appointment, met in the street, where with mutual greetings they joined arms and walked to the largest church in the city, where a union service was immediately held. The scene called forth numerous expressions of gratification and delight, and the union

was consummated with entire harmony, and high expectation of future good.

In the afternoon the united body communed together in the celebration of the Lord's Supper, and in the evening another union meeting was held, at which it was resolved to call on the United Church to raise a thank-offering to God of five millions of dollars, for their benevolent institutions. They also voted to send the following telegram to Christian friends in Great Britain:—

"The two great Presbyterian Churches in America, this day united, greet the Presbyterian Churches of Great Britain and Ireland, and pray that they also may be one."

It is impossible at present to form an adequate conception of the effects of this event on the religious interests of the United States, and the world. They will be of untold magnitude, and will reach to distant generations. To this now united body belong 49 Synods; 253 Presbyteries; 4,327 churches; 4,130 ministers; 437,242 communicants.

Their aggregate contributions to the various objects of Christian benevolence, at home and abroad, are, per annum, not less than \$3,750,000. And as the members of the communion are generally educated, in good social position, and zealous for the truth, their influence is very great.

A JEWISH REFORM CONVENTION.

PHILADELPHIA, Nov. 3, 1859.

Eleven Rabbis from the principal cities of the United States advocating reform met in conference to-day to refer to the call issued by the Rev. Drs. Adler and Einhorn, at the house of the Rev. Dr. S. Hirsch, rabbi of the reform Congregation of this city. The meeting was called to order by Rev. Dr. Hirsch and on motion of Rev. Dr. Einhorn, the following officers were unanimously elected:—Rev. Dr. Hirsch, as President; Dr. Adler, of New York, Vice-president; Dr. McElzner, of New York, and Dr. Felzashal, of Chicago, as Secretaries. Drs. Einhorn, Kohler, Hirsch and others submitted propositions on the principles of public worship, martial laws, circumcision, the institution of the Sabbath, religious instruction, &c. The Conference decided to consider the principles of public worship first, and as a basis the propositions submitted by Dr. Einhorn. After a lengthy discussion the following resolutions were unanimously adopted:—

The Rabbinical Conference declares that Judaism in its present phase of development confesses the following principles to be embodied in public worship:—

First—The Messianic aim of Israel is not the restoration of the old Jewish state under a son of David, the renewed congregation from the nations, but the union of all men as children of God in the confession of the one and only God, of the unity of all rational beings and their vocation for moral parity.

Second—We do not regard the destruction of the Jewish state as a punishment for the sins of Israel, but as the corollary of the Divine purpose expressed in the promise to Abraham, and more clearly developed in the course of history: to send the members of the Jewish race to all parts

of the earth in order to accomplish their high priestly mission: to lead the nations to the true knowledge and worship of God.

Third—The Aaronic priesthood and the Mosaic sacrificial worship were only preparatory steps to Israel's national priesthood, actually beginning with the dispersion of the Jewish people and to the sacrifice of the heart's devotion and moral sanctification as alone pleasing to God. These institutions therefore, designed to prepare a higher state of religious sentiment, are altogether numbered with the destruction of the second temple, among the things, of the past and in this sense only—i. e., in their educational capacity—may be mentioned in our prayers.

Fourth—Every distinction between Aaronity and non-Aaronity with reference to religious privileges and duties is therefore inadmissible in public worship as well as in practical life.

Fifth—The selection of Israel as a religious people as bearers of the highest idea of humanity must now, as ever, be emphatically expressed, and on that very account shall the world-embracing mission of Israel and the equal love of God towards all his children be just as distinctly enunciated.

Sixth—The belief in a bodily resurrection has no religious foundation, and only the continued spiritual existence is to be expressed.

Seventh—However urgently and unremittingly desirable as the fulfilment of a sacred duty the cultivation of the Hebrew language, in which the Divine treasures of revelation are stored and the immortal monuments of a literature governing all civilized nations are preserved is in our midst, yet since that language has become actually unintelligible to the larger majority of our co-religionists it must yield on this very account in our prayer, which if not understood is a soulless body to the vernacular as far as the existing circumstances render it advisable.

RITUALISM IN THE ENGLISH CHURCH.—A correspondent who was at St. Michael's, Shoreditch, London, one evening last Oct., says that while the "Magnificat" was being slowly sung, Mr. Nicholl, the vicar, who wore gorgeous purple vestments, stood at a high altar, but with his back to the people, and was at times hidden from view by the clouds of incense which arose. After the prayers there was an offertory collection, then a procession round the church, with banners, lighted candles, crosses, and a recessional hymn. After this there was a sermon by the Rev. G. Body, of Wolverhampton, who ridiculed the idea that the Church of England was in any sense the offspring of the Reformation, and said it was far above the Pious Council and the State, although at present it was in a state of Babylonish captivity.

The Association for Promoting the Unity of Christendom held their anniversary on Wednesday. The proceedings at All Saint's, Lambeth, at St. Albans, Holborn, and other churches in London, were of the highest Ritualistic order, and quite in keeping with the objects of the Society, which seeks restoration to the Church of Rome.

The following advertisements are not from the *Tablet*: they appear in a weekly paper purporting to represent the feelings and opi-

nions of members of the Church of England:—
"A Mary Window.—St. ———, ———. —The vicar's young daughter, Mary, is very anxious to have a window placed in the apse of this beautiful church to the honour of Blessed Mary. She earnestly asks all the Maries to help her either by a small or a large donation.—Address Mary ———. "Altar Breads.—Pure Wafer Bread for altar use, in sheets, averaging one large and nine small wafers, price one shilling for twenty-five sheets, by post, fourteen stamps. The breads may be had stamped with ecclesiastical devices, or in plain circles, or else in sheets without any imprint. These breads, if cut ready for use, are charged at the rate of one shilling per hundred.—Apply to the Rev. Mother Superior, St. ———'s Convent, ———."

There was an anti-Ritualistic disturbance at the church of St. John the Baptist, Embden Street, Hulme, near Manchester, last Sunday morning. When the clergyman left the church after service he was hustled and hooted, and some stone-throwing took place, which resulted in one person being taken into custody. The minister was carried off in a cab under the protection of the police. In the evening a crowd assembled, but there was no disturbance.

The parish church of the small township of Modbury, Devon, was entered on Monday night, and stripped of all the furniture which might be associated with "high" service. The altar cloth, the candles, flowers, and decorations were carried away, and vases and other ornaments were smashed.

A letter from South Australia states that the Ritualistic practices of two clergymen in Adelaide were giving rise to a good deal of opposition in the colony.

BRITISH COLUMBIA.

ECCLESIASTICAL LIBERALITY.—Christ Church (Episcopal) Victoria, Vancouver Island, was entirely destroyed by fire on the evening of first October. It was the oldest church in the colony, and had stood up as a prominent land-mark since 1856. The fire commenced under the wall of the chancel on the northern side, made its way up between the outside boards and the plaster and burst forth on the roof about 9 p. m. The brilliancy of the conflagration lighted up the waters of the Puget Sound. Although several thousand people assembled, it was impossible to save the building.

The Roman Catholic priest was the first to discover the flame and sound the alarm, and when the flames were raging, the office-bearers of the Scottish Presbyterian Church stepped forward and invited the Dean (the Bishop being absent in England) to conduct his service in their capacious and beautiful building. The offer was cordially accepted, and thus, to the people of Victoria, the novel sight has been presented of Episcopal Ordinances being regularly dispensed in a Presbyterian Church.

We trust that the day will soon come when Presbyterian Ordinances may also be occasionally dispensed in an Episcopal Church.

T. SOMERVILLE.

Articles Selected.

OUR DAILY BREAD.

BY THE AUTHOR OF "THE HARVEST OF A QUIET LIFE,"
ETC.

(Continued from our last.)

They turned to walk home. And the dusk thickened, and the sentinel stars had become a vast army, and the heavy oak-trees brooded over their mysterious depth of shadow. But Alice did not feel timid now, her one dear protector by her side; or, at least, only timid enough to make her think how pleasant it was to have his company, and how awful the hushed, dusk landscape would be to her now if she were there alone. The very rustle of the bird in the hedge, and the constant, distinct nibbling of the sheep all about them, seemed to her to make the stillness more perceptible and profound; for the little sounds that are drowned by the noises of the day assert themselves in the night, and you feel a sense of strangeness in hearing them.

The lamp shining out of their open room greeted them soon, and shed a welcome into the night; and when they came in Arthur sat down in the bay window, away from the light, beside the cool open casement, and she well understood then that she was silently invited to sit beside him and hear the result of the interview; for she knew that he preferred telling her all about it in his own time; and this most exemplary young woman actually restrained her curiosity to suit her husband's moods.

"Well, wife, I have sold the ticket, and we are, at any rate, one pound the richer."

"Have you been much bothered, Arthur?" she asked.

"Why, no,—perhaps no more than I expected; and I can't say I started with the idea of having a pleasant visit. He was rather grumpy, and I got some hard knocks, of which 'Fools and their money' was one of the mildest. At last, when he intimated, in plain terms—(as I say, he wasn't at his best; I think I had woke him out of a nap, and he was afraid that I had noticed it)—when he intimated that speculation was dishonest, especially in people who couldn't pay their butcher's bills, I thought I had had enough. So I rose, and said that I thanked him for his plain speaking,—that I didn't think he meant it unkindly,—but that I would rather not further press a favour just after a scolding. He laid his hand on my arm. 'Sit down, sir,' he said, 'sit down. Come, I didn't mean that. I dare say I spoke crossly; but you mustn't mind an old man. I am sorry if I hurt your feelings. After all,' he added, as it were in apology for me, 'I suppose young people will sometimes be fools.' I could not help laughing, and he, considering that he had made all straight in a most happy manner, went on: 'And now, sir, to business.' And business it was: for he is as particular, (and glories in being so) about a transaction of a pound as about a matter involving hundreds. 'It's the way by which I got on in life, Mr. Stanhope, and it's a way that I don't care to get out of.' In fine, we came to this agreement: he was to take the ticket, solely to oblige me, as he constantly impressed upon

me, and from no speculating interest in the lottery: 'for I hate 'em, sir, I hate speculation: and, besides, I know very well that I might as well be throwing this money into the pond by your house.' Nevertheless, he did not mean, of course, he said, to buy only the risk. 'If it does win the prize, sir,—if a thing so monstrous should by any impossibility happen,—mind, I haven't bought the ticket in order to be a cats-paw for you. No, no: I shall, I know, most likely burn my paws, and get nothing for my pains. But if a chestnut does come out, remember, it's for me, not for you. And, recollect, I quite intend to hold to this, and strictly too. So, if you still keep your mind, let us plainly understand where we are; for in a matter of business, even if I were buying an estate in the moon, or any other piece of ridiculous folly, I'd have all clear, and regular, and understood. Of course I consented, and clearly understood, and all that; and then I came away—with this hardly-won hundredth part of what we want."

He spoke more in a weary and depressed than in a bitter way; yet dejected and dull he was. The cheery influence of the evening had plainly been quenched by this distasteful visit, and the dark fit was upon him again. Not in the same degree or manner, however, as on the last night; only seemingly he would not trust his meditations any longer, lest they should overmaster him. So he kissed his wife, and turned his back on the dark open window, out of which the taller flowers, touched by the lamp-light, peered somewhat weirdly into the room, and said, "Let us be shut in, dear, and then let Ellen come to prayers."

And, while the former mandate was being carried out, he opened his Jeremy Taylor at the section "Of Faith," and read what was already familiar to his mind. Part of it seemed especially suitable to his need at this time, and a sort of glow came to his heart as he read it:—

"It is certain that a man wants faith who dares be more confident of being supplied when he hath money in his purse than when he hath it only in bills of exchange from God: or that relies more upon his own industry than upon God's providence, when his own industry fails him."

He felt rebuked; and when their one servant came in to prayers,—and that evening's Psalmus ended with the twenty-third,—and in the Lord's Prayer those words came with a new force, "Give us this day our daily bread,—when the time of comfortable reading and prayer was over, he rose soothed and refreshed. Something of hope and trust for the morrow seemed to rekindle in his heart: and that wise, loving advice seemed less impossible to follow: "Casting all your care upon Him; for He careth for you."

OUT OF DEBT, OUT OF DANGER.

I.

"Is Mr. Jones at home?" asked a gentleman of the housemaid that answered his knock.

"Yes, sir; but——" she answered, with hesitation.

"But engaged? Well, ask him if he can see me. If not, I must call again. I have particular business with him. Mr. Roberts is my name."

"Come up, if you are not afraid of the measles," said Mr. Jones from the top of the stairs.

Mr. Roberts, not being afraid of the measles, passed the housemaid, and seated himself opposite his friend.

"Your servant didn't know me," he remarked.

"No,—She is a stranger. Old Martha married away from us a fortnight ago," answered Mr. Jones.

"She looks very sickly. Has *she* had measles?" asked the visitor.

"No, no. The baby has measles,—and my wife has the mumps,—and both the servants have colds,—and I have had aches and pains in every variety of kind and place, I think."

"You look as if they had given you great pleasure," said Mr. Roberts, smiling at the cheerful tone in which he spoke.

"Do I? Then my looks belie me. But about your business?"

Mr. Roberts then produced some papers, and said he should be glad if Mr. Jones would draw out by their help a clear estimate of the probable expenses of a projected building. "I hope to get you employed in your line, if the thing is done. You said, the other day, work was slack," he added, as he laid the papers on the table.

"Very good of you. I shall be glad of a job, and will go to work at once. How long before you will want the estimate?"

"In a few days. I will call for it."

The conversation now ran on other subjects. "You are in pain," remarked Mr. Roberts more than once.

"These twinges are sharp; but a little brain work will make me forget them," answered Jones, trying to put a good face on it.

"Remember, I am not sure the committee will hold good to it; but if they do, I think you are pretty safe."

"All right," was the reply; and Mr. Roberts left the house, rejoicing that he was not going home to sick servants, a baby with measles, and a wife with mumps.

"What a wretched place!" he exclaimed, crossing the street, as if to get as far from it as possible with all expedition; "the very passage smells of gruel! And that poor fellow with his bones aching too;

but 'poor fellow,' why, he looks as happy as an alderman on Lord Mayor's day."

Little suspecting the impression he had made on his friend, Mr. Jones went to work on the papers directly he was gone. He counted and calculated under various disadvantages, for the interruptions to time, attention, and comfort were many. But he inwardly congratulated himself on having occupation which took off his mind from annoyances by its amusement, and soothed him under pain and anxiety by the prospect of a recompense.

The weather, which had been very severe, after a while became more genial, baby Jones recovered from her measles, and Mrs. Jones from her mumps. The servants lost their colds and regained their spirits, while Mr. Jones, though still obliged to be careful about damp and draughts, got quit of his pains. The estimate had been ready many days, carefully tied up and lettered outside "Estimate of expenses, etc., etc."

"Has Mr. Roberts called to-day?" Mr. Jones would ask every time he came home from his office in the evening, and the same answer always met him, "No, sir."

Happily other work had fallen in, so that he was not troubled about the business connected with his visit, but he thought it strange he did not call. Some time after he met his friend walking hurriedly along the Exchange, and so absorbed in thought that he ran up against him, crying out when he saw who it was,

"Jones, my good fellow, who'd have thought of meeting you?"

"Who? why you, if you'd had your wits about you," replied Jones, putting his hat straight, which had been knocked on one side. "Don't I always come this way about this time on Saturday, that is, when I am out?"

"Ah, when you haven't got the mumps or measles," said Mr. Roberts, calling to recollection the circumstances under which he had last seen him. "Are you all well again?"

"All, thank you. I have expected you to call day after day. I made out that estimate; it's quite ready," said Jones.

"Estimate! oh, ah! I am truly sorry, I never let you know; I am so terribly engrossed—worked to death one way or another; I quite forgot all about it."

"Never mind," said Jones, calmly, "it's ready whenever it's wanted."

"Yes, my dear fellow, but that's just the point, it isn't wanted, and won't be wanted,

and I ought to have told you so," said Mr. Roberts, looking really vexed.

"Don't trouble yourself," said Jones, "I had great pleasure in doing it; it amused me while I was in a grumbling condition, and it cost nothing but pen, ink, and paper."

Mr. Roberts was easily persuaded not to trouble himself, and took leave of his lenient friend with a promise that he would call soon and "tell him all about it."

Jones said sincerely he would be glad to see him, but as there was an end of the business, he did not care to hear why he had had his work for his pains, and he soliloquized, while walking along, on the furrowed brow, anxious expression, and hurried manner of Mr. Roberts. But he was no meddler in matters out of his province; he concluded that his occupation was very laborious, and was sorry to think that he was overworking himself.

Mr. Roberts did not pity his friend this time; he was too much taken up with his own concerns, but he said to himself with a sigh as they parted, "That fellow wouldn't stir an inch if the Bank of England broke on his back—he is always the same."

II.

Mr. Jones was sitting rather late at his books in his office. He did not keep a clerk, and any accession of labour robbed him of needful rest—but it couldn't be helped; his necessary expenses increased rather than lessened, and it was needful to meet them by frugality and exertion.

"That will do for to-night," he said closing his ledger and wiping his pen; "I shall be at home in time for the Christmas tree now."

A knock at the door arrested his hand as he laid the ledger on the shelf; it opened immediately after, and his friend Roberts was there.

"Ha! lucky! I'm glad you were not gone; I want a few words with you—can I come in?" and in he walked.

"I dare say you wondered that I never called to explain about that estimate?" he said, a little confusedly, as if he had not that in his mind just now.

Jones smiled and answered, "No, he had not wondered, but would have been glad to see him if he had called."

"Ah, you're a good fellow, a very good fellow," said Roberts, abstractedly; "I only wish it had been in my power to serve you."

It was cold, the fire was out; his children

were anxiously waiting his return to preside at the Christmas tree. He did not think it was worth their sitting there to hear himself called a good fellow and be reminded of what he had forgotten. "Have you had tea?" he asked; "if not, will you come home with me? We are having a juvenile rejoicing to-night for my wife's birthday, and there'll be a good fire to talk by."

"Thank you, thank you very much," said Roberts, leaning his elbow on the desk and his forehead on his hand. "I have not quite the cue for these things just now: one wants a free mind, you see, for gaiety."

"For what goes by the name of gaiety," said Jones; "but children's happiness will raise my spirits or soothe my anxiety at any time."

"Soothe your anxiety!" said Roberts; "why, you don't know what anxiety is. I don't believe you ever trembled in your life, nor felt your heart beat."

Jones smiled and replied, "You may not believe in many things that exist as truly as if you did."

"Well, I wish I were as tranquil as you, that's all," said Roberts. "You always look like a cucumber with the bloom on."

"I am not anxious about anything now, for have I been for many years," replied Jones; "but time was when I could tremble like a leaf, and did, and when I could feel my heart beat. That time has passed I trust for ever." He spoke with much feeling and seriousness.

Roberts, at another time, would have been interested in his friend's expression and manner, but just now he was too much engrossed with his own affairs. After a moment's pause he said, suddenly, "Jones, could you lend me twenty pounds?"

Jones did not answer. He could not with truth say no, for it was in his power to do it. But he did not like to do it, for twenty pounds was an important sum to him, and he knew not how soon he might feel the need of it. He looked steadily in his friend's face and said,

"Are you sure of returning it soon?"

"Undoubtedly, in a few weeks. You see this is an awkward time, always brings a whole host of claims on one, and somehow one never calculates for all, and I have besides a tiresome acceptance to take up—a trifle. I did it to meet an unfortunate fellow's bill, and it is due to-morrow; and if you could lend it to me, really I should be eternally obliged."

"Eternally?" said Jones, significantly.

"Well, exceedingly, very much indeed; and I won't forget it, I assure you."

Jones went to his desk and took out his pocket-book; he was touched by the suffering look on his friend's face. "It is just this, Roberts," he said; "I have enough to meet my demands and a little over; I can't very well spare it, for with my family I never know what call may come, but I have known what it is to be in debt with nothing to pay. Then it was that I felt my heart beat. A friend took my whole debt on his shoulders, and made me 'out of debt out of danger;' and in memory of that deliverance I cannot forbear helping you now," and he laid four five-pound notes on the desk.

"Thank you a thousand times," said Roberts. "I'm glad you had a friend in need, as you are to me. I will pay you, believe me, as you paid him. It's a horrible thing to be in debt," he said. "I long to be out of it; it's like going with a halter round your neck; you are every man's servant."

"Quite true," said Jones; "that was just what I felt, as if I had a halter round my neck, and I should have lost both reason and life but for my friend."

Roberts had the twenty pounds and wanted to go, but he did not like to be uncourteous in the face of his friend's generosity; so rising, but speaking as he rose, he said, "If I get out of this fix I will take care of myself in future, and never meddle with money-lenders again."

Jones closed his pocket-book and his desk; he saw that it would be useless to pursue the subject he had at heart any further, and they parted at the door of his office.

III.

Jones had a great regard for Roberts, whom he had known from childhood, and to whose parents, in his youth, he had been under considerable obligation. "It is but a small matter lending him that money," he said to himself; "if I could get him to look truth in the face—that is what I should like to do."

But Roberts would have seen reproof in the face of truth: had he looked, and that was what he could never brook.

"Jones, my good fellow," he said one day when he met him again in the street, "I—I—I was going to call on you; I am afraid you must have thought me very shabby."

"Oh, no I haven't," said Jones; "I am going home—will you turn with me?"

"Thank you—why—just now—" and he pulled out his watch.

"I on't, if it's inconvenient," said Jones; "but if you are coming, no time like the present."

"But you see—I haven't the cash with me," said Roberts.

"Never mind, not getting the cash is no solace to me for losing your company. My wife and children are in the country; come and take half of my bachelor fare."

Roberts considered that as he had announced the fact of not having the money, the awkwardness was at an end; so without further reluctance he accepted the invitation, and in a short time, by means of Jones's latch-key, they were in the passage that had once offended Roberts by its odour of gruel, but which now looked gay with pots of snowdrops and crocuses, standing on every possible resting-place.

"You are fond of flowers, Jones?" said his companion, with a sigh, for he was out of spirits.

"I am," replied Jones, "especially spring flowers, they come so kindly to tell us of all sorts of happiness."

"I know nothing about flowers," Roberts remarked, in a tone implying that he cared for them no more.

"If you mean by knowledge to understand all the nature and properties and culture of them, I know nothing, neither can I count a dozen names—but I love them all."

"I hardly know a dahlia from a dandelion," said Roberts.

Jones, who was quite in earnest about his flowers, and had a look of approval and greeting to bestow on each, did not notice his friend's dejection: till they were at their dinner, when he found it a hard matter to get him to eat.

"You don't like my pie?—well, it has been cold two days, I admit; they made it too large, for I am a moderate eater; but cooking is not convenient, for my wife has but one servant, and she has what they call 'cleaning' to do, so I am obliged to fall in with the necessities of the times. But you shall have a chop as soon as it can be got ready." Here Jones rose to ring the bell, but Roberts prevented him.

"I couldn't eat turtle, I assure you," he said, laying his hand on his arm.

"Nor I either—nasty stuff—I should be bilious for a month after," said Jones, returning to his pie.

"Ah, Jones, you've a quiet mind—that's

the secret of your appetite," said Roberts, laying down his knife and fork.

"A quiet mind? yes, I bless God I have," was the reply. "But why, what's amiss?" he asked gently, seeing the cloud on his friend's face.

"Everything—all wrong—been duped—made a simpleton of myself—acted like a swindler, though I hate the thought of dishonesty, and if I don't make acquaintance with a jail it will be a miracle."

"Dear me!" exclaimed Jones, who, though he had long suspected that his friend was travelling a little fast, had entertained no notion of the true state of the case.

"Jones," exclaimed the unhappy man, "to save my life I couldn't pay you that twenty pounds, and I am getting so tangled, I don't think I ever shall pay any one."

"Let us hope better things," said Jones, after taking breath, for the sudden announcement of the final departure of his twenty pounds, which he had destined for his rent, rather overcame him at first.

"Hope! I've done with hope!" exclaimed Roberts. "I tell you I am ruined, I am helpless, quite undone and lost; unless some one steps in to save me I must go to the dogs."

An expression of deep interest passed over Jones' face.

"Exactly what I felt years ago," he exclaimed.

"What! were you ever really in difficulties?" asked his friend.

"Difficulties? I was on the verge of destruction."

"Who helped you out of it?" asked Roberts.

"A friend, who paid my debts—every one—and put joy into my heart that has made it dance ever since; there isn't a morning that I wake that my first thought is not, 'Out of debt out of danger.'"

Roberts' countenance fell as Jones spoke. He now perceived, as he had before half-perceived, the drift of his remarks, and somewhat impatiently he replied, "Jones, these things that you mean are all well to talk about when one's mind is easy, but while things oppress one of a tangible nature, it is out of place to introduce them."

"You think so? now I don't, you are under great perplexity now, you have men for your creditors, and you are in danger of lying in prison for a time; but I do assure you, Roberts, your feelings are perfect

ease to what mine were, when I felt that God was my creditor, and that I was in danger of imprisonment in hell for ever."

Roberts looked indifferent—almost provoked.

"You don't know my sufferings—what they were—and you can't imagine them; God grant that you may soon do so, and then you will be brought to rejoice in a free salvation," said Jones.

"I don't want more suffering at present, thank you," said Roberts; and Jones finding it inexpedient to say more, the conversation turned on the circumstances of the debtor.

"I wish all were as manageable as my twenty pounds," said Jones. "I don't mean to say but it would be very acceptable, but I can contrive for the present without it, so make yourself quite easy."

It was a relief to Roberts to lay open his affairs to so sincere a friend, and he confided to him the whole of his entanglements. After much thought Jones said,

"Why don't you apply to Mr. Featherstone? you are his heir, as is supposed. A few thousands now would be of more use to you than four times as much ten or fifteen years hence."

"I dare not—he would turn me off; I am trying in every way to save appearances on his account."

"Very foolish, I think; he must know it in the end. How much better to go to him and make a clean breast. I believe he would help you—at any rate, he would advise you," said Jones.

Roberts was inflexible for some time, but at length, overcome by the remonstrances of his companion, rather than convinced by his arguments, he promised that he would that very night go to his uncle, acknowledge the truth, and confess his folly in having allowed matters to proceed so far without coming to him for counsel sooner.

IV.

The next morning, Jones had not finished his breakfast, when Roberts, capsizing more than one pot of snowdrops on his road, made a sudden dash into the room. He shook him heartily by the hand, thanked him a thousand times for his advice, and told him that his uncle Featherstone had acted like a prince. "Here's a cheque for your twenty pounds to begin with—but how can I ever pay you for the service you have done me?" He then, with as much coherence as his joy would permit, told him that his uncle had laid down a sufficient

sum to cover the whole of his debts, and that his heart was as light as air.

Jones smiled, rejoiced at what he heard; he was struck with the parallel between the happy termination of Roberts' misery and that of his own, but he did not venture to allude to it; indeed his friend was so wild with delight, that it would have been a vain attempt.

The anguish of mind that had preceded Roberts' good fortune produced a most favourable effect on him in the way of caution. Not a risk would he run, not an extravagance would he commit, scarcely a pleasure would he indulge in. Every temptation to one of these was met by a shake of the head, and, "I'm out of debt and I'll keep out of debt. 'Out of debt out of danger.'"

"You are amazingly altered," remarked Jones to him once, when he had been detailing his resistance of a strong temptation to speculate.

"I ought to be—I should be a madman if I were not. I can't expect him to come forward again for me, and if I were to get out at elbows through my own folly, of course good-bye to his favour for ever!"

"Ah," thought Mr. Jones to himself, "what an illustration of the case of the pardoned sinner. Am I forgiven? shall I dare to continue in sin, and forsake my mercies?" This analogy dwelt strongly on his own mind; and in conversation with the minister, from whose help he had derived much comfort and instruction, he related the circumstances without mentioning the name of his friend.

It happened that a missionary sermon having to be preached in the parish in which Roberts lived, this minister, whose eloquence and piety made him in much request on such occasions, was asked to preach it, and acceded to the wish. Roberts was in his place; he seldom missed. His uncle sat opposite to him, and he wished to be like him—or seem like him—a regular and respectable man conforming to all proper and creditable duties. He thought the minister a nice sensible-looking man, and watched him as he gave out his text, so that a common observer might have argued well of his spirit.

But he had soon seen enough of him; his attention was diverted from the subject before it was well entered into, and having consulted his watch to see how much time he had to make up his mind to, and got his

shilling ready, he took the most easy attitude he could select, and went to sleep.

The text was, "How much owest thou unto thy Lord?" And although Roberts slept, it was with that light slumber which permits surrounding objects to mingle with and influence it; occasionally, a word in a higher key would arouse him for a moment and then furnish a dream when he relapsed into sleep. Many recurrences of such disturbances at last awoke him up just as the minister said, "Let me put a case." Another look at his watch showed him his penance would not be of much longer duration, and he folded his arms and sat erect, and looked the preacher full in the face.

What was his surprise when "the case put" was no other than his own—the agony of a man at the mercy of a creditor who knew no mercy, of knowing not where to turn without beholding a jail, the entanglements caused by his various makeshifts to meet an entire ruin with a partial remedy that made that ruin more inevitable and nearer. With great power all this was painted vividly and accurately. Then came the description of the generous friend, stepping forth with a bounty on which the wretched debtor had no claim, and paying the whole, smiling on him with pity and soothing his anguish by an act of grace beyond his hopes.

Rising from this "type" the preacher, out of a heart filled with solemn conviction of his momentous subject, brought the congregation to the bar of conscience, showed the debtor to be the unrepentant sinner, the creditor a just and holy God, and the generous friend, Jesus Christ, "the Friend of sinners." In conclusion he drew the portrait of the pardoned penitent, his tenderness of conscience, his watchful gratitude.

Roberts was much struck. The broken hints of his friend Mr. Jones, arising out of the same analogy, had never entered his ear thoroughly, and never rested in his mind at all; but now he had heard the whole and understood it.

Was it true? was there a possibility of his having to undergo the same horrors—but infinitely greater—that had nearly ruined his reason a year back? He thought over all this till he was very uncomfortable, almost ill.

One Saturday evening he was passing not far from Jones, and thought he would call. "He is always so cheerful," he said to himself; "the sight of him is good for low spirits."

He had a hearty reception, but had not been long seated before Jones exclaimed, "What's the matter? you look down in the mouth; what's wrong now?"

The remembrance of that evening when he was in trouble about money matters, no doubt flashed through the mind of both. "I have not come to ask for the loan of twenty pounds," said Roberts with a smile. And then he told his friend all the fear that was in his heart, as a man with conscience awakened can only feel.

Mr Jones, instead of showing much sympathy, seemed to look pleased; and at last interrupted his friend by saying he was rejoiced to hear what he was telling him. "In fact," added he, "it has often been

my prayer that you might get into this trouble."

From this time Roberts became a serious inquirer after the truth that makes free, neither did he rest satisfied until he had found it in the gospel.

"Ah, how much I owe you!" he would often say to his old friend when in the decline of life they would talk over the past, or dwell on the hopes of the future. "I thought I was perfect in content when I could look man in the face; how little then I knew the mercy of being able to meet God without fear, through Him who has cast all my sins into the depths of the sea. I know now how that old saying is good for both worlds, 'Out of debt, out of danger..'"

Sabbath Readings.

RECONCILIATION AND SALVATION.

ROMANS 5-10.—For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by His life.

There is a distinction made here between being made reconciled and saved. Those two words are often used as being synonymous, those who are reconciled are said to be saved but here there is a distinction. Let us take these two points in order—reconciled by the death, saved by His life. Of the fact that we are reconciled by the death of Christ the Scriptures are full.

We may explain them in any variety of ways we please, but that the Scriptures assert that sinful man is thus reconciled there is no doubt as "Christ died for the ungodly." "While we were yet sinners Christ died for us." Being now justified by His blood we shall be saved from wrath through Him. "God was Christ reconciling the world unto Himself, not imputing their trespasses unto them." But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. There is no doubt that St. Paul gives us to understand that it is by the blood, death or cross of Christ that we are reconciled to God. It is uniformly said that God reconciles us, not that God is reconciled to us. Why? Because the barrier to friendship is on our side and not on God's. It is in our own hearts and not in the heart of God. We are enemies by our wicked works but God hath never ceased to be to us love.

When we were wandering in a far country and scorning the bread that was in our Father's house, it was still true that

there was no enmity on God's side. Christ's death did not transform God from being our enemy. Perhaps it is not true that there was nothing on God's side to be removed. It was necessary that the majesty and honour of His law should be vindicated. These are the words it is said of an English judge to a criminal. You are not condemned because you have violated the law, but in order that the law may not be violated to strike terror into the hearts of others, and to maintain the broken law.

And so with God; but he has provided a satisfaction no man, no angel, no created being can look upon—the Cross of Calvary—without acknowledging that the majesty of God's law has been to the utmost upheld. The question is not so much how can God forgive the sinner and maintain the government of the universe? but how can God do so and maintain the righteousness of the universe?

We must see God not simply as a governor, though it is right enough to look on Him as such, but it is nearer the truth to view Him as a father dealing with his rebellious, disobedient and thankless children. A father inflicts punishment on a child not simply as a terror. It is exactly proportioned to the deserts of the child, and if he forgives the child he will consider not how much it affects the other children but how it is righteous with regard to the forgiven child, and if it be so he will not be brought into contempt with his other children.

How can a man be just with God is a most important question and it has been asked and answered in a variety of ways as

by the sacrifice of bulls and goats, passing through the fire of Moloch, and submitting to the wheels of Juggernaut's chariot. The true answer is in the agony in Gethsemane, in the crown of thorns.

And that which gives the sacrifice its true value is not the pain but the love that is manifest. The Father will forgive the prodigal son and He does it at this cost He yields up His well beloved Son to shame and humiliation in order that those rebellious children may be one, and brought back to the Father's heart, and the Father's home. Reconciled when enemies we must all start at this point. Has not every one been anxious to drive away all thoughts of God? but though we may try by logic to get rid of the thoughts of God yet there is written in our hearts the consciousness of God and that we are sinners before Him. Here we must start and we must see how we can be reconciled. The first cry of the awakened soul is how to be forgiven, he wants to hear the words: Go thy way, thy sins are forgiven thee. But more, the root of sin is in the heart and the soul finds it is in bondage to a tyrant, that dwells in the heart and maintains a constant surveillance over the thoughts, and hence the question how to get rid of this.

Here comes in the second thought of our text, We shall be saved by His life. Pardon of sin is but the very first step and if given alone it would be no boon at all, for though his sin were forgiven by God he still finds that he is bound with its fetters, so that he feels not only the need of forgiveness but also of deliverance from the power of sin present and future. Hence he must look to Christ as a living Lord, still doing something for him. Though he looks back to the work accomplished 1800 years ago, still he must feel that Christ is a present living Saviour in Heaven interceding, and on earth in every Christian soul. Can we say that the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death?

Do we feel that we are lifted from ourselves, and that we are crucified with Christ? Is the Son making us free? Have we ceased to be the devil's puppets? Our Saviour was called Jesus because He would save His people from their sins; not merely He shall save His people from the penalty and dread of sin, but a far grander salvation that from the power and dominion of sin. And it is only as Christ is in us that we are saved.

Therefore salvation is not something altogether future; it is not something that we are to expect at the hour of death. It is all that, but something present, something progressive. It is *complete* the moment the sinful soul casts itself upon Christ. That Saviour is to him the Chief among ten thousand and altogether lovely. But it is used here in the sense that it is only begun and the whole journey with many falls, many temptations is yet before him. And it is only as the Spirit of God is within him that he will reach home at last.

Brethren is this our experience? Is the Spirit inspiring us and bringing forth in us the fruits of the Spirit? Read the 5th Chap. of Galatians, and say in which class you are. In the category of heaven there are but two classes—Christlike, and devil-like. In the light of eternity we shall only consider: Do we belong to Christ? The great question is, are we in Christ? Are we living in Christ?

Has Christ died for us and risen again? and are we bringing forth the fruits of that divine life? If so we are saved, we are among those that are living with God. But if our religion is merely that of dread and terror, a religion that is to deliver us merely from something in the future, it is a question whether we have taken the first step in the religion of Christ.

Let us pray that we may be transformed into that liberty wherewith Christ hath made His people free.

News of our Church.

PRESENTATION AT FERGUS.—The Rev. George Macdonnell, minister of St. Andrew's Church, Fergus, having accepted of a call from the congregation of St. Andrew's Church, Milton, a number of his friends assembled to present him and his wife with a silver tea set as a parting token of esteem. In the Church, at half-past seven, about two hundred persons were present. The articles were placed in front of the pulpit and kept covered until the address was read. The plate was exceedingly hand-

some. Mr. Matthew Anderson, occupied the chair, and after prayer by Mr. Murray, of Mount Forest, he explained the object of the gathering, and called upon Mr. Samuel Broadfoot, of Nichol, to read the address.

Rev. Mr. Macdonnell replied. Mrs. Tilter, on behalf of the ladies, in making the presentation to Mrs. Macdonnell, read an address to which the Rev. D. J. Macdonnell, of Peterboro, replied on behalf of his mother.

The chairman then called upon the Rev. Mr. Herald, Dundas, to make a few remarks.

Rev. Mr. Murray, of Mount Forest, also delivered an address.

THE PRESBYTERY OF GLENGARRY held their ordinary meeting at Cornwall on Wednesday the 3rd ult. the Rev. John Davidson, Moderator.

The Rev. Messrs. McKay and Macpherson reported as to the efforts which they had made to effect a re-union between the congregations of Dalhousie mills and Côte St. George, and received the thanks of the Presbytery for the zeal and diligence which they had displayed; deep regret being at the same time expressed that their endeavours had proved so fruitless.

A requisition was presented from the congregation of Côte St. George asking the moderation of a call in favour of the Rev. Donald Macaulay. This request the Presbytery after expressing their great reluctance thus as it were to confirm the separation of the congregation from that of Dalhousie Mills, at length granted, and Mr. Watson was appointed to preach there on the 17th and thereafter moderate in a call as desired.

Mr. Adam Harkness, representative Elder from Matilda, reported as to the present state of matters in that congregation, and asked that the Presbytery would aid them in securing the services of a stated minister. He intimated that the Congregation would be prepared to pay at least \$350 for the first year, and that there was every prospect that this in a short time would be considerably increased. He also mentioned that the Congregation had been making arrangements to build a suitable manse.

The Presbytery expressed their satisfaction with Mr. Harkness' report and intimated their readiness to do all in their power to secure an efficient minister for the Congregation. It was further resolved to grant \$100 per annum, from the Presbytery's Home Mission Fund to supplement the stipend for the first two years of the minister's incumbency, and the hope was confidently expressed that for such a promising field there would be no lack of suitable candidates.

Supply was also granted to the congregation until the meeting in February, and Mr. Maillan was appointed to dispense the Communion in January.

The clerk was authorised to grant a Presbyterian certificate to Rev. William McLennan who is about to be settled at L'Orignal.

The Presbytery, having resolved to meet, that day fortnight, on the 24th, with the view of expediting the settlement at Côte St. George. Adjourned.

ST. ANDREW'S CHURCH, GALT.—A tea meeting in connection with this Church was held in the Town Hall on Thursday evening, the 9th Dec. 1869. Mr. Wm. Osborne chairman of the managing committee was in the chair. There were thirteen ministers from different denominations and a very large number of adults and children present. The efforts of the ladies of the congregation in getting up the tea were beyond all praise. Interesting addresses were given by the Rev. Messrs. Yeomans, Rodgers, Murray, Hogg, Camelon and Herald. The choir under the leadership of Mr. McCall, precenter,

gave several excellent pieces of music. It may also be mentioned that Miss Gearry sang two fine songs which were highly appreciated. The proceedings, after the usual votes of thanks came to a close about 11 o'clock. Upwards of \$130 were realized. It is hoped that all the debt on the manse will soon be paid off.

ST. ANDREW'S CHURCH, GALT, SABBATH SCHOOL.—The teachers of this school, who meet every week for religious purposes, resolved some time ago to try the effect of using boxes for the children's offerings. Mr. Andrew McIlwraith, who takes a warm interest in the school, furnished the boxes, which were made by some kind friends of the church, On Sabbath, the 5th Dec., Mr. Muir intimated to the school that Mr. John Cavers, the treasurer, had obtained \$5 for the month of Nov., through the box system. As this is the first attempt of this kind here it is hoped it will be successful. The suggestion is not impertinent that all the sabbath schools of our Church should try the boxes.

ST. ANDREW'S CHURCH, MONTREAL. PRESENTATION.—Previous to the departure of the Rev. A. Paton the Young Men's Association held a special meeting and presented to him an address accompanied with a gold watch and chain and an album of photographic views of Canadian scenery by Henderson. Mr. John L. Morris, President, on behalf of the members made the presentation. Rev. Mr. Paton replied and expressed his deep sympathy with the objects of the Association which he had been instrumental in forming and which he felt had done good.

On Sunday immediately preceding his departure, the teachers and scholars of St. Andrew's Sunday School presented an affectionate address to which Mr. Paton replied in a most affecting manner.

NORTH ELSLEY PRESBYTERIAN CHURCH.—The New Presbyterian Church on the Ferry road was formally opened for divine service a few Sabbaths ago by its pastor, the Rev. William Miller. The building is a neat frame structure, at once a credit to the people and an ornament to the place. In the face of varied difficulties and discouragements, the original promoters of the movement have earnestly persisted in their efforts to effect the establishment of a Presbyterian Church in the neighbourhood, and now that a flourishing organization exists and success is assured, Mr. Miller and his congregation are to be congratulated on the well-deserved result of the mutual zeal and hearty co-operation in the furtherance of so formidable an enterprise. Certainly not the least praiseworthy feature of the commendable undertaking is the fact that the new building is almost entirely free from debt.

THREE RIVERS.—Messrs. George Baptist and Son of Three Rivers have, with a dash of the pen, cancelled the debt upon St. Andrew's Church in that city. We congratulate the congregation thus relieved of a heavy incubus, but still more do we congratulate the noble donors. They have set a worthy example, and, in doing so, have doubtless experienced that "it is more blessed to give than to receive." We congratulate, too, the young minister, whose heart must be greatly encouraged by such a manifestation of appreciative liberality.

MOUNTAIN AND SOUTH GOWER.—On the 2nd December, the Rev. William Cleland was inducted by the Presbytery of Ottawa to the pastoral charge of Mountain and South Gower as successor there to the late Rev. Joseph Anderson. The Rev. William Anderson preached and presided, Rev. T. Canning addressed the minister and the Rev. J. B. Mullan the congregation on their respective duties.

This is one of the few charges within the bounds of the Presbytery of Ottawa where a manse has not already been provided; but the harmony and enthusiasm manifested by the people on the occasion of Mr. Cleland's induction in connection with their evident wealth lead the Presbytery to hope that the minister there will not long have to dwell "in his own hired house" and at an inconvenient distance from the Church.

The Rev. Edward Bayne Rodgers is at present on a visit to this country. He has been staying with Mr. Muir of Galt for the last few days. He has preached with much acceptance in three of the churches in Galt. It is probable Mr. Rodgers may settle in Canada. He is an ordained minister of our church, in good standing, and is open to appointment. Whether he takes a charge or not it is the intention of the rev. gentleman to remain in the Dominion until April or May.

ST. JAMES' LONDON.—This church is rapidly increasing under the ministry of Mr. Camelon.

THE Rev. Mr. White, a licentiate of the Church of Scotland, and for three years a Missionary of the Colonial Committee in the Western Isles of Scotland, is at present residing in Canada, and is understood to be willing to accept a charge. Parties wishing to communicate with him may do so through the Church Agent.

Mr. Fraser, a licentiate of the Church, and a student of Morrin College, Quebec, is said to have received and accepted a call to Chelsea.

St. Mark's Church, Griffintown, Montreal, is expected to be opened for Divine Worship on the first Sabbath of January.

UXBRIDGE.—PRESENTATION.—The Rev. Wm. Cleland, Pastor of Scott and Uxbridge for well nigh sixteen years, having accepted a call from South Gower and Mountain, in the Ottawa Presbytery, prior to his departure was waited on by the Congregation and presented with a purse containing a large sum of money, and an address. On several previous occasions similar gatherings took place beneath the hospitable roof of the Manse but on this occasion the prospect of the separation filled every bosom with sadness, for Mr. Cleland had won for himself a very high place in the love of his Congregation. Expressions of goodwill found utterance not merely in words but in a more substantial form; for beside the address and presentation many were the private benefactions to himself the members of his family. The address was read by Doctor Forrest, of Mt. Albert, a Member of the Congregation, and was signed by George Smith, Elder and Reeve of Scott, Henry Madill, Elder and others representing the Congregation.

Mr. Cleland responded briefly, unpreparedness and the overpowering emotion of the hour preventing a more formal and lengthened reply.

IN MEMORIAM.

NICOL PORTEOUS, a native of Northumberland, England, died at his residence in St. Louis de Gonzague on the 17th of November ult., in the 67th year of his age. He left his native country in 1833 and settled in Ormstown, parish of St. Louis de Gonzague, then almost a wilderness.

Mr. Porteous, as his ancestors for generations were, was a member of the English Presbyterian church. He united with our church when formed in St. Louis de Gonzague in connection with the Church at Beauharnois, and was chosen and ordained elder under the pastorate of the late Rev. Mr. Roach, and continued an elder up to the time of his death, and upon all occasions took the most lively interest in her welfare, and was found ever ready to spend and be spent in her service.

Laying no claims to perfection, his heart and sympathies were ever on the right side, and during many trying vicissitudes he remained faithful to the Church of his choice. In the words of our church agent, the late "Mr. Porteous was no ordinary man," he possessed an individuality of character and, as the minister of Ormstown said on the occasion of his funeral, "had he been placed under more favourable circumstances would have left his mark on the annals of his adopted country." As a man of strong mind and clear judgment his counsels were often sought by his neighbours, to whom they were cheerfully given. He was kind and generous even to a fault. He had his faults, and who has not; but these resulted more from the goodness of his heart and the generosity of his warm, congenial nature than from disregard to the rules of the highest rectitude. His love for his Saviour and his church was deep, warm, and even passionate, as the writer had occasion more than once to observe. The writer had occasion once to disapprove of his course and to point out to him that it was not the wiser one, when, instead of vindicating himself, in the spirit of a child, bursting into tears, said "you are right I have been wrong, but I will still pray for the kingdom of Jesus, I do love him and his cause, in the midst of all my imperfections," which exhibited the greatness of his soul and the tenderness of his heart. Our Church has lost a warm and strongly attached friend. He leaves a widow and a large family; his only son being the respected minister of our Church on Wolf Island near Kingston, Ontario.

QUEEN'S COLLEGE.
SCHOLARSHIPS.
FACULTY OF THEOLOGY

FIRST YEAR.

1. *Leitch Memorial*, one year's interest on \$1440, tenable for three years, subject to annual Matriculation, to John Francis Fraser, B.A., Kingston.

2. *Saint Paul's Church (Montreal)* of the value of \$60, to Donald K. Campbell, East Branch, East River, County of Pictou, Nova Scotia.

SECOND YEAR.

1. *Ross*, given by Donald Ross Esq., Cote des Neiges, Montreal, of the value of \$100, to Samuel Russell, a Graduate and Medalist of the University of New Brunswick—tenable for two years.

2. *Colonial Committee*, \$60 to Peter S. Livingston, Down Mills, Ont.

THIRD YEAR.

Colonial Committee, \$90 to Robert Campbell, B.A., Brockville.

DONATIONS TO THE LIBRARY:—Town Council, Paisley, Scotland, 1 vol.; W. White, his *Life of Swedenborg*, 2 vols.; Alex. Morris, Esq. D.C.L. Perth, 1 vol.; Minister of Public Instruction, Quebec, 1 vol.; Academy of Arts and Sciences, Boston, 1 vol.; Dr. Muller, Melbourne, Australia, 1 vol.; Mr. Chas. Low, Montreal, 4 vols.; Sir John A. Macdonald, 1 vol.; Dominion Government, 1 vol.

QUEEN'S COLLEGE ENDOWMENT FUND.

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

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

W. IRELAND, Treasurer.	
Queen's College, Kingston, Ont., 15th December, 1882.	
Subscriptions acknowledged to 15th November, 1882	\$4453.21
KINGSTON.	
John Harkes, 1st instal. on \$10	5.00
George M. Macdonnell, 1st instal. on \$12	12.00
George Newlands, 1st instal. on \$20	25.00
	62.00
GUELPH	
Local Treasurer, David Allan.	
Neil McLean, bal. on \$50	55.00
GALT.	
Local Treasurer, Wm Osborne	
Rev. J. B. Muir, B.A., bal. on \$10	2.00
BROCKVILLE.	
Local Treasurer, Geo. Hutchison.	
James Thompson	1.00
H. S. McDonald	1.00
John Murray, 1st instal. on \$10	25.00
	27.00
MONTREAL.	
Local Treasurer, John Rankin.	
Norman Robertson	1.00
Duncan Campbell	1.00
W. C. Menze	1.00
	3.00
MILTON.	
Local Treasurer, Judge Miller	
John Sprent	10.00
WHITBY.	
Local Treasurer, T. H. McMillan	
Mrs. John Dow, 1st instal. on \$10	25.00
David S. Dow	2.00
Robert Campbell	3.00
Thomas Kater	1.00

Rowick Ross	1.00
Nathan Johnson	2.00
Wm. H. Card	50
George Cribb	3.00
Thomas Chambers	3.00
Wm. Duncan, 1st instal. on \$10	5.00
George Mason, do \$5	2.50
	76.00

PERTH.

Local Treasurer, James Gray.

James Bell, jun., 1st instal. on \$10	5.00
George Oliver, sen.	5.00
John Wilson (Perth)	5.00
Alexander McLaren	5.00
R. Crokerry, sen., bal. on \$10	5.00
John Fisher	2.00
Joseph McIntyre	10.00
James McFarland	4.00
George Oliver, jun.	5.00
Wm. Scott, 1st instal. on \$	4.00
Robert Allan, do \$5	3.00
	52.00

LANARK.

Local Treasurer, Robert Pollock.

James Burns	2.00
Peter McLaren, sen.	15.00
James McLaren	15.00
James McEugan, 2nd instal. on \$10	25.00
Douglas McEwen	4.00
	56.00

INDIA.

Thomas F. Harkness, B.A., on H.M. civil service in the N.W. Province of India	100.00
Rev. Robert Jardine, B. D., Sc. D., Principal of Church of Scotland College, Madras, 2nd instalment	50.00
	\$150
	\$41132.51

FRENCH MISSION FUND.

Westmeath, per Rev. H. Cameron	\$ 6.00
" " scholars in School	5.00
Smith's Falls, per Rev. Solomon Myin	15.00
	26.00

ARCH. FERGUSON, Treasurer.

Montreal, 15th December, 1882.

BURSARY FUND.

Brockville, per Mr. Geo. Hutchison	\$20.00
Hawkesbury	8.00
	\$28.00

GEO. D. FERGUSON, Treasurer.

Montreal, 24th December, 1882.

PASTORAL

To the KIRK-SESSIONS and CONGREGATIONS.

BELOVED BRETHREN,

I have it in charge from the Synod, to offer you a few words of counsel on the Christian duty of adequately providing for the support of Ordinances. It may be inferred from this direction to their Moderator, that, in the judgment of the members of the Synod, there is need throughout the Church for a more intelligent appreciation of this subject than now exists. For some years the opinion has been gaining ground in the Synod, until it has at length grown into conviction, that to whatever causes it may be traced, the Church is not fulfilling her duty in this regard. It is felt that, whether measured by their ability, or compared with other Christians, or tested by the Gospel

standard, our people have not reached that degree of liberality which is due to their Christian profession, to their position in the Country, and to the necessities of their Church.

The Moderator shrinks from the task which the Synod has thus imposed. He might find it comparatively easy to explain and enforce the duty in question to his own congregation; but to issue counsels suited to the variety of opinion and practice which prevail in our Congregations generally in respect of supporting Ordinances,—this is a work from which he would gladly be relieved. In attempting it, he unaffectedly casts himself upon the indulgence of those whom, in the discharge of official responsibility, he is called upon to address.

THE duty of consecrating money to religious uses is as clearly enjoined in the New Testament as is that of honesty or truthfulness. Both Jesus and the Apostles enforced it upon their converts by the highest sanctions. Its observance was deemed by them to be of the essence of religion. Under Jewish law the proportion of money to be so set apart was strictly defined. A faithful Jew gave to religious objects a tenth of all that he possessed. The Gospel exacts no specified proportion. In accord with its free spirit, it leaves it to the Christian's conscience to determine how much of his means he shall surrender to the claims of religion. Let no man think that, by thus leaving it an open question, the New Testament sets up a lower standard of liberality under Christ, than had been observed under Moses. The spirit of the teaching in the Gospels points rather to a more generous outlay; and the instructions of the Apostles leave no doubt that they so understood the tenour of their Master's words.

A considerable portion of the Christian Scriptures is employed in illustrating and enforcing this duty. The Mission and Life of Jesus are at once the embodiment and the illustration of self-denying liberality: "For your sakes He became poor, that we through His poverty might be rich." The lives of the Apostles also, illustrate and confirm it. Both they and He were living examples of all that they spoke and wrote upon the subject. It accords with Christ's being our Pattern in the spirit and practice of unselfishness, that He uttered the command, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through

and steal; but lay up for yourselves treasures in heaven." There is no way, indeed, to the rewards of heaven, but by a faithful use of the gifts of earth. Heavenly treasure is assuredly laid up by him who well and generously employs the earthly treasure which Providence bestows. The principles which will determine the retributions of the rich, will equally govern the retributions of the poor. A man will be reckoned with and accepted in the Last day, according to that he now hath; not according to that he hath not. "A cup of cold water only will have its reward." Yea, with "the Judge of all," the two mites of the poor widow count for more than thousands of pounds given by the rich man. He casts into the Lord's Treasury of his abundance; she gives up all her living. Not that God thinks lightly of the munificence of the wealthy. When rich men forget not "to do good and to communicate,"—"with such sacrifices God is well pleased." Zaccheus stood and said unto the Lord: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." That Jesus approved the publican's resolve is shown by the benediction which it called forth: "This day is salvation come to this house." Christianity is averse from selfishness in all its forms. Covetousness is represented in the New Testament as shutting men out of heaven, and as involving them in the perdition into which murderers and adulterers sink without remedy. So, a chief aim of the Gospel is man's conversion from that self-regard and self-indulgence which master fallen humanity, to a generous, philanthropic, merciful nature.

The proportion of his earnings or income which a Christian should devote to the advancement in the world of the knowledge of Christ, depends on his ability. From those to whom much is given, much is required. Any man who brings common sense to the interpretation of Scripture must see that a fixed proportion, universally applied, would not reach even the letter of New Testament teaching, much less its spirit. The consecration to religious uses by some men of a fourth of their income, or even of one half, would be a smaller offering and less acceptable to God, than the surrender, in other cases, of a tenth. St. Paul indicates the just scale of Christian giving in the order which he sent to the Churches of Galatia and Corinth: "Upon

the first day of the week let EVERY ONE OF you lay by him in store, *as God hath prospered him.*" This is the written rule. It is fulfilled no less by those who, unable to strike a weekly balance, lay by them in store, *year by year*, according to their gains or income. The motive which impels the Christian to generosity—the impulse which constrains him to make sacrifices for mankind—is that which is embodied in the words, "Ye are not your own, for ye are bought with a price."

We exhort you, beloved brethren, to apply these general principles to your own character and practice. We do so the more, because they are the principles by which you will be tested and dealt with, in the Last day. How many of you make a conscience of giving? How many sit down for the purpose of measuring by the gifts which they receive "from above," the extent of their responsibility to lay out money for the poor and for the advancement of religion? Few amongst us strive against their native selfishness. Few set themselves to reach the self-denying standard of Christian piety. May it not, indeed, be feared that some of those who "name the Name of Christ" in the Sacrament of the Supper, are going down to the grave laden with the frightful guilt of "covetousness which is idolatry?" Those who "watch for your souls" feel that at least there are grounds for urging upon you self-examination in regard to this solemn matter. It cannot be safe for any man whom God blesses with competence, much less for him to whom plenty is vouchsafed, to add stock to stock, store to store, farm to farm, and at the same time to grudge to the poor the help which they need; or to refuse to sustain those Christian Ordinances by which his household are blessed; or to withhold the means of sending to neglected ones the Gospel of Love. We fear for the safety of such a man; "How dwelleth the love of God in him!"

THE adequate support of Ordinances is that especially which we, at this time, ask you to provide for. God has blessed you, for the most part, with sufficiency. Many of you enjoy abundance. In respect of ability to give, there is no church in Canada beyond you. This you will readily allow. Not less certain is it that there exists amongst the members and adherents of the Church generally, an indisposition to provide suitably for their clergy. Long

and costly is the preparation which these men undergo ere they are ordained to the Sacred office. Laborious and self-denying is the work to which they devote themselves. Yet the instances are rare in which they are sufficiently provided for. To our shame, be it said, most of them are expected to be satisfied with the barest maintenance, while very many are even pinched by poverty.

Consider these grave facts in the light of your many blessings. Take a Scriptural view of the responsibility which presses on you as citizens, as parents, as communicants, to foster, in your respective neighbourhoods, the Church and Ordinances of the Redeemer. Remember that "the Lord hath ordained that they which preach the Gospel, should live of the Gospel." The Christian privileges which you have inherited from your fathers, are worthy of being transmitted to your children and, through them, to the generations following. They ought to be dear enough to you to call forth, for their support, a large liberality, and, if need be, even great sacrifices. Consideration for the spiritual interests of yourselves and your households should have weight with you here; not to speak of the interests of the population at large. We invoke you, withhold not the needed support for maintaining in your several parishes, Gospel Ordinances. Do this adequately. Do it even generously. Do it also cheerfully. "He that soweth liberally shall reap liberally." Prove yourselves worthy descendants of those noble sires who, at the cost of not only money, but of their own blood also, laid the foundations of the Reformed Church of Scotland. Emulate the devotion of those loyal, self-denying men who, in later years, sent forth their money, their ministers, and their missionaries, that in this far-off colony, the sons of Scotland might enjoy the ordinances of Christianity in the pure and simple form in which they had been observed in the land of their fathers. For this object the shillings and pence of humble Scotchmen, and, less often, the pounds of the Great, have been contributed these many years. Even still, the Church in Canada is the recipient of Scottish bounty. But they who bestow are, for the most part, less able to give than we who receive. All honour to those in the Old Land who make willing sacrifices that there may be perpetuated in Canada the Faith and Ordinances which are mutually dear to them and us! But let us whose

barns are filled with plenty, whose homesteads are surrounded with fertile lands whose stores of merchandise yield ample incomes, whose manufactures are already a source of enrichment to many, whose ships float on lake and river, and on almost every sea,—let us do our duty, honouring the Lord with our substance and with the first fruits of all our increase. Let us see to it that the Ordinances of the Gospel are liberally sustained in our settled parishes and stations. Let us also look with kindly, loving eye toward those remote portions of the country where the people live in destitution of the means of grace;—where the aged forget the God and Church of their fathers, and the young grow up in ignorance of the Holy Scriptures, and of the way of life in Jesus Christ our Lord. Let our Cities become centres of energetic Missionary movements. Let our whole people wake up to a sense of the responsibility which rests upon the Church to do for the outlying and other destitute districts of Canada, what the people of Scotland out of their comparative poverty, yea and beyond their power, once did for us.

The progress and present position of the Church of Scotland in this Country are largely due to those ministers who, in the year 1854 surrendered, of their own free-will, a part of their share in the Clergy Reserve Fund for the sake of providing for each of their successors in the ministry a small endowment. The sacrifice which these honoured men thus made, yielded the chief outlay which has been incurred by the Synod, since that time, for Church extension. Ministers were the creators of that Fund by which, with inconsiderable contributions from the laity year by year, the Church has been enabled to advance her position to previously unoccupied posts. The growth of the Church has outstripped the wise and worthy provision which this Fund thus supplied. Some years ago its custodians were obliged, practically, to reduce the annual allowance to each minister from \$200 to \$150. At this time they find themselves constrained to withhold from nearly *forty ministers* the help which their older brethren receive. For this emergency it behoves you to provide; the more, that the larger number of these forty ministers are, of all their brethren, in greatest need of help. It is probable, as has been lately foreshadowed, that permanent relief will be sought to be supplied by the creation of a Home Missionary

Fund, separate and distinct from the 'Temporalities' Fund. Whether this change shall be effected, it will be for the Synod of 1870 to determine. This at least is clear, that, in these circumstances, you owe it to the Church and to yourselves, to make provision, first of all, for the pressing wants of your under-paid clergy; secondly, for the extension of Ordinances to those who are destitute. This two-fold obligation we press upon your earnest consideration. We ask you whether, in view of your early training and present privileges, as well as of the bounties which Providence has bestowed upon you, you are willing to allow the Church which has so long cared for yourselves and your children, to fail in its great mission to this country for lack of that help which it is in your power to afford? We ask you whether, with the means which God places at your disposal, you are content that the Church to which you belong shall remain the lowest of all the Churches around you in the scale of Home Missionary contribution? We ask you further, whether, in view of the extension of Canadian settlements to the territories of the far West, and the certain migration thither of many families and people belonging to the Church of Scotland, you are prepared to let them go there unfollowed, and to live unblessed by the Ministry and Ordinances to which they are loyally attached? Rather, will you not rise to a sense of the opportunity for doing good which God now sets before you?—emulating the zeal and liberality of your Christian neighbours? Is there any reason why other Churches in this country should exceed in ecclesiastical liberality the Church of Scotland? Are the members of other Churches more able to give than you? Are their farms larger than yours, or their crops more abundant? Are their merchants and manufacturers richer, their mechanics more skilled, their laborers more muscular, energetic, thrifty? Or, are they more distinguished by Christian intelligence and education than you?

Shall we then put it down to lack of regard for the Church or of loyalty to her interests, that you fall behind in this work of the Lord? This can scarcely be charged against you. Witness your noble effort to place our University and "School of the Prophets" beyond all danger of decay; yea more, to raise it to a position of capacity and influence worthy of its Ecclesiastical and Scottish connection! The prompt

liberality which you have displayed, and the sacrifices which not a few of you have made on this behalf, in response to the Synod's appeal, encourage us to believe that you will not be found wanting in that which is even more vital to the existence and progress of the Church, the adequate support of Ordinances, and the augmentation of Evangelistic work by active Missionary agency.

That you may apprehend the more readily how great a privilege it is to give of your means for these noble objects, study the Life of Him who left you an example "that ye should follow His steps." Remember that He consented to poverty for your enrichment, underwent suffering in order to your relief from sorrow, endured the death of the cross that you might live the life everlasting. Remember likewise, that His poverty, sufferings, death, are to be not only gloried in as securing on your behalf pardon and peace and heavenly blessedness, but that they are also to be taken by you as the Pattern of your spirit and conduct. You too are called, as was He, to make sacrifices for others,—to deny yourselves and to take up your cross daily,—that sinners, through your means, may be brought into peace with God, and into the love and fellowship of His Son. Take up the Gospels and ponder the self-sacrificing examples and teachings which they record. Study the Acts and Letters of the Apostles, and learn from these your duty to the Church, to the Ministry, and to Mankind.

The age demands a pure Gospel. The emissaries of error are earnest in their attempts to subvert the Faith as it is in Jesus. The apostles of superstition and of otherwise corrupt forms of Christianity, are incessant and unscrupulous in their efforts to turn the faithful from the simplicity of the Gospel. Worldliness, setting in upon the domain of the Church with unerring and fatal flow, threatens to overwhelm her choicest spiritual enclosures. Fierce is the onslaught which the enemies of truth and godliness are making upon those who are striving to hold to "the Faith which was once delivered unto the saints." In this country, no less than in the islands where Christianity and civilization were cradled, error, superstition, worldliness and vice combine their forces against the progress of the pure, living, soul-saving influences of the Gospel of Jesus. Have you, beloved brethren, no responsibility in this regard? That which will most tell against these

pernicious and destructive principles is the faithful maintenance of Christian Ordinances and Godly piety,—a simple worship, a plain earnest utterance from the pulpit of the Gospel message to mankind, faithfulness in teaching to the young the Holy Scriptures together with that admirable compend of Christian doctrine the Shorter Catechism, a prayerful reading, in the family and in the closet, of the Book of books, the cultivation of a living holiness through fellowship with Christ, and through works of faith and love. The Sabbath, the Church, the Bible, the family Altar—these are the bulwarks which can alone successfully resist the inroads upon society of infidelity, of superstition, of selfishness, of intemperance, of ungodliness. Much have you in your power. Arise! Meet manfully the enemies of the truth. Hold fast, without wavering, the profession of your Faith. Seek, in earnest prayer, the promised teaching and help of the Holy Ghost. Shut not your eyes against the light, but walk in it. Then shall you know the will of God, and knowing it, shall do it. Your reward is sure. In your own conscience—in the conviction that you are doing your duty—you shall have your reward. In the evidence which the prosperity of the Church shall furnish that you are fulfilling the work and will of your Father in Heaven, you shall have your reward. And when your Lord shall come, and call for an account of your Stewardship, great, unspeakable will be the joy which shall fill your hearts as you hear His approving words, "Well done, good and faithful servants!" "Forasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

"Now the God of Peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. AMEN."

JOHN JENKINS, D.D.,

Moderator of Synod.

Given in MONTREAL, and within Saint Paul's Church there, on this eighth day of December, eighteen hundred and sixty-nine years.