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THE PRESBYTERIAN.

SEPTEMBER, 1869.



LIKE thunder out of a clear sky the Encyclical letter and syllabus which denounced all that modern thought had been accustomed to regard as enlightened progress, fell upon the civilized world. It seemed so like a burlesque on priestly assumption, so much like an over charged caricature of pretensions supposed to have long since been abandoned, that it was difficult to believe the documents had really issued from the Romish Church. The claims were so preposterous, the attempt to repress free thought so extravagant, and the denunciations of opinions and facts so long regarded as settled rules of life and motives of action, public and private, so sweeping and general that men might well hesitate to give credence to the possibility of the Romish See having in the midst of the civilization of the nineteenth century claimed a supremacy over the minds and consciences of men, which even in the darkest ages of the world's history she could scarcely have put forward unchallenged. Yet these pretensions are but steps in the ascending scale of which the claims which it is understood are to be asserted at the approaching Œcumenical Council will for the present form the topmost round.

At the beginning of this century the Papacy appeared to have received its death blow. The giant Pope, as represented by Bunyan in his *Pilgrim's Progress*, had apparently waxed more and more feeble. Towards the end of the last century, the Jesuits, the right arm of the Church of Rome as they were styled, had been expelled from nearly every European state, and in 1773, the order was declared suppressed by the famous brief: *Dominus ac Redemptor noster*. In 1798, Pius VI, was taken prisoner, and removed to France where he died in exile in 1799. His successor Pius VII elected at Venice, Rome being then in

a state of anarchy, favoured the order and in 1804 confirmed its introduction into the kingdom of the two Sicilies. But his reign was troubled, and a great part of the time he was a prisoner, the Roman States were incorporated with the French Empire, and a concordat was signed with France which tacitly gave up to the Emperor the whole Ecclesiastical States and decided in favour of the civil power the long disputed question as to the papal veto on the appointment of bishops by the temporal authority. It was not till 1814 that he entered Rome, where one of his first acts was to restore the order of the Jesuits with all its privileges. Shortly after he had again to take flight, but on the expulsion of Napoleon all the States of the Church were restored to him. A shuttlecock for Kings and Congresses to sport with, the Papal power was made the subject of ridicule, and any allusion to the influence it might exercise was treated with contempt. Yet during this period it was growing in strength, the order of the Jesuits was extending, and presuming upon the supposed number of converts in Great Britain the Pope by a brief restored the Roman Catholic hierarchy in England in 1850, a measure which called forth general indignation and led to an act of Parliament being passed to prohibit the use of territorial titles in England by the Roman Catholic Bishops, an act treated with the most sovereign contempt and never attempted to be enforced.

The seat of the infallibility claimed by the Church of Rome has been a question long in dispute. By some the infallible power was held to reside in Œcumenical Councils; by others that the sanction of the Pope was required to make their decisions valid, while a third party regarded infallibility as being the personal attribute of the Pope in his official capacity. On this point a Roman Catholic writer says: "Infallibility of judgment is claimed for the body of bishops with their head, the

bishop of Rome The tribunal of the Pope is universally acknowledged as competent to pronounce judgment in controversies which regard faith, and its decrees, directed to the body of bishops, or to the Church at large, proposing doctrines under penalty of excommunication, *when acquiesced in by the bishops*, are final and irreversible." These in brief are the views that have been held on this question. It would be absurd to discuss the source of an attribute whose possession by any man or set of men, we utterly deny. Yet it is one of those claims which have had vast influence over minds specially constituted, and which in the vain desire of rest from troublous speculations, tormenting doubts and overwhelming fears, has led some of the noblest intellects to surrender their wills and the powers of their minds in slavish submission to an arrogant assumption, unsupported by Scripture, and contradicted by the history even of some of the dogmas of the Romish Church—dogmas now articles of the faith, to disbelieve which is to incur, according to its teaching, eternal condemnation, but which have repeatedly been declared deadly errors not by *one*, but by the conjoint action of *all* the bodies in whom infallibility is supposed to be vested.

The last memorable addition made to these articles of faith was that of the Immaculate Conception of the Virgin Mary. The title of "Mother of God" was first bestowed on her, not to enhance her dignity, but to vindicate the divinity of Christ in opposition to the heresy of Nestorius, and in this sense it was explained, in the decree conferring the title. The increasing reverence for her, strengthened by the conferring of the title and the growth of saint and image worship, led to her being placed in the front rank of the saints, and fact was supplanted by mythology in the story of her life, the legend of her assumption was credited, and service till then reserved for God alone, offered to her, winked at by the See of Rome, but not authoritatively adopted. At the Council of Constance it was proposed to make a declaration not only of her immaculate conception but also of that of Joseph, but this proposal was rejected. The Council of Basle pronounced in favour of the new doctrine, but that Council had been declared schismatical by the Pope, because it had done so much to limit his power. The council of Trent came to no definite conclusion, but the laity adopted the belief in the sinlessness of Mary and upheld the

doctrine in despite of excommunications directed against those who did so. But in spite of these decisions, which, according to the theory of the church of Rome are *final and irreversible* the popular will triumphed, and the belief declared an error by several *infallible* authorities, was on the 8th of December, 1854, with all the pomp and display which the church of Rome knows so well how to use, *infallibly* proclaimed an article of the faith, to doubt which was to be damned. In the bull issued on this occasion the claim of the personal infallibility of the Pope was assumed, and a great step gained by the Ultramontane party, who have for years been preparing the minds of the adherents of the Romish Church for such a declaration. The Encyclical letter and syllabus, asserting supremacy over the souls and even the thoughts of mankind followed, and at the Œcumenical Council shortly to meet, the claims advanced in these are to be confirmed, the crowning stone is to be put on the pretensions of Rome, and the will of one weak man is to be declared the voice of God.

The meeting of the Council is looked forward to with much anxiety by several of the Continental powers. The other Churches to which the Pope sent invitations to attend, in his supposed capacity as the vicegerent of God on earth, have declined the invitation. The Greek church repudiates his authority over it, claiming that the supreme power resides in the Eastern and not in the Western Pontiff, the German Protestants have in unmistakeable terms reiterated their protest against the errors and idolatry of the church of Rome; the Roman Catholic laity of the diocese of Treves, have addressed an expostulation to the Bishop of the diocese. The remonstrance was called forth by an article from a French correspondent published in the *Civiltà Cattolica*, the Jesuit organ, and the document is so remarkable, considering who are its authors, that we republish it at page 286. The Hungarian Government has intimated that unless the Romish church is prepared to give certain guarantees as to the spirit and tendency of the Council, they will prohibit the Hungarian prelates from attending. In Italy an anti council has been called to discuss the questions to come before the Council, and the meeting, at first treated lightly by the Romish authorities has been condemned, and an intimation sent that those attending would be excommunicated. The wisest and most judicious adherents of Rome tremble for

the result, but the Ultramontane party, buoyed up with confidence that at last the church of Rome is to assume universal Dominion insists that there can be no drawing back. The Jesuits who seem now to be ubiquitous are making use of every engine to make the Council successful so far as numbers and the adoption of extreme views can make it so. The questions to be discussed are in substance those so elaborately announced in the Encyclical and Syllabus to which we have already referred. The mode in which the propositions are to be settled has been published, apparently by authority. The deliberations are to be held in "Congregations" over each of which a Cardinal has been appointed, and the result will be proclaimed in the Sessions as Canonical law. Over these Sessions the Pope will preside. There will be ten of these "Congregations," each of which is to proclaim one law. The subjects to be taken up are thus classed :

1. Pantheism, Naturalism and absolute rationalism.
2. Moderate rationalism.
3. Indifferentism and Tolerance.
4. Socialism, Communism, Secret Societies, Bible Societies and Clerical Liberal Societies.
5. Errors with respect to the Church and her rights.
6. Errors with respect to civil Society in itself and in its relation to the Church.
7. Errors with respect to natural and Christian morals.
8. With respect to Christian Marriage.
9. With respect to the Sovereignty of the Pope.
10. With respect to Modern Liberalism.

What will be the result of the decisions? Under the overruling providence of God, we believe the result will be beneficial to His cause, and that it will tend to open the eyes of many who have been indifferent spectators of the growing encroachments of the Church of Rome. The letter of Count Beust, the Austrian Minister, has in it a significance and a force, heightened by the calmness of its expressions and the moderation of its tone. The conflict the decisions of the Council will create between the Civil and ecclesiastical power in Roman Catholic Countries is already foreshadowed by the attitude of some of these powers. Hitherto no general Council of the Church of Rome has been called without the sanction of the Roman Catholic governments, but this has been called without even consulting them. The impertinent intermeddling of the Romish priesthood with the

rights of individuals has become more and more unbearable every year, and even as we write a decree has been received from Rome virtually condemning an institution in Montreal because its members have dared to vindicate their right to admit to their library and reading room, works of a controversial character and newspapers of various shades of opinion; because one of its office bearers has delivered a lecture in favour of toleration; and because men of all creeds are admitted to its membership. In its most offensive form the supremacy of the ecclesiastical over the civil power has been declared, and the rulers of free nations are insolently informed that they cannot legislate without the consent of the Church of Rome and that laws passed in contravention of her will are null, and the people free from any obligation to obey them. The case of Sardinia is a good example of the pretensions of the Papacy. In 1848 public instruction in that Kingdom was removed from the superintendence of the Clergy and placed under the Secretary of State; the Jesuits were expelled, pensions being provided for them out of the property of their order, and the rest of the property applied to defraying the charge of the national colleges. On that occasion the following astounding doctrine was laid down.

"It is beyond dispute that the goods possessed by ecclesiastical and religious foundations belong to the general category of property of the Church and constitute a true and proper portion of its sacred patrimony. In consequence whereof, as the property of the Church is of its own nature inviolable, so in like manner are the possessions of such foundations."

When the act was passed declaring equal rights for all subjects and the abolition of exceptional jurisdiction (the exception in favour of the Romish Clergy being included in the abolition) and when shortly after the freedom of the press was decreed, the Archbishop of Turin issued orders to his clergy to disobey the new laws and preach to their flocks the duty of their also refusing obedience, and he was arrested. The claims of Rome were then presented in these terms :

"Whatever may be the reforms which it has been thought proper to adopt in the civil legislation of the realm of Sardinia, the venerable laws of the Church must always be paramount to them, and should surely be respected in a Catholic Kingdom."

The Minister of Agriculture died during

this controversy. As one of the ministry which had framed the liberal laws objected to he was required to confess and repent of this act of public duty and refusing he was deprived of the last sacrament, the Pope on appeal claiming that "all things spiritual are his, and all things temporal at their points of contact with things spiritual." In its undisguised form the proposition is laid down, or may be gathered from the syllabus, that without subtle distinction between spirituals and temporals, it is of necessity for salvation to believe that every human creature is by Divine law subject to the Pope of Rome. Such was the doctrine of Boniface—such is the doctrine now to be enforced by the General Council.

The dangers with which such assertions are fraught are very evident. Subjects discharged from allegiance to their rulers; the laws of every free country subject to be revised at a small Italian court and declared not binding on the conscience; civil rights destroyed, and ecclesiastical tyranny substituted for orderly government; every institution of learning closed, except such as are under the control of the priesthood, a universal reign of the darkest ignorance and blindest and most crushing superstition. These are the ends aimed at by the Ultramontane party. Will they succeed? They may no doubt cause serious disturbances; arouse bitter feelings of animosity; and excite to a higher pitch of fanaticism the blind, ignorant and bigoted adherents of the see of Rome. But they will on the other hand awaken a feeling of enquiry; will stir to their inmost depths the hearts of men who have been sincere, but not blindly subservient members of the Church of Rome; will compel them to study the foundation for such monstrous claims. The urging of these claims was necessary to shew the indifferent who professed to believe that Rome had abated her pretensions, that she is still the same, lacking only the civil power to give effect to the blood thirsty spirit of persecution which she has never ceased to possess. And as in the days when the shameless effrontery of Tetzels aroused all Germany, and brought about the Reformation, so may we expect from the assertion of unlimited power over the will, conscience and reason of mankind, a reaction against the claims for the possession by man of attributes belonging to God alone, and for the right to place restraints on the mental faculties, which our Creator and Redeemer Himself has never sought to impose.

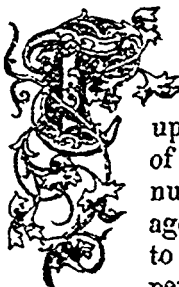


OR nearly 14 years the Juvenile Presbyterian has been maintained and circulated, doing much good among the youth of our church, and keeping up the interest in the Juvenile Mission. It has all along been a source of loss to the publishers, and during the past two years the cost of the new Illustrated edition has been too heavy to warrant its continuance. A paper with 3500 subscribers cannot of course compete with similar periodicals having ten or twenty the number of copies taken. The Juvenile Presbyterian will therefore be discontinued at the end of this year.

To keep our Sabbath Schools fully informed in regard to the Juvenile Mission, and to supply them with tidings from the Orphanages, a quarterly "*Missionary Letter*" will be sent to each of our schools, and which it is hoped will be read with interest. This will contain all the information which the Treasurer is able to give from the Mission field.

The Sabbath School Committee intend shortly to recommend for the use of our schools several of the best Sabbath School papers, and to give full information as to their cost, &c. Thus it is hoped that the place of the Juvenile Presbyterian will be supplied, and that no injury to our schools, or to the Mission, will be caused by its discontinuance.

The Juvenile Presbyterian from February to December, of this year, can now be supplied at 10 cents for each subscriber, including postage.



HE Upper Canada Bible Society, having determined upon a change in their mode of operations, are reducing the number of their travelling agents to two. They desire to obtain the services of a permanent secretary, who will be competent to conduct the correspondence of the society, supervise the financial operations of branches, together with the work of travelling agents and colporteurs, and extend the influence of the society generally. He will also be required to attend the anniversary meetings of some of the larger branches, and, for this purpose, it will be essential that he be able to address an audience with interest and effect.

Applications, with testimonials, may be addressed to the Secretaries of the Society, Bible House, Toronto.



MEMBERS of the Presbytery of Saugeen, will take notice, that the first meeting takes place in PAISLEY, ON THE SECOND TUESDAY OF OCTOBER. AT FIVE P.M., in terms of the resolution come to by the Court in May last. This notice is rendered necessary from the

fact that the change of time, having been overlooked, is not set forth in the published minutes of Synod. The Presbytery only meets twice a year: in Paisley on the second Tuesday of October, at 5 p.m., and Owen Sound on the second Tuesday of May, at 5 p.m.

At this first meeting, Elders are expected to present their commission as the representatives of their Kirk Sessions, and Ministers to lay the Records of the same on the table for examination.

DUNCAN MORRISON,
Pres-by. Clerk.

News of our Church.

PRESBYTERY OF MONTREAL.

MISSIONARY MEETINGS.

Collections taken at all the services and meetings, on behalf of the Presbytery's Home Mission Fund

GROUP I

Missionary services, Sunday, Oct. 10.

Huntingdon,	{ Morning, Rev. Dr. Jenkins.
	{ Evening, Rev. D. Ross.
Dundee,	Rev. W. C. Clarke.
Elgin,	11 a.m., Rev. William Masson.
Athelstane,	2 p.m., Do. Do.
Ormsdown,	{ Morning, Rev. D. Ross.
	{ Evening, Rev. Dr. Jenkins.

Missionary meetings; Ormsdown *Monday evening* the 11th Oct.; Huntingdon, *Tuesday evening* the 12th; Elgin, *Wednesday evening*, the 13th; Athelstane, *Wednesday* at 1 a.m., the 14th; Dundee, *Thursday evening*, the 15th. Deputation, the ministers above mentioned.

GROUP II.

Missionary services, Sunday, Oct. 10.

Georgetown,	Rev. A. Paton.
Russeltown Flats,	Rev. J. S. Lohead.
Hemmingford,	Rev. W. M. Black
BechrIDGE,	Rev. J. Patterson.

Missionary meetings; Hemmingford, *Monday evening*, the 11 Oct.; Russeltown Flats *Tuesday evening*, the 12th; Georgetown, *Wednesday evening* the 13th. BechrIDGE, *Thursday evening* the 14th. Deputation, the ministers mentioned in Group II.

GROUP III

Missionary services, Sunday Oct. 20

Beauharnois.	11 a.m. Rev. R. Campbell.
	7 p.m. do. do.
Chateauguay Basin,	3 p.m., Rev. R. Campbell.
St. Louis de Gonzague,	11 a.m. Rev. J. McDonald.

Missionary meetings, Chateauguay Basin, *Monday* the 11th Oct. at 11 a.m. Beauharnois, *Monday*, the 11th. at 7 1/2 p.m.; St. Louis de Gonzague, *Tuesday*, the 12th at 11 a.m. Deputation, the ministers mentioned in this group

GROUP IV.

Missionary services, Sunday, Oct. 10

Chatham,	11. a.m., Rev. D. Ross, B.D.
Grenville,	3. p.m. " "
Lachine,	Rev. Charles A. Doudiet.
Laprairie,	Rev. William Simpson.

Missionary meetings. Chatham, *Thursday*, the 14th Oct. at 6.30, p.m. Grenville, *Thursday* the 14th at 2, p.m. Lachine, *Tuesday evening* the 12th, Laprairie, *Wednesday*, the 13th at 2 p.m. The pulpits in Montreal city to be supplied as follows on Oct. 10.

St. Andrew's	{ Morning, Rev. F. P. Sym.
	{ Evening, Rev. Dr. Muir.
St. Paul's	{ Morning, Rev. A. Wallace
	{ Evening, Rev. F. P. Sym.
St. Gabriel	{ Morning, Rev. Dr. Muir.
	{ Evening, Rev. A. Wallace
Griffintown.	Mr. Robert Laing, B.A.

Where the hour of meeting is not given, ministers are requested to fix it

PRESBYTERY OF MONTREAL — court met in St. Andrew's Church on Aug 3rd. Sederunt, Rev. J. Ross, Moderator *p. t.* Revs. W. Simpson, P. Sym, Jas. Patterson, Dr. J. Ross (Dundee) R. Campbell, and Elders.

Mr. Patterson being disabled from his waggon, Mr. Campbell was appointed clerk to this meeting. Moderator, Mr. Ross. (Chatham) excuse for his absence. In favour of Messrs. Stewart (St. McPhee (Hemmingford), Kilgour (Cruikshank (Dundee), Henry (St. and Ferguson (St. Paul's) were retained.

It was resolved at next regular meeting that absentees should be asked to their absence and with this view the roll was called and absentees were noted.

Rev. D. Ross, Dundee, was unanimously elected Moderator for the ensuing year.

The following congregations reported Laving

made contributions to the French Mission Scheme in obedience to the Synod's injunctions since last meeting, either by collection or by the schedule system: Beauharnois, Huntingdon, St. Paul's, Dundee, St. Gabriel, and Laprairie. It was agreed that delinquent congregations should be called to account at next meeting.

A requisition signed by 61 persons, 40 being adults, was presented from the French Mission Church, Dorchester Street, Montreal, asking to be placed on the roll as a congregation. The prayer of the petition was granted, the Synod having given the Presbytery power to receive the congregation without the usual number of 40 families. Thereafter a request for moderation of a call to Mr. Chas. A. Doudiet, probationer, was made by Messrs. Henri Junod-Saucy, sen., and A. Hoerner, sen., on behalf of the French congregation. The request was agreed to, and Dr Jenkins was appointed to preach in the French Church, and moderate in a call on the 19th August at 7½ p.m.

The Rev. Prof. Ferguson and Mr. Anderson, missionary in Griffintown, being present were asked to sit and deliberate with the Presbytery.

Encouraging reports from Griffintown and St. Louis de Gonzague, were received and read. The Presbytery agreed to record their sense of Mr. Anderson's zeal and efficiency while labouring as a missionary within the bounds of the Presbytery. The report of Mr. Laing was much commended, and he was re-appointed to St. Louis, for the next three months. Mr. Campbell, convener of the Presbytery's Home Mission Committee, gave in a report which was read. It showed that during the last three months \$204 03, had been received on account of the fund; but that there was yet due to Mr. Niven, \$96 82, and to Mr. Anderson, up to date, \$145. The committee recommended that the Missionary meetings of the Presbytery should be held in the autumn instead of the winter, as hitherto, and that missionary services should be held in each pulpit on the Sabbath before the missionary meeting; collections to be taken up at each meeting and service, on behalf of the Presbytery's Mission Fund. The plan of meetings given above was adopted together with the other recommendations contained in the report.

The supply of Griffintown was left in the hands of the convener of the committee until the arrival of Mr. Black, the Colonial Committee's Missionary.

The Presbytery adjourned to meet in the French Church, Dorchester Street, Montreal, on Thursday, the 19th August, at 7½ p.m., and the meeting was closed with prayer.

PRESBYTERY OF VICTORIA.—The Presbytery of Victoria met at Lindsay, on 3d August, the Rev. J. D. MacDonnell, B.D., Moderator.

The Rev. James T. Paul, who received a hearty welcome from the Presbytery, read an interesting and encouraging report of his missionary labours during the past two months in the township of Dummer.

The Revs. Messrs. Watson and Dobie, and R. Romaine, Esq., Elder, were appointed the Presbytery's Mission Committee for the year.

The Moderator intimated his intention at

next ordinary meeting to move the adoption of an overture to Synod proposing certain changes in the questions to be put at License, Ordination and Induction, and also in the formula to be subscribed by Intrants.

An extract minute of meeting of Presbytery of Perth, held on 22d July, was read, agreeing to the translation of the Rev. William White, Kitley, to the church and congregation of Clarke. The Presbytery adjourned to meet in Clarke, on Tuesday, the 10th inst., for the purpose of inducting Mr. White to Clarke.

In accordance with this appointment, the Presbytery met in the church, Newtonville, Clarke, the Moderator presiding,—by whom an able and learned discourse was delivered on Eph. iv. 11, "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

After the usual questions had been satisfactorily answered, Mr. Cochrane engaged in prayer, and Mr. Dobie suitably addressed minister and people.

The next ordinary meeting of this Presbytery will take place (D.V.) in St. Andrew's Church, Lindsay, on the first Tuesday of November, at seven o'clock, p. m.

PRESBYTERY OF HAMILTON.—This reverend Court met in St. Andrew's Church, Guelph, on Wednesday, the 18th ult. Sederunt, Rev. Geo. Bell, Moderator. Messrs. Macdonnell, Burnet, Herald, Hogg, Livingson, Edmiston and Stewart, Ministers; and Messrs. D. Allan, J. Burnet and Singer, Elders.

Mr. McLaren, late of Three Rivers, being present, was asked to sit and deliberate with the Court.

Mr. Hogg was appointed to moderate in a call to Mr. George A. Yeomans, from the congregation of Woolwich, on the 1st instant.

Mr. Herald was appointed to dispense the Lord's Supper at Arthur, on the 29th ult.

After the discharge of routine business the Presbytery adjourned.

INDUCTION OF REV. M. DOUDIET.—The Presbytery of Montreal in connection with the Church of Scotland, met in the French Mission Church, Dorchester street, on the 23rd ult. for the purpose of setting apart this promising young French preacher to the office of the holy ministry. The preliminary examination of Mr. Doudiet in Theology, Hebrew and Church history having been eminently satisfactory, and the prescribed discourses evincing much eloquence and power, the Presbytery proceeded to his ordination with more than ordinary pleasure. The Rev. Dr. Jenkins preached a most effective and well-timed discourse from Gal. 6. 14, showing what the true meaning of glorying in the cross is, and demonstrating the superstitious absurdity of carrying about a piece of wood or making the sign of the cross, in Baptism, as if men thereby glorified the cross. He then put to M. Doudiet the usual questions, and, having received satisfactory answers, he solemnly ordained him to the work of the Ministry, the Ministers present joining in the imposition of hands, and afterwards, in the name of the Lord Jesus Christ, and by the authority of the Presbytery, inducted him into the pastoral charge of the French congregation worshipping in Dor-

chester street Church. He then suitably addressed Mr. Doudiet upon his duties as pastor.

The Rev. Mr. Campbell then spoke a few words to the congregation as to their duties, congratulating them upon having secured the services of so intellectual, well-trained and eloquent a Minister as M. Doudiet, a man, who, by his power in wielding the English tongue, might have secured a large and influential congregation to minister unto; but who had chosen rather to cast in his lot with his fellow-countrymen, however poor and few in number. He then urged them to pray for their minister, to be regular in their place in church, to esteem him highly in love for his work's sake, and to receive him as the Messenger of God.

By this settlement the cause of French Protestantism has obtained a great accession, and we have no doubt that M. Doudiet's intellectual energy and fiery oratory will soon tell in the community, for such qualities never fail of being appreciated by his countrymen.

BELLEVILLE.—On the twenty first of June, the Rev. James C. Smith, formerly of Cumberland and Buckingham, was inducted to the pastoral charge of this congregation.

The call was harmonious, and there is every prospect that the congregation will increase under Mr. Smith's supervision.

ORDINATION AND INDUCTION AT KIPPEN.—

On Wednesday last, Mr. Joseph Eakin, B. A., was ordained to the office of the holy ministry, and inducted to the pastoral charge of the Presbyterian Church, Kippen. The Rev. J. Sievright, B. A., presided and preached. Rev. J. Gordon, M. A., addressed the newly ordained minister, on the duties of his office, and the Rev. H. Gibson addressed the people of the congregation on their obligations to their pastor. Dr. George concluded with well-timed counsels to minister and people.

The services were deeply impressive and ably conducted, and the congregation, which was large, seemed much interested, and listened throughout with marked attention. Mr. Eakin is a Canadian, was brought up in Markham, under the ministry of Mr. Gordon, and studied in Queen's College. For two summers he labored at Kippen while a student, so that the people of that charge have had an excellent opportunity of judging as to his suitability to minister to them. As Mr. Eakin is a young man of earnest piety and great promise, and the people already greatly attached to him, much good may be expected to result from his settlement at Kippen.

ORDINATION OF MR. BLACK.—The Rev. W. M. Black was ordained as missionary at Anwoth Parish Church on the 11th ult. and is expected to reach Montreal about the middle of this month.

THURLOW.—The Presbytery of Kingston met on the fourth of August, and ordained and inducted the Rev. James M. Gray, to the pastoral charge of Roslin and Thurlow.

The Rev. James C. Smith, minister of Belleville preached and presided.

DGRHAM, ORMSTOWN.—The Presbytery of Montreal met by permission of Synod in this village on the 16th June. The meeting occurring so soon after the meeting of Synod, there were

but few members present. The first business before the meeting was the examination of Mr. Charles A. Doudiet, as a candidate for license. His examination proved eminently satisfactory, and after he had delivered specimens of his several discourses in the presence of the Presbytery and a large portion of the congregation of Ormstown, he was licensed to preach the Gospel by the Rev. J. Fraser, who acted as Moderator, *pro tem.*

But the more special business of the day was the laying of the foundation stone of the new Church now building by the congregation of Ormstown. Suitable portions of Scripture were read by the Rev. J. Patterson, of Hemmingford, prayer was offered by Mr. Masson, and the stone was laid by the Rev. W. C. Clarke, the energetic minister of the congregation, to whom a silver trowel, with a suitable inscription, was presented for the purpose by the building Committee. About a year ago we had to chronicle the founding of a new Church in Dundee, as well as the opening of New St Paul's, in this city. In the beautiful and commodious church now erecting in Durham, we have renewed evidence of growing wealth in our Church, as well as of an improved taste. This Church is also, we believe, to be cruciform gothic, and will, when finished, be an ornament to the village and the pride of the Chateauguay. Its estimated cost is about \$8000. Meanwhile, it will afford pleasure to all who love to learn of the extension and prosperity of our Church, to hear of the spirited enterprise of pastor and people, in resolving to have a Church equal in equipments and comfort to any in our cities, and this at their own cost alone. We trust that before long we shall hear of its completion without accident or injury to any one, when we will favour our readers with a more detailed description of it.

After the ceremony, covers were laid for about a thousand people, and a sumptuous dinner, provided by the ladies of the congregation, was served. It was intended to hold an open air mass meeting afterwards, but the unpropitious state of the weather drove the large assembly into the Church, where excellent addresses were delivered by members of the Presbytery present and also by Mr. Doudiet, who had just been licensed.

OPENING OF ST. ANDREW'S CHURCH, CARLETON PLACE.—On Sabbath, 15th August, this Church was opened, and solemnly dedicated to the worship of Almighty God. The opening services were conducted by Principal Snodgrass, of Queen's College, who preached an admirable and appropriate sermon from Psalm cxxvii, 1. "Except the Lord build the house, they labour in vain that build it." At the close of the service the Rev. Principal laid before the congregation the claims of Queen's College, and announced his intention of calling upon the members and adherents during the coming week, for the purpose of receiving their subscriptions in aid of the endowment fund. In the evening, Rev. John Gordon, of Almonte, preached, taking for his text, St. John's Gospel, xiv. 8-10. Though the weather was very unpropitious, the building, which is seated for 300, was well filled at both services. The Church, which is a substantial stone structure, was commenced in 1843, but the disruption which took place in

1844, left our Church so weak that they were unable to finish it. Owing to the rapid improvement of this section of country, steps were recently taken to detach Carleton Place from Ramsay, of which congregation it has hitherto formed a part, and to make it the head quarters of the Beckwith congregation, the old Church being inconveniently situated. The new arrangement, which comes into effect at once, will leave the Ramsay minister free to attend to the spiritual wants of Almonte and Appleton, while the Beckwith minister will also have two stations, Carleton Place and Franktown. We have no doubt that, under the able ministrations of Mr. Ross, the Kirk in Beckwith will flourish more and more. A small debt remains on the Church, which the congregation hope, with a little extraneous aid, to wipe off very soon.

FRENCH MISSION CHURCH, MONTREAL.—The Rev. Dr. Jenkins, convener of the French mission committee, presided at the moderation of a call given by this congregation to Rev. Chas. A. Doudiet in the evening of the 19th. ult. The call was subscribed by all the French communicants who chance to be in the city in summer. At a meeting of Presbytery held immediately afterwards the call was sustained, and the ordination and induction were appointed to take place in the evening of Monday the 23rd. Dr. Jenkins to preach and preside.

THE ANNUAL REPORT OF THE JUVENILE MISSION.—Copies of this have been mailed to all the ministers of our church, who are respectfully requested to circulate them among the teachers of the sabbath schools. Should any more copies be desired, they will be sent at once on application to the secretary of the scheme, Mr. John Paton, Kingston.

LAPRAIRIE.—An excursion from Montreal for the benefit of this church, on board the steamer Laprairie, took place on Saturday the 14th ult. The weather being delightful, about 500 persons were glad to avail themselves of the opportunity of escaping from the dust and bustle and foul air of the city, well pleased with the idea that while they were securing health and satisfaction to themselves, they were also contributing their mite to promote a worthy object. The steamer left the city at 2 p. m., and reached Laprairie at 3, with its precious human cargo, the excursionists being accompanied by the band of the 60th Rifles, kindly furnished for the occasion by Col. Feilden and the officers of the Regiment. The band discoursed excellent music both on board the boat, and at intervals during the afternoon on the grounds selected for the temporary encampment of the excursionists, and added greatly to the attraction of the whole affair. Tables laden with all manner of delicacies were prepared by the ladies of the congregation, under the superintendence of Misses Adam and E. Cleghorn; and as soon as the excursionists reached the small grove where these good things were spread out, a rush was made to the tables, and it was as much as the fair young ladies, who had been detailed for the service of waiting, could do during the whole afternoon, to deal out the viands called for and to take in the money which was cheerfully paid for them, according to the modest scale of prices at which

they were rated. Swings and croquet and other amusements improvised on the occasion furnished occupation for some; but the greater number of the people from the city seemed to look upon the opportunity of walking over the green fields as the greatest of all luxuries, and could be seen in groups here and there for more than a mile from the general rendezvous. Some also availed themselves of the chance of reconnoitring the village, visiting the parish church, the church of Scotland grounds, and other objects of interest. At six o'clock, the steamer sounded the signal to the excursionists to rally, which they did by half-past six, the time fixed for the return trip; and the city was reached by seven, all who had been so fortunate as to form one of the party exhilarated by the fresh air and the day's recreation. A pleasing incident of the day was the contribution to the fund of \$3 by a Mr. Savageau, a Roman Catholic, formerly a resident of the village, when he learned on board the steamer of the object of the excursion. The amount realized was about \$90.

QUEEN'S COLLEGE.

ENDOWMENT SCHEME.—Subscriptions now amount to \$78,000!!

The following is a brief report of progress since our last issue. *Whitby* subscribes \$594.75 and is likely to exceed \$700. *Osnabruck* \$413.20 and is expected to go over \$500. In *Williamsburg* the number of families does not exceed forty, but these do well in giving \$224, the subscriptions being of the average according to means, and the highest not exceeding \$25. At *Belleville* operations are left unavoidably incomplete by the absence of a considerable number of the best and ablest friends of the cause. So far \$472 has been subscribed, but this, it is hoped, will be raised to \$700 or \$800. *Thorah* is now up to \$1000 and will go beyond that. Something has been done at *Brook*, but the friends in that charge have not yet put down what they are able, and it is believed willing to give. *Stirling*, one of the very smallest of our charges, has become good for \$557 and before the canvass is done will be well up to \$600.

DONATION TO THE LIBRARY.—Douglas Brymner, Montreal, 7 vols.

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 August, 1869. }
Subscriptions acknowledged to 15th July,
1869..... \$ 28809.43

KINGSTON.

James Macpherson.....	\$100.00
Hon. A. Campbell, 1st instal. on \$300	200.00
John S. Sands.....	2.00
John Kinghorn.....	5.00
J. C. Clark.....	10.00
E. A. Petrie.....	5.00
John Creighton, 1st instal. on \$200..	50.00

472.00

TORONTO.

Local Treasurer, James Michie.

Dr. McKennon, Staff Surgeon Major	10.00
William Gullow	5.00
Angus Malluson, 1st instal. on \$60.-	20.00

35.00

VAUGHAN.

Local Treasurer, Arthur McNeill.

James Graham, 1st instal. on \$100..	34.00
Thomas Graham, do. 100..	34.00
John Fleming, do. 100..	34.00
Wm. Taylor, do. 20..	6.00
William Cameron, do. 12..	4.00
Stuart Blain, do. 12..	4.00
Richard Egan, do. 3..	1.00
William McBride, do. 12..	4.00
Andrew McClure, do. 9..	3.00
William Hart, do. 4..	2.00
Archibald Cameron, do. 15..	5.00
Malcolm Malloy, do. 15..	5.00
Arthur McNeil, do. 20..	10.00
Donald McNaughton, do. 9..	3.00
George Bell, do. 9..	3.00
John McLean, do. 4..	1.50
John McKinnon, do. 3..	1.00
John McDonald, do. 3..	1.00
John Watson, do. 3..	1.00
James Adams	5.00
William Cameron	1.00
James Hayden	0.50
John McCallum	1.00
John Abell	5.00
W. Wallace	2.00
R. Bunt	1.00
Leeds Richardson	1.00
Alex. Cameron, 1st instal. on \$15..	5.00
Arch. McMurchy, do. 12..	4.00
John Malloy, do. 12..	4.00
Isaac Riddle, do. 3..	1.00
Michael Peterman	0.60
Thomas Armstrong	4.00
Garret Blough	0.50
Thomas Chapman	1.00
J. G. Jewet	1.00
John White	1.00
Mr. Clarke	0.50
John Ellis	0.50
Donald Cairns	5.00
Mrs. McLaine, York, 1st instal. on \$50	15.00

216.00

SCARBORORO.

Local Treasurer, Robert Davidson.

James Lawrence, 1st instal. on \$100..	33.34
James A. Thomson, do. 15..	5.00
Simon Thompson, do. 15..	5.00
Adam Bell, do. 20..	6.63
Mrs. Malcolm, do. 4..	1.40
Mrs. Bell, do. 10..	3.34

54.64

MONTREAL.

Local Treasurer, John Rankin.

James Hardie, Longueuil	20.00
E. M., 1st instal. on \$50	20.00
James Little	100.00
Joseph Hickson	190.00
Rev. R. Campbell, 1st instal. on \$150	50.00
James Benning	100.00
George Earnston	10.00
Mrs. Charles Low	100.00
Robert Kerr, 1st instal. on \$100.	50.00

550.00

PICKERING.

James McQuay, 1st instal. on \$15..	7.50
Thomas McQuay, do. 5..	2.50

10.00

CLIFTON.

Local Treasurer, Thomas Butters.

Joseph Stenson	10.00
Thos. Whittaker, 1st instal. on \$5..	2.00
Matthew Martin, do. 10..	5.00
Lachlan McPherson	21.00
Mrs. Alex. Gray	10.00
John Holt, 1st instal. on \$6	2.00
Rev. Geo. Bell, do. 100	25.00
Thomas Murray	10.00
William Duncan, 1st instal. on \$15	5.00
Thomas Young, do. 6	2.00
Miss M. A. Henderson	30.00
John Lawrence, 1st instal. on \$21..	7.00
Andrew Menzies	20.00

149.00

WATERDOWN.

Local Treasurer, John Glasgow.

Alex. Brown, 1st instal. on \$.....	88.00
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33.00

OSNABRUCK.

Local Treasurer, John Croil.

Wm. Colquhoun, M.P.P., 1st instal. on \$100.	50.00
J. R. & S. Ault, 1st instal. on \$40..	20.00
David Shaver, do. 4	2.00
Robert Vallance, do. 2	1.00
William Whitlow, do. 1.50	0.50
Joseph Steen, do. 2	1.00
John W. Hamilton, do. 4	1.00
William Vallance, do. 4	2.00
Gilbert M. Stuart	10.00
Elias Brown	1.00
Mrs. Stoneburner	1.00
Mrs. J. Stuart	0.65
James Miller	1.00
John Shaver	1.00
Simon Shaver	1.00
Mrs. Dinwoodie	1.00
George steen	1.00
Miss Bride	0.50
George Robertson	1.00
Robert Stewart	0.50
Taylor T. Govvil	1.30
Charles C. Farran	4.00
Isaiah Dafee	2.00
William Cross	3.75
Peter Robertson	3.75
George Cross	3.75
William Finnie	3.75
Fanny Bancroft	1.00

120.45

WILLIAMSBURGH.

Local Treasurer, Rev. John Davidson.

Rev. John Davidson, 1st instal. on \$20	10.00
David Bedsted, 1st instal. on \$3	4.00
Amos Sadlemyre, do. 3	1.00
Samuel Young	4.00
Mrs. Peter McMartin	1.00
John V. Bedsted	1.00
George Sutherland	1.00
Mrs. Henry Merkle	1.00
Isaac McIntosh	5.00
Peter Sadlemyre	10.00
W. & J. Meikle, Morrisburgh	10.00
H. G. Stearns, do.	5.00
James H. Marshall, do.	4.00
Wm. Carlyle, Morrisburgh, 1st instal. on \$2	1.00
Mrs. John Dickie	1.00
Isaac Winegard	1.00
John Winegard	1.00
Hanson & Cryan	2.00
Christopher Ford	1.00
George E. Merkle	1.00

65.00

BELLEVILLE.

Pitceathly & Kelso	150.00
W. F. Mendell	4.00
J. P. Thomas	10.00
Alexander Burdon	30.00
J. & A. Robertson	5.00
William Robertson	5.00
E. Baldwin Frelick, B.A.	4.00
Robert R. Lloyd	10.00
William Tennant	10.00
Hugh Walker	1.00
Robert McIntosh	1.00
William Clarke	1.00
Alexander Campbell	1.00
Angus McPhee	1.00
Allan McFee	1.00
John A. Macinnes	2.00
James Masson	1.00
William Milton	5.00
William R. Dean, 1st instal. on \$50.	16.67
William A. Shepard, do. 8.	4.00
John Kyle, do. 5.	1.00
William Allan, do. 5.	1.00

264.67

BROCK.

Neil McNeil	2.00
Margaret Stalker	2.00
Donald Stalker	1.00

5.00

WHITBY.

M. Thwaite.....	100.00
Thomas Dow.....	20.00
William Cullen.....	5.00
Alexander Graham.....	1.25
Lewis Allan.....	1.00
Mrs. Lambie.....	10.00
Thomas Huston.....	5.00
Mrs. Logan.....	5.00
Mrs. Ogster.....	5.00
George Ogster.....	10.00
George McGillivray.....	10.00
Mrs. Robb.....	10.00
Mrs. Jeffrey.....	5.00
George McGill.....	5.00
John Proudfoot.....	1.00
James McAllan.....	5.00
William Warren.....	5.00
John Calder.....	5.00
Frederick Graham.....	4.00
J. G. McDougall.....	10.00
Mrs. White.....	2.00
Mrs. Hart.....	5.00
George Warkup.....	2.00
James Hurd.....	5.00
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	236.25

SEYMOUR EAST.

William Stewart.....	20.00
Alexander Donald (Menie).....	15.00
Alexander Ingram.....	10.00
Mrs. James Watson.....	4.56
John Johnston.....	2.00
John Mitchell.....	5.00
Mrs. Kerr.....	2.00
Thomas Masson.....	2.00
Elizabeth Simpson.....	4.00
George Walkinshaw.....	2.00
Andrew Laurie.....	5.00
Alexander Clarke.....	1.00
Robert Bennet.....	2.00
Rachel McDougall.....	1.00
Mrs. William Scott.....	2.00
A Friend.....	2.00
William Craighead.....	1.00
George Craighead.....	5.00
Charles Rannie.....	3.00
	<hr/>
	\$3.86
Total.....	<hr/>
	\$31104.40

SCHOLARSHIP AND BURSARY SCHEME.

Anonymous Friend in Ramsay, per James Croil, Esq.....	\$10.00
Laprairie, per Rev. J. Barr.....	4.00

JOHN PATON, Treasurer.

Kingston, 10th Aug., 1869.

HOME MISSION FUND.

St. Andrew's Congregation, Perth, per Rev. William Bain, M.A. (Additional.).....	\$39.15
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JAMES CROLL, Treasurer.

Morrisburgh, 16th Aug., 1869.

NOTE.—This is the fourth contribution for the Perth Congregation to the Home Mission Fund during the year, the aggregate amount being \$140.15.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Dundee, per the Rev. Donald Ross.....	\$12 00
Thorah, " David Watson.....	25 00
Perth, " William Bain.....	13 80

\$50 80

ARCH. FERGUSON, Treasurer.

Montreal, 23rd August, 1869.

FRENCH MISSION FUND.

Beckwith,* per Rev. Walter Ross.....	\$ 7 00
West King, " James Carmichael..	10 00
Fergus, " Alex. Macdonell ..	11 00
Galt, " J. B. Muir	12 00
Nelson & Waterdown " H. Edmison.....	7 00
Williamstown " P. Watson.....	15 75
King, " John Tawse	3 12
Packenham, " Alex. Mann.....	6 00
Kincardine, " John Ferguson	4 00
Perth, additional " William Bain.....	22 50

\$98 37

ARCH. FERGUSON, Treasurer.

Montreal, 23rd August, 1869.

Correspondence.

SYNOD MEETING.

To the Editor of the Presbyterian.

IR,—It was the general impression in Hamilton that the meeting of Synod held there in June was an unusually earnest one, and this impression seems borne out by the full report of its proceedings in your issue for July. A rare vigour marked its action from first to last. The popular election of a Moderator, on the motion of humble members, when the honourable ex-Moderators were not prepared to proceed to nomination, showed the temper of the house—a temper, it would seem, that finds a place in the General Assembly of the Parent Church also, if Mr. Niven, of Balfron, in any measure represents the prevailing sentiment. The wisdom of the popular choice in our Synod was afterwards very apparent, as from first to last the Moderator elected showed that he was the right man for the place. His quick intuitions in perceiving what was required, his tact in managing all persons and things, and his co-

rage in enforcing the rules of the house, whether grave and learned doctors or simple presbyters attempted to violate them, helped forward the despatch of business, and maintained the best of humour in the members. It is to be hoped that the meeting may yield abundant fruit. In order to this, however, Presbyteries must see to the discharge of the duties to which the Synod called their attention. The zeal and activity of members should not evaporate the moment the Synod rises. There is too much of this. Every lover of our Zion, who would promote its credit and power, will echo your desire to see ability characterizing the Synod debates; but all the speeches made in that body shall be only fruitless blossoms, unless members in the contracted spheres of Presbyteries and Kirk sessions will carry out the decisions and sentiments created in the Superior Court. The first of all qualities in a deliberative assembly is independence, and it cannot be said that this was lacking in the late meeting of Synod; but it is only in a delibe-

rative assembly that it is allowed as a feature in our system of Church government. Presbyterianism implies obedience to the decisions of the majority, and no individual is permitted by it to be *independent* when the injunctions of a Presbytery or Synod are in question.

Let Article xvii, in the First Book of Polity, be discussed at once, and let not the humbling confession be repeated at next meeting of Synod that venerable Presbyteries did not direct their attention to it.

Then let every Presbytery give special attention to the question of the Temporalities in terms of the Synod's deliverance. It was evident from the tenor of the debate on that question in the Synod, that members generally had not bestowed much thought upon it. Is the present principle of distribution to be maintained? Is there to be an equal distribution of available funds between all non-privileged ministers? Are congregations that are able to stand without help to be asked to give up their claims on the fund, and make up to their ministers what they voluntarily surrender? Are ordained ministers and probationers to participate in the funds in terms of the Synod's report of 1868? Is the Temporalities' fund to be regarded as a Sustentation fund, or as a Home Mission fund, the main object of which shall be the maintaining of ordinances in weak congregations and destitute districts? Or has the time come when an entirely new destination shall be given to it, according to the suggestion of the Synod's special committee at last meeting; that is, that it shall be applied as its first object to securing a retiring pension to superannuated ministers, and after this end has been gained, the surplus go to supplementing salaries in feeble congregations? These are the very important questions Presbyteries are asked to consider maturely in connection with the Temporalities.

After the decided tone in which the Synod spoke as to the delinquencies of Presbyteries in failing to send up statistical returns, let them look out that they be not found wanting in their duty in this regard the ensuing year, if they do not wish to be summoned before the bar of the Synod to answer to a charge of contumacy. And let every Presbytery that has not already

appointed a committee on statistics, attend to this immediately, in terms of the Synod's deliverance in 1868, as Presbytery clerks have surely enough to do without being burdened with this duty.

And let not Presbyteries stultify themselves with merely asking, from time to time, whether the congregations within their bounds have taken up the collections appointed by the Synod. They should deal with ministers and sessions that are derelict in this matter, and thus vindicate the principles of our Church against a rampant congregationalism.

PRESBYTER.

To the Editor of the Presbyterian.

MY DEAR SIR,—Will you allow me to call attention to that portion of the debate in the Canada Presbyterian Synod, on the Galt Revival, in which Rev. Mr. Middlemiss of Elora says: While the expression "lay preaching" was employed in his quotation, the same preaching was meant as that objected to by the complainants; viz: preaching by persons not officially authorized.

He read also a decree of the Antiburgher Synod, similar to the illiberal decree of the Relief Church, spoken of by Dr. Struthers. Of course the Church of Scotland, went far beyond that, *as might be expected*—there was in its case a *spirit of deep rooted antipathy to anything in the form of vital religion.*

What was called moderation was then rampant in Scotland."

About the same time that the above speech was delivered, a delegation appointed by the Synod of the old Church, to convey fraternal greetings to the Synod of the C. P. Church, was most courteously and enthusiastically received by that body.

Also the Rev. Dr. Ormiston, Moderator of the C. P. Church had appeared before the Synod of the Church of Scotland, and given a friendly and eloquent address.

The remark of Mr. Middlemiss was unchallenged by the Synod.

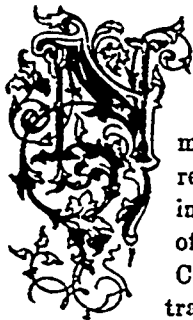
Yours truly,

DISCIPLES.

Lookout Point, 5th July, 1869.

Articles Communicated.

THE SCOTCH PARAPHRASES.



OW that the subject of Hymnology is receiving the attention of nearly every branch of the Christian Church, it may not be uninteresting to recal to mind a few facts regarding the origin and authorship of the hymns in use in our Church, to wit, the scripture translations or paraphrases, as they are styled, which are found appended to the metrical version of the Psalms in all Scottish Bibles, and which usually bear on their title page this *imprimatur*,—"Allowed by the authority of the General Assembly of the Kirk of Scotland, and appointed to be sung in congregations and in families." As will be hereafter seen, it is pretty certain that the General Assembly did *not* expressly sanction the use of the paraphrases in public worship, but, on the contrary, for wise reasons doubtless, that august body on all occasions qualified their approval of the various collections submitted to them in the most cautious and guarded manner possible. While there were always those in the Church who desired to use "hymns and spiritual songs" in public worship, along with the psalms of David, the national sentiment ran strongly in the opposite direction, and anything approaching to refinement and artificial grace in composition was decidedly distasteful to the simple genius of Presbytery. It was not until the year 1781 that the present version of the Paraphrases began to be used. The terms employed by the Assembly of that year in regard to them were to the effect "that they be used in public worship and congregations, *when the minister finds it to edification.*" Even at that early date, it was no new thing to sing hymns in "the great congregation." In the Book of Common Order, commonly known as John Knox's Liturgy, and which served as a Directory for public worship in the Scottish Church, from the time of the Reformation until the rising of the Westminster Assembly, a number of hymns are to be found, as many as fourteen in the later editions, together with thirty-two forms of Doxologies, or conclusions as they were called, suited to the various metres in which the Psalms were then written. Knox's Book of Common Order was superseded by the "Directory for Public Worship," agreed upon by the Westminster Assembly and ratified by the General Assembly of the Church of Scotland in 1645. Shortly after which Rouse's

version of the Psalms took the place of the old version, the hymns and Doxologies were soon lost sight of, and the Psalms of David continued for a considerable length of time to be the only expression of praise which the Scottish worshipper possessed. But beautiful and expressive as are some of the Psalms, it is not to be supposed that all in the Church were ever willing to be restricted to their use. While it was always felt, as now, that they embodied a most precious portion of God's word, and were therefore greatly to be preferred to all other poetical compositions of a devotional character, there seems to have been from the very first a desire in the minds of not a few to avail themselves of those clearer views of Christian truth which are to be found in the New Testament. With a view to meet this want the General Assembly of 1742 appointed a Committee, with full powers to provide the Christian people of Scotland with a sacred Anthology. This Committee continued in existence for about forty years, receiving from time to time fresh accessions to its membership, which included such men as Logan, the two Blairs, Dr. Erskine and other eminent divines. Two years after their appointment they presented to the Assembly the first fruits of their labours in a number of "translations and paraphrases," upon the selection and modification of which they had bestowed immense pains. This first collection of Paraphrases was ordered to be transmitted to Presbyteries for the purpose of receiving amendments, but meanwhile, the Rebellion of '45 broke out, and the consequent diversion of men's minds to other matters, interrupted for a time further progress in the Psalmody of the Church. The Committee, however, who were enthusiastic in the matter, did not relax their efforts, and in 1751 again came before the Assembly with a new and enlarged edition, containing forty-five paraphrases. These, the Assembly again transmitted to Presbyteries, and in the meantime recommended that "they should be used by families in their private devotions." Thus the Paraphrases first found their way into a few pious families, but with very few exceptions, up to this time, the Psalms of David only were sung in Churches. The truth is, that there existed a very strong prejudice against their use in public, and which, time—the great healer—alone could dispel. The greater part of the clergy, as well as of the laity, rejected them, because they were "merely human compositions," and therefore not to be

compared with the sacred songs of the sweet singer of Israel. Many also opposed their introduction on the hackneyed argument that hymn-singing was an innovation, and that all innovations are necessarily bad. Presbyteries, on the other hand, treated the collection with stoical indifference, and either through negligence or contempt, refused to give their countenance or to express any opinion whatever on the subject, which, in consequence, received its *quietus*, nor was it revived until twenty-four years afterwards, when, in 1775, an overture was sent up to the General Assembly by the Synod of Glasgow and Ayr, praying that leave might be given to such ministers as chose to use in public worship the paraphrases which had already been sanctioned in family worship. This led to the appointment of a Committee to revise and enlarge the collection of 1751; but it was not till 1781 that they brought their labours to a close. The new collection which they submitted contained the forty-five paraphrases of the former edition, considerably altered, and twenty-two additional ones. To this collection the Assembly, with wonted caution, gave a temporary, and only a temporary sanction, and in terms of the "Barrier Act," again sent it down to Presbyteries for their approval, and, to ensure correctness, the privilege of printing it was conferred upon one individual for five years. A majority of Presbyteries, however, did not express approval, and, consequently to this day, there is no act of the Assembly formally sanctioning the use of our paraphrases in public worship. The same paraphrases, nevertheless, have found their way to the hearts of the Scottish people. Though the collection is neither so large nor so varied as now-a-days seems desirable, yet taken as a whole, it will compare favourably with any similar collection of sacred poetry in the English language. The labour expended in the preparation of it was very great, and the difficult and delicate task of altering the phraseology of the originals, in order that they might be accommodated to a very few plain metres, or to obviate some objectionable expressions, was effected with great judgment, and, as competent critics allow, with a masterly hand.

A very interesting account of the Psalmody of the Church is to be found in Dr. Cunningham's admirable Church History of Scotland, a book that every one who wishes to make himself familiar with the antecedents of the old Kirk of Scotland, will do well to possess himself of. It is beautifully written and, from beginning to end, is intensely interesting. To it the writer is indebted for part of the information above

given, though chiefly to an able article in the Scottish Christian Herald for 1841, by the Rev. Dr. Jamieson, now of St. Paul's Church, Glasgow, on "The Origin and Authorship of the Paraphrases."

Dr. Jamieson supplies the following table of the names of the authors of the paraphrases "as far as they can be ascertained." A blank space is left where the author is unknown.

Our Version.

1. By Watts; altered by Logan and Cameron.
2. Doddridge and Logan; two blended together.
3. Watts; altered by Cameron.
4. Blair; author of "The Grave": original
5. Watts; considerably altered.
- 6.
7. Watts; altered by Cameron.
8. Logan.
9. Logan.
10. Logan.
11. Logan.
12. Dr. Martin, of Monimail, Fife: original.
13. Watts.
14. Cameron, of Kirknewton: original.
15. Watts.
16. Blacklock, minister of Kirkcudbright: original.
17. Cameron: original.
18. Logan.
19. Watts; altered by Morrison, of Orkney
20. Watts; altered by Dr. Blair, High Church, Edinburgh.
21. Morrison.
22. Watts. hymns 6 and 32 combined and altered
23. Logan.
24. Watts; greatly altered.
25. Robertson, father of the Principal.
- 26.
27. Logan and Morrison: original.
28. Logan and Morrison: original
29. Morrison: original.
30. Morrison: original.
31. Logan.
32. Watts; altered by Cameron.
33. Blair; author of "The Grave."
34. Blair; author of "The Grave."
35. Watts; altered by Morrison.
36. Watts; altered by Cameron.
37. Watts; hymns 3 and 4, book i, combined
38. Logan.
39. Doddridge, altered by Cameron.
40. Watts; altered by Cameron.
41. Watts; hymns 10 and 112 combined and altered.
42. Robertson.
43. Robertson.
44. Blair; author of "The Grave"
45. Blair.
46. Watts; altered by Cameron
47. Watts.
48. Logan.
49. Randal, father of late Dr. Davidson, Edinburgh.
50. Watts; altered by Cameron.
51. Watts.
- 52.
53. Logan.
54. Watts.
55. Watts.
56. Watts.
57. Blair, author of "The Grave."
58. Logan.
- 59.

60. Doddridge.
61. Watts, hymns 1 and 6 combined.
62. Ogilvie, Mid Mar altered by Cameron.
63. Watts.
64. Watts: altered from long to common metre, by leaving out an epithet in each line.
65. Watts: hymns 1 and 62 combined.
66. Watts: altered by Cameron.
67. Watts: hymns 21 and 45 combined.

Hymns.

1. Addison.
2. Addison.
3. Addison.
4. Watts.
5. Logan.

The writer is indebted to the Rev. Dr. Mathieson, of Montreal, for a copy of another table, purporting to give the names of the authors of the paraphrases and hymns, which were published many years ago in the "New Scots Magazine." As these two tables evidently emanated from different sources, and to some extent supplement each other, it is but fair to give both versions, and leave the curious in such matters to take sides as they may please. To avoid repetition, we shall omit those paraphrases regarding which the two authorities are agreed, naming only those in respect of which a difference of opinion is expressed.

In the last mentioned table then, the authorship is thus given,—the difference being shown by italics.

4. Blair: *altered by Cameron.*
12. Watts: *altered by Cameron.*
18. Watts: *altered by Logan.*
19. Morrison.
22. Watts: *altered by Cameron.*
23. Anon: *altered by Logan.*
25. Robertson: *altered by Logan.*
26. Anon: *altered by Cameron.*
27. Logan.
30. Anon: *altered by Logan.*
34. Blair: *altered by Cameron.*
35. Morrison.
36. Anon: *altered by Cameron.*
37. Anon.
38. Anon.
42. Robertson: *altered by Cameron.*
43. Robertson: *altered by Cameron.*
47. Watts: *altered by Cameron.*
49. Randal: *altered by Cameron.*
50. Anon: *altered by Cameron.*
51. Watts: *altered by Cameron.*
52. Anon: *altered by Cameron.*
54. Watts: *altered by Cameron.*
55. Watts: *altered by Cameron.*
56. Watts: *altered by Cameron.*
59. Anon: *altered by Cameron.*
60. Watts: *altered by Cameron.*
61. Watts: *altered by Cameron.*
63. Watts: *altered by Cameron.*
64. Anon.
65. Watts: *altered by Cameron.*
67. Watts: *altered by Cameron.*

From the above it appears that the only paraphrases that have come down to us anony-

mously, are the 26th, "Ho 'ye that thirst approach the spring;" the 52nd, "Ye who the name of Jesus bear;" and the 59th, "Behold what witnesses unseen," and, according to the second table, each of these was remodelled by Cameron.

It only now remains to add a few words descriptive of the authors and those who undertook to make the alterations indicated. We appear to be indebted, in whole or in part, for nearly one half of the paraphrases, to Dr. Isaac Watts, a learned and pious dissenting minister, who was born at Southampton in 1674, and whose numerous works, especially his Lyric Poems, his Psalms and Hymns, and his Divine Songs for Children, gained for him extraordinary popularity, and rendered his name well known to Christians of every denomination.

Next to him Logan and Cameron appear to have been chief contributors to the collection of paraphrases. The former was, at one time, one of the ministers of South Leith, and is reputed to have been a man of great accomplishments. He was not, however, a successful minister. In the year 1782, he published a volume of poems, which were well received; and in the year following he produced a tragedy called Runnime. His parishioners were opposed to such an exercise of "his gifts," and, unfortunately, Logan had lapsed into irregular habits. The consequence was that he resigned his charge and retired to London, where he died in 1788. Dr. Morrison was minister of Canisbay, in the County of Caithness, the most northern parish in Scotland—a contemporary and intimate acquaintance of Logan's, whom he survived about two years.

Robert Blair was the accomplished and exemplary minister of Athelstanford, a parish in East Lothian. Possessed of ample private means he was enabled to gratify his tastes for poetry, botany and general science. He was born in Edinburgh in 1699. Previous to his ordination he had written "The Grave," which, of itself, established his title to rank as a poet. His father was one of the city ministers, and his grandfather that Robert Blair who was so conspicuous among the Scottish clergy in the civil wars. Blair died at the age of 47, and was succeeded in Athelstanford by John Home, the author of "Douglas."

Philip Doddridge, the distinguished non-conformist divine, was born in London in 1702. He was settled in Northampton in 1729, where he remained till 1751, when failing health induced him to remove to a more temperate climate. He died at Lisbon, only five days after his arrival. Had he written nothing else than "The

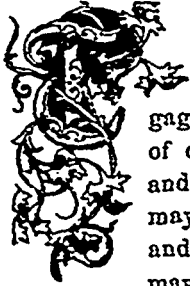
"Rise and Progress of Religion in the Soul," his name would be, as it is now, familiar as household words the wide world over.

Dr. Blacklock, the minister of Kircudbright, was in infancy deprived of sight, which did not, however, prevent his prosecution of literature. Though his presentation to the parish met with strenuous opposition on account of his infirmity, he continued, with the aid of an assistant, to officiate with much zeal and ability; but the hostile feeling against him never abated, and, in consequence, he retired in a few years on a competent pension.

The authorship of the 37th and 38th paragraphs is by some ascribed to David Dickson, parish minister of Irvine. He it was who wrote "O mother, dear Jerusalem," probably as early as 1630.

JACOB.

OUR CHURCH SERVICES.



THE improvement of the public services of our church is a question which at present engages the attention of very many of our ministers both in Canada and at home. That these services may be rendered more attractive and interesting, that congregations may be induced to take more part

in them, and especially that they may be rendered more scriptural and solemn, is conceded by the great majority of those who have given the question careful consideration. Our present forms of conducting public worship have been continued with but little change since the days of John Knox, when the people were unable, from various causes, to unite in the responsive reading of the Psalms, and when matters of far greater importance than the forms of conducting public worship occupied their minds.

In the Presbyterian church of the United States, now with its 4100 ministers, probably the largest Protestant church in the world, the question has lately received much attention, and many of the larger congregations are introducing a few simple changes by which the services have been greatly improved. These changes refer chiefly to the order of the service, to the responsive reading of the Psalms, and repeating of the Lord's prayer by the whole congregation,—in no case any attempt at a liturgy or form of prayer having been sanctioned.

The writer was present lately at a service of this kind in Chicago, and obtained a copy of the following printed plan, which, though far from perfect, may be of some use to our church service society, and to those who take an interest in the question.

The Psalter referred to is a most convenient arrangement of the Psalms in prose, and on each copy was a printed "order of services" for the guidance of the congregation, who all joined most heartily, and with the greatest apparent attention. The whole effect was exceedingly solemn and interesting.

CUSTOM OF THE PASTOR IN CONDUCTING PUBLIC WORSHIP, IN THE FIRST PRESBYTERIAN CHURCH, CHICAGO.

Morning Service.

I. After the Organ Voluntary, which closes with "Old Hundred," he rises with the choir and congregation to sing the Doxology, "Praise God, &c."

II. After the Doxology, the congregation resume their seats. He then offers the Prayer of Invocation, which he closes with the Lord's Prayer, in which the congregation audibly join. He uses this translation: [To prevent all possibility of embarrassment, the officiating Minister might read instead of repeating it from memory.]

Our Father, who art in Heaven,
Hallowed be Thy Name.

Thy Kingdom Come.

Thy Will be done, on Earth,
As it is in Heaven.

Give us this day our Daily Bread;

And forgive us our Trespases,

As we forgive those who Tresspass against us.

And lead us not into Temptation;

But deliver us from Evil.

For thine is the kingdom,

And the Power, and the Glory,

Forever and Ever: Amen.

III. He then says, "Let us read the — Selection, found on the — page of the Psalter." Resuming his seat for a moment, the organ strikes a few chords, while the congregation are turning to the page. He then rises with the congregation and begins to read. He reads the lines printed in Roman,—the congregation respond in the lines in *Italics*. [At the close of the reading the organ strikes the chant "Glory be to the Father, &c.," *without notice*. All sing; at the close of the chant, the congregation resume their seats.]

IV. He reads a Selection from Scripture.

V. Hymn.

VI. Prayer of General Supplication.

VII. Notices.

VIII. Sermon.

IX. Prayer.

X. Hymn.

XI. Benediction.

* He stands during the singing of the last Hymn. He seldom designates more than three or four stanzas to be sung.

Evening Service.

I. After the organ voluntary and a vocal selection by the choir, he rises and reads a few Introductory Sentences from a Psalm.

II. Hymn.

III. A Selection from Scripture.

IV. A Lesson from the Psalter, announced and read responsively as in the morning; followed by chant.

V. Prayer.

[The remaining services as in the morning. The Order of Services will be found inside of the cover of the Psalter, in the Pulpit.] J. P.

The Churches and their Missions.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

CLOSING ADDRESS BY DR. NORMAN MACLEOD.

The Moderator delivered the closing address to the General Assembly. After a few introductory remarks, he said: The age in which we live seems to be distinguished by the following features, among others:—

(1.) *It is one of searching enquiry in regard to truth.* Every subject is investigated with a remarkable freshness and daring vigour. Nothing is taken for granted, and no amount of traditional reverence or widespread belief can exempt whatever claims our faith from this severe scrutiny. The truths which we, as a Church of Christ, believe and teach, the righteousness and utility of what, as a National Church, we possess, must all be inquired into, and we must stand or fall by our own merits. However perverted this spirit may become; and however much there may be manifested by it a spirit of discontent with things as they are, yet the spirit in its essence is good, and should be hailed by all who love the truth and right for their own sakes, be the consequences what they may.

(2.) Another characteristic may be described as *a jealousy of all monopolies*—of all privileges which would secure good to the few at the expense of the many. It is this principle which is being applied to existing Church Establishments. Treaties of union, Acts of Parliament, and the like, however valuable as a means of securing time for discussion, must ultimately yield to the prime questions of political justice as decided by a national jury. Establishments of religion are judged of, not so much with reference to the good of the country as a whole as with reference to the wishes of the separate nationality, so to speak, whether of Scotland, England, or Ireland, in which they exist. On this principle the Church of Ireland has been dealt with, merely with reference to its suitability for Ireland. And thus, too, will the Churches of Scotland and England be tried, as to its adaptation to meet the religious wants of the country in which it exists.

Now, this is a principle of which National Churches should not complain in as far as their efficiency is inseparable from the fact of their being acceptable to the people to whom they minister. If by any fault of theirs they lose the confidence of the nation, and fail to recover it after a fair trial, their continuance is more than perilled, seeing that they exist for the nation and not the nation for them. Even respect for ourselves, to say nothing of respect for our country, would prevent us from thrusting ourselves upon an unwilling people.

(3.) Another characteristic is *the rapidity with which information is diffused and important changes are effected.* Things reach their culminating point, much more rapidly than during any former period. This may be accounted for by the vast increase in the number, the intelligence, and the influence of those who form public opinion, as well as to the marvellous facilities for communicating ideas,

by a cheap press, illuminating a whole nation at once as by a flash of light. And this rapidity of change is intensified by the increased number of those who now wield political power, and exercise it more directly through their representatives, or rather their delegates, in Parliament. Such a fact as this, while a vast advantage to all who wish to extend a knowledge of truth, is itself sufficient to impress us with the necessity of decision and promptness in doing whatsoever our hand findeth to do. Let us not be deluded by the idea that democracy is tolerant of opposition, more especially if it be allied to religious partizanship, and can at once gratify its party antipathies, and be persuaded at the same time that it is doing God service.

(4.) With these characteristics, it is with pain that I have to add another, bearing more directly on ourselves, and having a closer application to our present circumstances. This is *the strong opposition which exists against us on the part of other Churches and more especially among their clerical leaders.* It must be confessed with regret that a large number of our dissenting brethren desire our downfall. The United Presbyterians on the ground of our being established; the Free Church because we are what is termed Erastian; Episcopacy, in its high Church form at least, denies our claim to being a Church at all, rejects our orders, and ignores our sacraments; while Romanism, strong in proportion as it is distant from Rome, opposes us on much the same grounds. All these Churches are thoroughly in earnest, and although they differ almost as much from each other as from us in ecclesiastical principles, yet all see in us an obstacle to their obtaining their several objects. Unfortunately, too, our numerical weakness in the North Highlands of Scotland—but there only—supplies them with a weapon of attack. This numerical inferiority proceeds from various causes of long standing, many of them local, but generating an opposition which, in its unreasonable and superstitious fanaticism, finds, perhaps, no parallel except in ultramontane Romanism. On the other hand, we may comfort ourselves with the fact that not a few who are not even of us, cultivated and liberal laymen especially, recognise in us a necessary balance against what threatens Scotland—the tyranny of political ecclesiasticism—and a guarantee for toleration, genuine liberty, and that measure of calm conservatism which is as essential as eager democracy for securing true progress, and advancing the Christian civilisation of the country.

In whatever circumstances we are placed, however trying, painful, or difficult, one thing we can ever do by the grace of God, and that is *our duty.* We must not let the pure eye which seeks God be clouded, or its upward look be diverted by considerations as to how this or that may affect ourselves, or our Church, which is dearer to us than ourselves. We must even be willing to let our Church perish and ourselves die—to let any revolution, however dreadful, take place, if we have but

the joy of seeing clearly that such is God's will. We can be true, just, and loving, come what may. God is not the God of any Church or party. He is not a God who, like a weak earthly parent has His favourites, but is nigh to all who call upon Him in truth. If we are wrong, He will reveal to us our wrong. If we repent, He will forgive us. If we are to triumph, He will help us to enjoy the triumph. If we are to die, He will still honour us by enabling us, even in dying, to glorify Him.

Yet another general remark I would make with reference to the peculiar claims which our country has upon us as a National Church. By a National Church I mean one whose clergy are assured of a decent support out of certain funds set apart for their use by the State, whose doctrines have been accepted by the State as those which are henceforth to characterise the teaching of its endowed clergy, and whose government and discipline are defined, recognised, and protected by law. Such an organization exists, not for the sake of the clergy, but for the sake of the country. If this be so, then a National Church can never, without forfeiting its position, regard what are called its own interests as being in any way independent of the interests of the country, but rather as subordinate to them. Every question which comes before such a Church must be judged with reference to the general interests of the nation. According to this principle, the views of other Churches which may dissent from our communion on grounds which it is possible for us to remove, or at least help to remove, and the beliefs even of those of our fellow-countrymen who reject all our Churches, demand from us anxious consideration. Others may not be bound to meet our wants; but we are bound as far as possible to meet theirs. The office bearers of the National Church are trustees of a property which is only theirs in so far as they avail themselves of it as a common boon, which all, on certain conditions, are entitled to share. How many of our divisions might have been prevented had all parties, acting on this principle, carried in common the burden of the Church, and endeavoured to make her claims harmonious at once with the righteous demands of the State and of the country! How much might yet be done if we would all pass over the narrow space bounded by Church party, into the wider space limited only by Christian patriotism! I am fully alive to the practical difficulties which beset the legitimate application of this principle of nationality; but I think there are greater difficulties to contend with by ignoring it altogether. At all events, it should be kept always in view as an ideal to be realised as God in his providence may enable us.

But it is time that I should go a little more into detail regarding our specific duties.

(1.) The first of these has reference to our individual selves only, and is the most important of all. The battle between the Church and the world, between right and wrong, between faith and unbelief, must first be fought in each individual heart, and especially in the heart of each minister. That small spot of holy ground must be the field of our greatest triumphs and sorest defeats. The character of

the work of the minister in his parish, his power in the pulpit, the spirit of his every prayer, the moral value of his visit to each family and to each sick-bed—the impression which he makes, must be determined by what he is. If the tree be good, its fruit will be good; if evil, God sees the fruit to be evil. No use of recognised evangelical shibboleths which pass current with so many will serve here. For we are just what God knows us to be, neither better nor worse. Our first duty, then is to be *real* in His sight; and then, with a calm and resolute purpose in the strength of the spirit of life which is in Christ Jesus to devote ourselves with full surrender unto God.

Anything short of this has selfishness at its root, and that is a plant out of which no good fruit can come, for it is not planted by our heavenly Father. The minister who in this spirit seeks to serve God, is twice blessed—blessed within, through the Spirit working in his soul; blessed without, through the Spirit working with him in his parish. But without spiritual life he is dead—twice dead.

(2.) Again there are the duties of public prayer and preaching.

(a.) In regard to prayer, let us remember that the offering up to the living God of the adorations, confessions, petitions, thanksgivings, and intercessions of a Christian congregation is the most solemn duty in which a minister can engage, is at once the most difficult and the most glorious work of the minister.

We can hardly exaggerate the importance of the fact that the Presbyterian Church does not permit any of its members, or elders, however qualified, to conduct public prayer; nor does it admit of a prescribed liturgy, but hands over the public services in each congregation to one man. No doubt, if every minister was qualified both by gifts and graces, such an arrangement might in some respects be eagerly desired. But where these are wanting, there is nothing to fall back upon except one's own thoughts, which in such a case, may be too painful to be profitable. In judging of the utility of aids to devotion in public worship we cannot be silenced by the opinion of the reformers, should these be opposed to us, as if those who reformed everything held sacred for centuries were to be accepted as authoritative examples for our reforming nothing. We should look at the question with reference solely to our present circumstances, and as means adapted to the end of making the worship of God a source of increased spiritual good to Christians. It is in this light that common prayer, like common praise, in words known to all the worshippers, would, I humbly think, secure a greater measure of good to all, and more especially to the better educated and tasteful portion of the congregation. Yet never would I restrict any pastor from enjoying the glorious privilege of prayer from his own heart, and along with his people. Nor can I conceive of a pastor who is himself a man of prayer, and who loves his people, giving up this privilege for any consideration. It must, however, be *real* prayer—prayer as a real asking from God, and with a firm hope of receiving an answer. Such prayer is according

to the teaching of the Church and the holiest experience of its members in every age. But unless great care is taken, both as to the prayer itself and the spirit with which it is uttered, it may, however exaggerated the statement may sound, really come to this, that prayers may be heard only, but never offered by the people, and therefore never find a response from God. The life of our Church, depends more on the reality of prayer from hungry and thirsty yet believing souls than on anything else. Where there is no faith to ask, there can be no faith to receive.

As to the best bodily attitudes for prayer and praises, these must be left to be determined by individual Christians and congregations. The uniformity of regiments at drill is not the kind which is required for, or can be forced, on Christian meetings for the worship of God.

(b.) But preaching is also a blessed duty of the Church. To be a preacher of the gospel is surely to be a fellow-worker with the angels of God and with Jesus Christ. It is a work worth living for and worth dying for, the talent of making known God's good will to man, and to invite all men to accept of His gift of eternal life in Jesus Christ. I have no time to pronounce judgment upon different kinds of preaching. But whatever be the kind one thing is needed to give real power—and that is the preaching by living men of what they see and know to be true. The special province, as it seems to me, of the preacher, as distinct from the professor or essayist, is that he shall not only proclaim the truth, but the truth as actually possessed by himself—that, if I may so speak, he himself shall be of the truth and a living witness for it. The true preacher is thus a luminous body giving forth its light by necessity as a part of its own being, although received from a higher source. It was this which gave power to the old prophets. This was the secret of Saint Paul's power. So he commended the truth to every man's conscience in the sight of God. But mere sermon making, the pouring out of the same water, Sunday after Sunday into different receptacles, or transmitting truisms through different texts—the preaching which appeals to the lower and not to the higher nature of man,—the little episodes on truths, and the straining after little useless novelties; the emptiness of exaggerated language about nothing, or the sleepy, weary talk without feeling, or heart, giving the impression of no spiritual results being either sought or hoped for—of what conceivable use is such preaching; I believe it is in the power of any man, with that measure of learning without which he could not have been licensed, to become such a preacher as to edify those who wish to be edified. It is within his power to be a diligent, prayerful, Christian man; and if so, he cannot but edify Christian souls. And to be such a man each one of us is clearly bound. On the other hand, a man may have talent which will gain respect; but without the reality of Christian life and its consequent teaching, he will want that spiritual tact, that spiritual discernment, and, above all, that genuine love which will win souls to Christ. The Church cries to God from the depths to bestow on her, as His greatest gifts, men who love the Lord

Jesus in sincerity, and to save her from the greatest curse which can be inflicted on a parish—a minister who loves Him not, and is therefore in His sight anathema.

But here, it is possible, the *questio vexata* of creeds and professions may present itself to some minds for solution, with other questions suggested by modern criticism, as if such questions must necessarily paralyse the preacher, narrow the sphere of his earnest convictions, and prevent that full assurance of faith in evangelical truth, or rather in the teaching of Christ, which I have asserted to be essential to the real power of the preacher. For myself I do not see how the Church of Christ, or any section of it, professing to be founded on the teaching of Christ and His Apostles, can exist without a creed, in whatever form that may be expressed. Moreover, the theory held by us, as an established Church implies that the State must know what are the doctrines professed by the Church it proposes to establish. Our own Confession is thus embodied in the law of the land; and so long as the Established Church exists, it cannot be changed by the Church without the consent of the State nor by the State without the consent of the Church. In either case the compact is virtually dissolved. The formula which is now signed by office-bearers, in so far as a part of it is a mere Church enactment, may, no doubt, be altered or made less stringent, but not so that part of it which forms a portion of statute law. What, in these circumstances, can be done by the Church? Shall we, for example, compel every minister, under pain of dismissal or charge of dishonesty, to accept of every statement, every alleged fact, every argument for doctrine, and deduction from doctrine, and proof of doctrine in the Confession? Is this what the Church really means before God when it uses the formula? Do we make no distinction between those things on which Christians, the most learned and holy, may and do differ in all the evangelical Churches, and those doctrines on which, as a whole, all are agreed? And if so, is there no danger or difficulty in our thus obtaining honest agreement, possibly in every jot and tittle, on the part of the very few or the very ignorant, thus necessarily creating the dead unity of a churchyard rather than the living unity of the Church, and a faith, like that of Romanists, which rests practically upon Church authority? But, on the other hand, is it possible without running greater risks, for a Church to give official permission to each minister to make this distinction between essentials and non-essentials? May not the most dangerous and anti-Christian opinions be thus preached in our pulpits, and the result be that for the sake of including infidels, we shall practically exclude true believers? Let me ask with all humility, and with a deep sense of the greatness of such practical difficulties as I have indicated, whether a practical solution, if not a logical one, may not be found in common sense, spiritual tact, and Christian honour on the part of those who, on the one hand, with doubts and difficulties, desire to enter, or to remain in the Church, from no selfish motive, but from the love they bear to Christ, and their desire to serve him in this

way? and on the other hand, the Church, in the exercise of these same gifts and graces towards individuals? The minister can easily determine for himself, as before God, how far he honestly agrees with the teaching and doctrine of the Church, or cordially accepts of and believes in what have been recognised as essentials by the whole Catholic Church from the days of the Apostles. The Church, on the other hand, while retaining the power to exercise discipline in every case of departure from the Confession, however trivial, may yet exercise due caution, charity, and forbearance, along with firmness in the exercise of this power, and in its practical application to individual cases. She may thus deal with and judge of each case on its own merits or demerits, with an ultimate appeal to the Word of God, let the consequences of so doing be what they may, whether to the individual or to the Church itself.

But what are we to say in regard to the critical school to which I have already alluded? One thing is clear, that Christians, of all men, should cherish the profoundest reverence for fact and truth wherever found, and apart from all their real or supposed consequences as affecting ourselves. Why should we, of all men, fear truth, as if it must destroy our previous convictions? If these convictions are false, how thankful we should be to be delivered from the falsehood! If they are true, why fear their destruction? Surely it is involved in the idea of that Christianity which Christ and His Apostles believed and taught, that Jesus Christ can be known as no other person can; that what God has revealed is such as that the spirit and conscience can see His teaching as light and possess it as life, with a certainty such as cannot be shaken by the mere authority of even an angel from heaven! Thus, perhaps, the best way for us to deal, in the meantime, with such difficulties, is to be found chiefly in a deepening of our faith in whatever divine truth we know, and in acting it out in an earnest Christian life.

(To be continued.)

CANADA PRESBYTERIAN.

From the Home Mission Report read by Rev. Mr. Laing, of Cobourg, it appears that, connected with the committee's operations, there are 77 mission fields, with 170 preaching stations and 64 supplemented congregations. These represent 6,222 families, 1,177 communicants, and an average attendance of 19,613—almost 20,000. These mission stations contributed for the support of the gospel ordinances among themselves \$27, 828, and received in aid \$11,762. That is, the amount raised locally is twice and one third times as great as the aid received. As compared with last year, we find the number of mission fields is the same, but we have an increase of 20 stations and 8 congregations, with 1,713 families, 1,022 adult members, and 4,522 of average attendance. \$7,435 have been paid to supplemented congregations, being an increase of \$2,145 on last year: while the mission stations have received only \$24 more than last year, notwithstanding an increase in the rate of grants, and

have received supply for only 1,835 Sabbaths, as against 2,096 last year. The present state of the fund is:—

Balance from 1867-'8.....	\$ 2,167 03
Congregational contributions.....	9,464 38
Grant from church in Ireland.....	730 00
Other donations.....	4 61
	\$12,366 02
Paid to Presbyteries.....	\$10,554 24
Contingent expenses.....	374 93
Balance on hand.....	1,436 85
	\$12,366 02

"This shows that the expenditure of the Committee has been greater than the income by \$730 18, and consequently the balance on hand, as compared with last year, is less by that amount.

"The Presbytery paying the largest amount into the fund this year is Toronto, which gives \$1,317, and leaves, after paying its own expenses, a surplus for the general benefit, of \$697. Next comes Hamilton, paying \$1,228, and leaving a surplus \$852 82. After that comes London, \$1,052, but drawing from the fund \$960 70 more than it pays in. Then Montreal, which pays in \$934, and draws \$363 beyond its contributions.

"The Presbytery of Hamilton has made gratifying progress during the year. Two new stations and two new charges have been formed and three settlements have taken place. The prospect is good, and still further progress immediately may be expected."

The total amount of collections and donations received by the General Agent of the Church for the year ending 30th April, 1869, is as follows:—

College Fund.....	\$ 5,683 85
Widows' Fund.....	2,730 47
Synod Fund.....	2,079 93
Home Missions.....	10,236 74
French Canadian Mission..	1,264 96
Kankakee Mission.....	3,255 54
Foreign Mission.....	5,179 58

\$30,411 07

Bishop Gobat, of Jerusalem, has established in Palestine alone 20 schools, containing 1,000 pupils, among whom there are Jews, Arabs, Abyssinians, Copts, Moslems, Druses, &c., including an orphanage for the children of Christians whose parents had lost their lives in the Syria massacre. One of the most interesting students in the Jerusalem Diocesan School is an Armenian Archbishop named Mekkerditch, who, convinced of the errors of his Church, has left it, and is now learning English with a view to acquainting himself with English theology and literature.

The *John Bull* learns that "it is thought by those well informed quite possible that the new Irish Church body will unite with the Presbyterians, and thus give practical effect to Mr. Johnstone's statement that the Irish Church will be more Protestant than the English Establishment. A London correspondent states that the Archbishop of Armagh is believed to be not unfavourable to this change."

The *Weekly Register*, organ of the Roman Catholics, learns from "an authentic source,

that some seven or eight Anglican clergymen have determined to attend the General Council at Rome, and obtain from the assembled bishops an authoritative opinion respecting the validity or otherwise of their orders. Every endeavour will also be made to form a union between a large number of Anglicans and the Catholic Church. These gentlemen have already put themselves in communication with several authorities at Rome, and have met with every encouragement; they have determined to ask one of the English Catholic bishops to be their spokesman before the Council."

ROMISH CLERGY AND THE ELECTIONS.

FRANCE.—The correspondent of *Evangelical Christendom* says France is now passing through a great crisis. The Legislative Chamber is about to be re-elected by universal suffrage. It is not in unison with the spirit or the character of my correspondence to enter into political debates; but it is my duty to point out to your readers the active part which the bishops, the *curés* and even the Jesuits are taking in the matter, for these facts present one curious aspect of our present situation. Several candidates are patronized by the sacerdotal body, on the express condition of their support being given, in the Legislative Chamber, to the temporal power of the Pope. These candidates of the clerical party have, in fact, issued addresses or circulars, in which they declare their determination to "resist whatever menaces the independence of the Roman Pontiff." At the same time the archbishops and bishops have addressed to all the priests in their dioceses pastoral letters, in which they command them, as a sacred duty towards the Church, to interfere in the electoral conflict, so as to obtain, if possible, the majority of the suffrages on behalf of the candidates of the Romish clergy. Most assuredly the *curés* and priests will obey the word of command thus given by their bishops, and we soon shall have the singular spectacle of an ecclesiastical militia, which, instead of laboring for the edification of souls, will employ all its influence and authority to determine the votes of the electors. It is unnecessary to dwell upon the character of such an intrusion. Obviously, the high dignitaries of Romanism are quitting the domain of religious matters, and undertaking a political crusade, so to speak, which is no part of their vocation. What are the consequences of their imprudent conduct? Numbers of persons feel outraged and indignant when they see the members of the sacerdotal body thus presume to exert a kind of tyranny in the affairs of the State; and this legitimate discontent engenders sentiments of infidelity, as I shall show in the sequel of my letter.

THE FRENCH BISHOPS AND THE APPROACHING ECUMENICAL COUNCIL.

I have already had occasion to draw the attention of your readers to the approaching Ecumenical Council. (*Evan. Chris.*, p. 174.) But since then the Archbishops of Cambray, Bourges, Rennes, and the bishops of Autun, Carcassonne, etc., have published what they style "pastoral instructions," which deserve our particular attention. These prelates proclaim in terms the most explicit, the "absolute

infallibility of the Roman Pontiff!" "There is no power in the Church," say the bishops, "which is equal to the pontifical authority. The great and infallible word of the Pope is the echo of God! Let us collect together the most learned, the most holy bishops of the world; let them all be comparable to Ambrose, Augustine, Chrysostom, etc.; they will have no right to impose or lay down a doctrine. So, also, if we convene all the bishops of the world, they will afford us no guarantee of infallibility, which belongs exclusively to the Pope." Be it so; but if the Pope is invested with the supreme right of decision upon all dogmatic or ecclesiastical questions, "of what use is it to convene an Ecumenical Council?" as very properly asks one of the principal organs of the French press. The bishops will have nothing to do but to interrogate their self-styled infallible chief, the pretended organ of God amongst men, and to sanction his statements without the least objection. What servility! What exaggerations! To obtain the approbation, the goodwill of Pius IX., these prelates reduce beforehand to a species of nullity the deliberations of the Council. Very far from increasing the importance and the authority of this general assembly, they expose it to the mockery, to the disdain of all intelligent men.

PASTORAL CONFERENCES AND RELIGIOUS MEETINGS.

I will not long dwell upon the pastoral conferences and the religious societies, which, during the last few weeks, have held several interesting meetings. You are aware that our pastors, belonging to different denominations, members of the Reformed Church, the Lutheran Church, and the Free Church, have adopted the custom of holding fraternal meetings, at which they discuss the principal questions respecting doctrine, religious worship, the means of evangelisation, &c. These conferences have this year excited an unwonted interest, because all serious and pious men understand that in the peculiar circumstances of the time, the defenders of the Christian faith ought to multiply their efforts and their sacrifices, to combat the fearful tendencies of the negative or Rationalistic school. French Protestantism is now exposed to great perturbations and lamentable conflicts, and the true disciples of Christ are called upon to evince a masculine and persevering energy, like soldiers on the field of battle when they encounter formidable enemies. Moreover, the members of the recent pastoral conferences have affirmed in the most categorical terms the essential truths of the Gospel, such as the divinity of Jesus Christ, the importance of His atoning sacrifice, the supreme authority of the scriptures—in a word, everything which is necessary to the Christian life. This is an example of fidelity which, under the blessing of the Lord, will produce good fruits. As to the religious assemblies, or annual meetings of our Protestant societies, I will simply state that they have been very numerously attended. In former years the contrary has often been the case. The changes in many respects afford ground for rejoicing. The general sympathy with the objects of these societies has sensibly increased. The Bible and Tract Societies, the Society for Promoting Elementary

Instruction, the Deaconesses' Institution, and others, evidently now awaken greater interest. The voluntary subscriptions and donations, both in Paris and in the provinces, show a proportionate increase, which attests the same gratifying fact. Some of these free associations receive yearly nearly 200,000 francs. For England or the United States this would be little; but for France it is much; for the Protestants are but a very small minority in the nation, and many of them are far from being rich.

MATERIALISM AMONGST THE MASSES,—RATIONALISTIC CONTROVERSY.

In one of the pastoral conferences, several speakers expressed their deep regret that materialism, or even atheism, in the full signification of that term, was gaining ground amongst the masses. M. Edmond de Presensé, amongst others who have heard and seen what takes place at Paris, declared that "it was impossible to exaggerate the gravity of the situation in a religious point of view." Space fails me to enlarge on this painful subject. It will suffice to remark that the Romanist clergy has contributed, by its exactions, its tyrannical pretensions, and the usurpations of which I have already spoken, to propagate these lamentable negations. How many poor people without intelligence, without conscience, reject faith in God, and precipitate themselves into atheism, because they confound the divinity held up by the priests with the God of the gospel!

In French Switzerland, at Neuchatel, Lausanne, Geneva, etc., the Rationalists continue to assert that atheists themselves ought to be admitted into religious community. But they have met with powerful antagonists, who maintain with the double authority of faith and of example, the holy doctrines of revealed religion.

CLERICALS AND THE CONSCRIPTION.

ITALY.—A very animated discussion has lately taken place in the Italian Parliament, concerning the exemption of the clericals from the conscription. Up to the present day the students in the seminaries for priests could not be called to serve in the army. A proposal was made to do away with this exemption, and place them on the same footing as the Evangelical students of theology, or students of law and medicine. Of course, D'Ondes Reggio, that staunch supporter of the priests, opposed it with all his might, and stigmatised the proposal as a species of sacrilege. More strange it was to see LaMarmora coming forward as defender of the clergy, and opposing the proposal. The number of members that held similar views was very small, and the motion was carried by an overwhelming majority. This has exasperated the clergy very much, and petitions are being got up by several of the bishops, praying that the law may not be carried into effect.

THE PAPAL JUBILEE—THE COMING COUNCIL.

The Pope is delighted with the success which attended his jubilee, and looks upon it as a sign that still greater triumphs are in store for him. The Roman priests now speak, with a certain air of assurance, as if the time were

near at hand when the provinces that were taken from the Church by the revolution of 1859 would not only be restored to her, but that she would become richer than before. The Pope has given orders that all the letters of congratulation that were sent to him shall receive an answer, and it is said that these were so numerous that the Latin Secretary and the Secretary of Princes find themselves unable to perform the task, and have had four other secretaries associated with them. On the occasion of that jubilee forgiveness was proclaimed to certain political prisoners on condition that they confessed their fault, promised never again to engage in any conspiracy against the Papal power, and immediately on their liberation leave the Pope's dominion. Only two consented to accept of liberty on such conditions.

With reference to the circulation of religious books in Italy, two things have to be taken into account,—*first*, the low state of education in this country; and *secondly*, the spirit of indifference to all religious matters that has crept over so many of the inhabitants. Notwithstanding these serious difficulties, the committee have unmistakable proofs that evangelical books are read by a considerable number of people. The following statistics of the sales of religious books and tracts by the colporteurs employed by the Scottish National Bible Society will give an idea of the progress which is being made in the circulation of Evangelical literature. In 1861 the sales amounted to 46,459 copies. In 1866 these had risen to 62,627 copies, in 1867 to 83,838 copies, and in 1868 to 108,418 copies. Throughout the whole of Italy during the past year, 170,350 copies of books, tracts, and periodicals have been disposed of, showing an increase of 22,350 copies over the sale of the former year. During the past year increased liberty has also been granted with regard to the printing of Evangelical books.

In the present day there are special reasons why every effort should be employed to spread Evangelical books throughout Italy. One of these is the present state of Italian literature. There are many works which have for their object either to keep men in the state of superstition in which they are brought up, or to drag them down into a state of immorality and infidelity. The literature that is here prepared by the priests in defence of their system consists almost entirely of misrepresentations of the doctrines held by all Evangelical Christians, ridiculous arguments in defence of their own dogmas, or childish legends.

It is not, however, from writings like these that the greatest evil is to be dreaded. Such books are only read and believed in by a few of the more ignorant and bigoted. There is, however, a class of books that is most extensively read, and exerts a most corrupting influence on the moral character of multitudes of the rising generation. These consist of translations of the very worst class of French novels, and original romances written in the same style. There is, beside, another class of books, equally dangerous, which is also extensively circulated amongst the Italians—namely, those which are written for the express purpose of disseminating infidel views.

The society's work is very much limited for

want of funds. Although the expenses of the past year were considerably less than those of 1867, yet there existed at the end of the year a deficit of 439fr. 37c.

THE MAY MEETINGS.

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this society, as usual, attracted a very large gathering. The chair was filled by the Earl of Shaftesbury. The Rev. S. Bergne read the annual report. The foreign work of the society was passed rapidly in review. France, Belgium, Holland, Germany, Austria, were thus referred to, and there were encouraging statements from Denmark, Norway, Sweden and Russia. The reports alluded to the new opening presented in Spain, and the efforts the society had made to circulate copies of the Scriptures among the Spanish people. Great difficulties, it was stated, had been experienced in this work, arising from the fiscal rather than from religious considerations, the Spanish law forbidding the introduction of books printed abroad. New editions have been accordingly printed, or are in preparation, in Madrid, including an edition of a million Gospels, for which a special fund has been raised. A network of depôts has been established throughout the country, and in some of them the supply has been already exhausted. The amount of subscription for Spain has reached £4,500. Alluding to home labours, the report stated that in no year except that of the jubilee have the aggregate receipts reached so large a sum as during the past year. The issues of the society are as follows: From the depot at home, 1,129,618; from depôts abroad, 1,011,002—2,140,620 copies. The total issues of the society now amount to 57,210,485 copies.

The Archbishop of York moved the adoption of the report. His Grace remarked that in the present state of affairs there were undoubtedly calls for unusual energy, for an unusual feeling of interest, for unusual prayers. "I say," remarked his Grace, "that at this moment, if you glance over the map of Europe, there is no country marked there but what gives you cause for great thought and much anxiety. You know that at this moment more than one people has been shaking off certain chains that have bound it. In Italy, as in Spain, the Papal power has suffered a great check and change. But you must remember this, and it is very important, that, because in former times Christianity was identified with the Papacy by those peoples, so with many of them liberalism and the desire for freedom have come to be too much identified with the shaking off Christianity altogether. They have seen before them what has tried them sorely; they have seen in the Pope a poor old man, fallible like ourselves, who has been trying to get himself persuaded by other people that he is infallible; they have seen a new doctrine enacted, and made part of the law of the Church, for which we search the pages of the bible quite in vain. They have seen that that religion has spoken no word in favour of toleration, and very few words in favour of raising the condition of the masses of the people. And so Christianity in those countries has reached that false position that is

allied with intolerance, with which it has nothing to do. And that Christianity, which more than any other agency has in the whole of history been raising the feeble just by proclaiming their preciousness in the sight of God, has come to be identified with an illiberal and cruel repression of them, and the keeping their condition low. The result is, that, whilst we are circulating what I will reverently call the picture of the true Christ, they have been greedily reading false pictures of Christ, and they have been in the name of science and criticism trying to construct religions, with which, according to my thinking, Christianity has nothing to do. In the name of science and criticism! But I am thankful to say that this test of science is entirely lacking. You know in regard to science, its conclusions being inevitable, are always the same, and you do not expect to find on this side of the Strand an arithmetic in which 2 and 2 make 4, and on the other side of the Strand an arithmetic in which they make 5½. But this science is of the other sort—it comes to all manner of different conclusions. The science of Strauss leaves us of the bible almost nothing at all. The science of Renan leaves us a picture which may be very pretty, but I am not asking for prettiness, I want something more solid. And so with German Schenkel and others, who give us their pictures of the Lord himself, which may be very good, but in the first place, they are very different the one from the other; and in the second place, they are all of them different from the only source from which any such pictures can be drawn—namely the New Testament itself. Science has had its full fling, and this is the result of it—that, instead of giving us an impaired Christianity, a Christianity compelled to part with certain things in the name of science, it has given us a thousand things which have little to do with Christianity, and a good deal less to do one with another. Well, then, I say, that when these books are circulating far and wide amongst the people, when, you may depend upon it, in this great hour of the awakening of the nations, men are greedily asking for fresh information about Christianity, till now withheld, they will have some information upon it; they will read these books that I have been describing, by hundreds and thousands; and it is for us to say whether this little book—the one true account of Him who through all ages has had power to dominate and to subdue and to win over into love the heart of man—whether this little book shall carry its truth, and dissipate the falsehood, and win the hearts of men, as it has always done."

H. Hartley Fowler, Esq., seconded the resolution. He observed, in the course of the speech: It is too late in the day for error to seal the Bible. It is too late in the day for unbelief to despise the Bible, therefore you find modern criticism and modern superstition are reburnishing the weapons which in former times have been wielded against it. But the Bible possessed and the Bible obeyed made the difference, and all the difference, between national prosperity and national decay. And I think that country to which the report has made such interesting allusion this day has this

special claim upon us for Bible work, because its history affords the most solemn and complete illustration of the national consequences that follow on a national rejection of the Bible. Where was Spain three centuries ago, and where is Spain now? Then she possessed to an unrivalled—ay, to an unprecedented extent—every material of wealth and prosperity which political economy regards as essential to national power and glory—ships, colonies, commerce, military prowess, naval daring, mechanical skill, artistic genius; the accumulated resources of the Old World and then the newly-discovered riches of the New World were all the enduring inheritance, apparently, of that proud monarchy, when Spain, as a nation, banished the Bible and defied the Bible. And where is that magnificent empire now? Scattered to the winds. That arrogant monarchy has been driven forth into deserved and unpitied exile, and that great and wealthy people have sunk to the very lowest scale among the nations of Europe. I say, let us learn the lesson. We are building the noblest superstructure of a civilized nation, that the world has ever seen. Our fathers laid the foundations upon the rock of an open Bible, a read Bible, an obeyed Bible—let us adhere to that. Let our laws, let our commerce, let our social life, let our national progress be based upon that, and then, no matter what tempests may arise, no matter what foes may attack, no matter what traitors may endeavour to betray, the history and the glory of England will be summed up in one single line, "It fell not, because it was founded on a rock."

The Rev. Canon Payne Smith, D.D., Regius Professor of Divinity at Oxford, moved the next resolution, referring to the enlarged sphere of labour which God has opened to the society, especially in Spain. The Rev. Dr. Schaff of New York, in seconding it, gave some interesting details of the labours of the American Bible Society, and the resolution was unanimously adopted. The Rev. W. Muirhead, made an interesting speech on the translation of the Bible into Chinese, and its diffusion among the people of that empire. The Rev. Dr. Wilkin-son, of Birmingham, the Rev. Charles Kemp of Bath, and Mr. George White were among the subsequent speakers.

The day before the anniversary meeting there was a devotional service at the society's house, as a dedication of the new premises to the important work for which they have been erected. On the preceding afternoon the Archbishop of Canterbury preached on the occasion in St. Paul's Cathedral. The clergy who officiated included the Dean of St. Paul's, Canon Melvill, and Archdeacon Hale. The Rev. T. Binney and other Dissenting ministers were present; and amongst the laity were the Earl of Shaftesbury, Lord Charles Russel, and the Lord Mayor, accompanied by the two sheriffs. The Archbishop of Canterbury, taking for his text Ephesians vi. 17, "The sword of the spirit which is the word of God," dilated upon the inestimable benefits which the Church of God had enjoyed in the universal agreement amongst all Christians that the Bible was the Word of God. At the conclusion of the service a collection was made for the building fund of the society.

The *Religious Tract Society* had a full meeting, and the proceedings were of considerable interest. The Earl of Shaftesbury presided. Dr. G. H. Davis the secretary, presented the report, which stated that the past year had been one of singular activity, both at home and abroad, and above two hundred new tracts and books and five periodicals, comprising 850,000,000 pages, had been published during the year. The number of publications issued from the depository had exceeded 40,000,000, and the proximate circulation from the formation of the society, 1,286,000,000. The noble chairman delivered an energetic address, in which he declared there were few societies in the present day that were equal to this society, and, excepting the Bible Society, none superior. He looked upon the work of the society as a most important one, inasmuch as it tended to counteract the pestilential cheap literature of the day, which could be done by no other means. Addresses were delivered by the Ven. Archdeacon Hunter, the Rev. W. Muirhead, the Rev. James Fleming, and Mr. J. Ashworth.

The Earl of Shaftesbury presided at the meeting of the *Ragged School Union*. From the report it appeared that during last year the number of schools was 191; of scholars, 32,134; of voluntary teachers, 3,419; of paid teachers, 419; and of paid monitors, 581; but these figures related only to the metropolis. In the provinces ragged schools were being started in almost every place where they were needed, and similar efforts were being made in foreign countries. Seventy new operations had been organized during the past year, and the only obstacle in the way of an increased attendance at the Sunday Schools was the want of voluntary teachers. Bible-classes were conducted in most of the schools. The scheme of the union embraced clothing clubs, shoe clubs, blanket loan clubs, coal clubs, sick clubs, burial clubs, and barrow clubs, all of which were favourably reported of. Weekly dinners were in the greater number of instances given to poor children, but some were required to contribute a penny or a halfpenny towards the fund. The children were observed to improve in health, to have better tempers, and to be more ready at their lessons by reason of these dinners. During the year 728 scholars' prizes had been awarded. Mission services were conducted in 98 schools, with an average attendance of 6,368 persons; mothers' meetings were conducted in 94 schools attended by an average of 3,389 members. There were 110 penny banks in operation, with 28,672 depositors, who during the year had deposited £10,404. Bands of Hope for inculcating temperance had been formed, and a Sunday rest Band had also been established, the members of which were pledged to abstain from buying, selling, or otherwise causing unnecessary labour on the Lord's day. A favourable account was given of the Shoe-black Brigade, whose earnings last year amounted to £8,830, making during the 13 years the system has been adopted a total of £79,878. In relation to the finances, the report stated that, while the number of schools and of scholars had increased, there had been a diminution of income. The meeting was addressed by the Rev. W. Curling, Dr. Landels, the Rev. J. P.

Chown, the Rev. H. S. Brown, and the Rev. B. Preece.

NEW ZEALAND.

We regret to learn that there has been another fearful massacre of Europeans. Eight persons have been murdered at Taranaki: including the oldest of the Wesleyan missionaries. Among the victims brutally tomahawked were poor helpless children. About dusk the Rev. John Whiteley was seen riding towards the place, and on reaching the summit of a hill, he was stopped and ordered to return immediately to town. He remonstrated and rode gently forward. The miscreants fired, killing the horse the reverend gentleman rode, and as Mr. Whiteley was in the act of rising, another volley was fired killing him. This gentleman had devoted the greater part of his life in labouring to Christianise and educate the aborigines of New Zealand, and during the last fourteen years his time had been spent amongst the Ngatumanipoto tribe, members of which compassed his murder. He was the oldest of the Wesleyan missionaries still in harness, having arrived in New Zealand in 1833. During the fierceness of the late wars his life seemed safe everywhere, and the present determination of the rebels could not be more thoroughly exemplified than in murdering and stripping him of his coat and waistcoat. The generally supposed head of the small party who committed these murders was a native for whom Mr. Whiteley stood godfather when he baptized him. His name, too, was the same, Waitere being Maori for Whiteley, although it is also spelt Wetere, which means Wesley. On information of the murders reaching New Plymouth, volunteer forces were enrolled, and such steps as could be devised to protect the settlement from immediate danger were promptly taken. The settlers around New Plymouth, regarding the murders as a menace, again abandoned their homes and harvest work, as they had already had to do so many times since war first commenced, in 1860.

THE IRISH CHURCH BILL has been carried through the House of Commons. The majority with which it was first received continued unbroken to the end; and enabled Mr. Gladstone

to send it to the Upper House in all important respects the same as it was when introduced into the Lower. The harshness of the terms imposed on the clergy of the Established Church, as they appear in the Bill, stands out with the more sharp distinctness now that we can compare it with the great indulgence shown to Maynooth. Protestant incumbents are in no case allowed compensation except for the period of the natural life of each incumbent, and if they choose to commute the annual payments for a fixed sum, the amount would not be calculated at more than an average of from eight to ten years' purchase. But in the case of Maynooth, though the students could only have an interest in the College for a few years at furthest, yet the interests of professors and students alike are calculated at fourteen years' purchase, with this further important difference—that neither professor nor student can claim his individual share, but the whole amount is handed over to the College trustees, who may form with it another endowment, while the students and professors are left at their mercy. The gross sum thus employed is £370,000, which it is easy to see will form an annual endowment of about £18,000 a year or within about £8,000 of the endowment it now enjoys. Yet Mr. Gladstone solemnly declared, and the very preamble of this Bill repeats, that no portion of the funds of the Established Church shall be used for the purpose of endowing another body.

The progress of this measure appears thoroughly to have aroused the spirit of the Protestants of Ireland, and especially those of Ulster. Some time ago a meeting of the representatives of the Church, lay and clerical was held, to consider the best means of resisting the Bill, and a committee was appointed to watch its progress and take counsel with those opposed to it in Parliament. It appeared a few weeks ago as if this committee were showing signs of vacillation, and the bare suspicion evoked a spirit which showed how strong and deep is the feeling entertained among the Protestants of the sister island. Since then a series of meetings have been held in Ulster, at which both Episcopalians and Presbyterians met and expressed their joint determination to oppose the Bill.

Articles Selected.

THE MASTER OF HAWKSHILL

A TRADITION OF THE JACOBITE TIMES IN SCOTLAND.

I.



in the confluence of mountain streams at the

ANARKSHIRE may be known to most readers, as a midland county in the south of Scotland, in the lower ward or division of which stands the great and busy town of Glasgow. But the upper and part of the middle ward is a rustic and pastoral district of heathy hills and grassy glens, and is commonly called Clydesdale, because the river Clyde which has its source

upper extremity of the county, winds away through farm and pasture, to find a wider bed among the low-lying lands and trading towns of the west. Clydesdale has few towns or manufactures, and both are on a limited scale, but the land is rich in the wild beauties of rock and ruin, wood and waterfall. It is also rich in scenes of historical interest. There the patriot Wallace found refuge among the rocks of Corra Lynn, in his days of defeat and danger. There the men of the covenant he led and preached the gospel on heath and moor, and made their last stand for religion and liberty in the field of Bothwell bridge. Still more to the praise and honour of its people, Clydesdale has been since the reformation time the home and hold of Scottish Presbyterian piety, staid and

grave, with little show or demonstration, but flowing deep and strong; as their own mountain streams from one generation to another. In shepherd's cot and solitary farmhouse, the psalms which cheered the hearts and supported the faith of their covenanted forefathers in the persecuting time of the Stuarts are still sung in their family worship; the sabbath is still kept in the spirit of the fourth commandment; the ancestral Bible is read; the Assembly's Catechism is taught to the young; the country kirks are filled with serious and attentive congregations, who come over burn and brae in the most inclement weather; and the country ministers are held in high regard for their own as well as for their office sake.

This description was far more strictly true a hundred and twenty years ago, that is to say, in the middle of George the Second's reign, when all Scotland was slowly settling down after the strife and trouble caused by the unsuccessful attempt to restore the exiled house of Stuart to the British throne, yet known in the north as the Forty-five, because it happened in that year of the eighteenth century. At the time we speak of, the manse or minister's house of Lamington was considered one of the most isolated dwellings in that part of Clydesdale. It stood on a green hill-side overlooking the river, surrounded by a few farm fields and built like an ordinary Scottish farmhouse of the period, with few apartments, and those not over large, thick walls, high pointed gables, small windows, and a thatched roof. The kirk was a Scotch mile distant on the other side of the hill, and by it stood the nearest homestead—that of the parish officer. The sound of the rushing river below, and the tinkle of sheep-bells from the upland pastures, alone broke the silence about it in the calm weather. When storms were abroad, the manse got its full share of them, yet that homely and solitary habitation was the abode of learning and piety, household comfort and household love; for there lived "Mr." David Forbes, as in the fashion of his time he was called, a faithful, earnest, and efficient minister, with his good wife and three children. A well-ordered and much respected family they were, though their worldly means were limited to the income of a Scotch country pastor, which is small at present, but was more contracted then, Clydesdale, and indeed all Scotland, being a much poorer country than it is now. But industry, frugality, and Christian contentment reigned in the Forbes' household, and these are the strongest arms against poverty. The fashions and vanities of the world kept far away from Lamington kirk and manse, and the farmers and shepherds of that primitive parish reckoned the minister's family among the gentry of the land. In their lonely house on the green hill-side, they had remained undisturbed through all the terrors of the Forty-five; neither royalist nor rebel army came that way, and though, like most of the Presbyterian clergy, Mr. Forbes was known to be loyal to the house of Hanover, under which civil and religious liberty was established in the land, and has been handed down to our own generation, his courteous manners, brotherly kindness, and habit of judging charitably, so endeared him to men of all opinions, that

the most reckless or prejudiced of the Stuart partisans would not have raised a hand against the minister or his manse. He had laboured hard to keep his congregation free from the snare and sin of rebellion against a government the best and wisest which Scotland had known for many a century; he had shown them the heavy responsibility of those who break up public peace and open the flood-gate of strife without good and sufficient cause, and warned them as Christian men who held their faith and freedom dear, to have no part in the scheme for restoring the Stuart line, who had justly forfeited the throne by their open endeavours to set up popery and despotism in the land. To most of Mr. Forbes' hearers those warnings and exhortations came with a power scarcely to be understood in our day. In their childhood and early youth, they had heard their grey-haired grandfathers tell, by their winter firesides, fearful tales of the times when those very Stuarts were reigning, the "killing-time" as it was called among the Scotch peasantry, on account of the number of honest and pious people who were then put to death on scaffold and in field, on the wild hill-side, and in the household home, for no crime but their Presbyterian religion.

No wonder that their minister's wise and faithful admonitions found an echo in their hearts, and kept the whole parish steady in its loyalty to the Protestant house of Hanover, and peaceably minding its business, more especially the great business of life, its religious duties, while the rest of the kingdom was convulsed with civil war. But in every community there will be found wayward and headstrong spirits for whom romantic schemes of great adventure and promise have a charm sufficient to make them forget both duty and danger. Sir Robert Henderson of Hawkshill was the principal heritor, that is landed proprietor, in Lamington. His ancestors had fought for Charles the First, under the Marquis of Montrose, and though himself a staunch Presbyterian and supporter of the Hanoverian line, there were old family memorials and recollections, which took hold on the mind of his only son and heir, young Robert Henderson, according to Scottish custom called the Master of Hawkshill, from the estate he was to inherit, a youth of generous impulses and warm affections, but gifted with more imagination than judgment, and more inclined to gay company than serious thought. Young Henderson had received his education first at the high school and secondly at the university of Edinburgh. That city was at the time a stronghold of the Jacobites, as the Stuart partisans were termed, from Jacobus, the latin form of James, because a Stuart of that name led their first rebellion in 1715. It was also the high place of Scottish fashion and folly, where the sports and vices of the age prevailed. Young Henderson got acquainted with the sword-wearing gentlemen and snuff-taking ladies in assembly room, playhouse, and tavern: learned their ways and manners: forgot the wiser and better lessons taught in his parish kirk and sober quiet home in Clydesdale. He compromised himself with a Jacobite club that met every Saturday night in an oyster cellar, and on the breaking out of the rebellion

he joined it, unknown to his father, and was made an aide-de-camp to its leader and intended king, Charles Edward Stuart.

This act of his son was a heavy blow to Sir Robert; it was a heavy blow to his minister also. Besides the grief of seeing one of his flock, one in such a superior position too, fall into the snares of the enemy, there were years of friendship with the Hawkshill family, and many a kind and neighbourly deed for Mr. Forbes to remember. Sir Robert had taken a friendly interest in him and his wife when they came strangers to the parish, had strengthened the minister's hands by precept and example, and his help was never found wanting in works of charity or local improvement. The young Master of Hawkshill had got his first classical lessons in the manse, and not knowing how the better lessons he got there had been superseded by the teachings of the card-table and the billiard-room, it was the minister's pleasure and almost his pride, to see his pupil return summer after summer from school and from university increased in stature and knowledge, to enliven the family mansion and sit in the family pew. Agreeable, frank, and kindly by nature, young Henderson had made himself familiar with the minister's family. Their eldest son had been named from him, and every summer vacation found him a frequent visitor at the manse, to the special delight of the children, with whom he was a sort of playfellow; but having acquired that chief requisite for fashionable society, dissimulation, he never allowed the minister to guess how far his steps had wandered from the good old paths of pleasantness and peace. When all the young man's backslidings were at length made clear, no marvel that the honest, serious, pious Mr. Forbes was much surprised and sorely grieved. In his tenderness of conscience he blamed himself for not taking more pains and discovering the real state of young Henderson's mind in time; and he did all that friendship and a firm faith could, to comfort the poor sorrow-stricken father, by reminding him that there was One able to bring the stray sheep back to the fold, however wide its wanderings, and that his foolish, sinful son was not beyond the reach of either prayer or grace.

But time went on, the Stuart cause gained a temporary success, Charles III. was proclaimed in sundry towns of the north and east, made his triumphal entry into Edinburgh and took possession of Holyrood Palace, soon after the battle of Prestonpans was won for his cause, and the rebel army marched victoriously over the border and penetrated half way into England. There the tide of war and fortune turned, defeat followed defeat, till at the disastrous battle of Culloden, the highland clans, the first and last hope of the Stuart party, were utterly routed and dispersed; and Charles Edward who had been proclaimed king of Britain, became a fugitive in the northern wilds, from which he escaped with much difficulty to France. His followers who did not fall on field or scaffold shared the same fate, and among them was young Henderson. The government offered large rewards for his apprehension, because he was accused of having suggested to Charles Edward the way across the

marsh, by which his army took the royal troops at advantage and won the battle of Prestonpans. What anxious days and fearful nights the father and friends of the foolish young man spent, while these rewards were published and the search was prosecuted. But the prayers that went up from the family mansion and the humble manse concerning him were signally answered, for at the close of the season a letter, much soiled and creased, was dropped in at an open window of the manse, it was thought by a wandering gipsy, which in brief terms begged the minister to let Sir Robert Henderson know, that after many perils and hardships, his son was safe on the continent.

Nearly two years had passed since the receipt of that intelligence, and nothing more had been heard of the Master of Hawkshill. Any attempt to inquire after him would have brought only danger to his friends; the Government kept a vigilant and jealous eye on all communications between Scotland and the Continent, because it was known that certain emissaries of the defeated party intended to enter the kingdom and stir up another rebellion, if possible. So the minister advised Sir Robert Henderson and his kindred to leave the matter in the hands of Providence, and not needlessly draw suspicion on themselves by vain endeavours to trace out the young man, whose safety they might thereby endanger. All the Henderson family had prudence enough to abide by his counsel.

The times were such that they made most men cautious; the liberty of the subject and the security of civil life were suspended, Scotland was under martial law, and that in the days of our forefathers was a far more harsh and rigorous state of things than the like could be in our own; every town had a garrison, every village had a company of soldiers quartered in it, while the open country and the less-frequented highways were infested by lawless bands, the evil residuum of the civil war, to the great injury of peaceable travellers and the dread of solitary households. Neither military nor robber bands had yet made their appearance in Lamington, the pacific ways and perhaps the poverty of the parish made it no field for them, yet it was a matter of serious concern to the inmates of the manse.

II.

ONE day at the gloomy Martinmas time, Mr. Forbes received a letter from Glasgow, where both he and his wife had been brought up. The letter informed them that their best and oldest friend, a near relation of the minister and the guardian of his wife's orphan youth, was believed to be at the point of death, and had expressed an earnest wish to see them before his departure.

A journey from Lamington to Glasgow would be an affair of small consideration now, but in that generation it was an undertaking in the most peaceable times, particularly when the short days and heavy rains of Martinmas made the country roads, which were little better than sheep-tracks, all but impassible. The minister and his wife knew that to get back within the week, and it was then Monday morning, was as much as they could expect. To add

to their difficulties, their faithful man and maid, a brother and sister who had been their only servants ever since they began housekeeping, had on the previous Saturday got the usual holiday prescribed by local custom, and gone to see their friends at Falkirk Tryst, from which they would not return till the Saturday following. The lonely manse on the hill-side if left at all, must be left to the care of Catharine, their only daughter and eldest child, a girl of fourteen, who together with her little brothers Robert and George, the one eight, the other six years old, must remain there without the help, or perhaps the sight of a friend, till their parents came back; for many a week of the winter time brought no visitor to Lamington manse.

But the life of that lonely household, with its daily duties and pious teachings, was such as cultivated the useful and sterling qualities. Catherine Forbes at that early age was accustomed to assist her mother in housekeeping affairs. She had received from her father the elements of a more valuable education than most young ladies obtain at fashionable boarding-schools; and from both her parents she had learned the fear of God, which is the beginning of wisdom, and to depart from evil, which is understanding. The minister's daughter was allowed by the whole parish, in their Scottish phrase, to be the "making o' a bonnie lass;" and those who knew her best knew that she had sense beyond her years, extraordinary courage and presence of mind, and a trusty, faithful disposition, in which confidence might be placed to almost any extent. Her parents were aware of this, and, as they could not think of leaving the last wish of their dear and kind friend unfulfilled, Mr. and Mrs. Forbes, after serious consultation together, as their custom was on all subjects of moment, determined to leave their house and younger children to Catherine's care—if the girl were not afraid to undertake the charge; for they were at once too kind and too conscientious to press it upon her. Their children had been brought up in the rule of strict and ready obedience. "My son, remember thy father's commandments, and forsake not the law of thy mother," was the earliest lesson taught to their little ones; but they were brought up in the law of kindness also, and thus authority was confirmed by affection.

The young Forbeses would have done or endured anything to serve their parents; and when Catherine was told of their wish to go to Glasgow, and asked if she would not be afraid to keep the house alone with her little brothers, the good girl answered, "Do not think of that, father and mother. I will not be afraid. You have always told me that one who trusts in God need fear nothing: I will try to do so, and keep every thing safe and well till you come back."

So the minister and his wife prepared for their journey, gave all manner of necessary directions to their young housekeeper, and prayed earnestly with their little family for protection to themselves on their way and to those they left at home, kissed their three children,—the youngest could scarcely be kept from crying,—and mounted their one trusty horse, Mr. Forbes on the saddle, and his wife

on a pillion behind him. It was the most expeditious mode of travelling over the country roads of that age, and had been formerly thought the most genteel style of transit, since queen Elizabeth rode in that fashion behind her chancellor, to see the preparations her people had made against the Spanish armada. They were going, and had got half way down the hill; "but the care of parents never sleeps," says the poet. Another precaution for the safety of their home and family occurred to both father and mother. Though the parish was yet free from soldiers and robbers, bad characters of the vagrant kind might find their way to the lonely manse; and turning quickly, while the children still stood watching them at the door, they strictly enjoined Catharine not to admit any person except a few intimate friends resident in the parish, and Captain Monro, who commanded the company of dragoons quartered in Lanark, their nearest town. The gentleman so named was well known to Mr. and Mrs. Forbes as an officer resembling in character the brave and pious Colonel Gardiner, who fell at the battle of Prestonpans, sword in hand, disdaining to leave the ground when his regiment fled, one who was not only a soldier of earthly arms, but also a soldier of the cross,—not only the faithful servant of his earthly sovereign, but also the servant of the King of kings. To such a man they could safely trust their house and young children. It cheered the mother's heart to think that he might come that way, and see that all was well, for it was his custom to visit them at times; and once more repeating the injunction, which Catharine promised to obey, come who would, the minister and his wife rode away.

The three children stood gazing after them till they were out of sight, and then retired into the house, and made fast the door. The day was cold and dreary, and a sad, forsaken feeling came over them all when fairly left to themselves in the solitary manse, and every grown person gone; but Catharine kept up her own heart bravely and cheered her little brothers, heard their lessons, did all her household duties, and made the time pass with useful occupation and harmless amusement, till they said their evening prayer together and retired to rest, with no concern except for their father and mother, that they might get safe to Glasgow and safe back.

Next day the weather was worse. A strong wind blew from the north-west, driving before it heavy showers of rain and sleet, which kept the young Forbeses within doors except when they went out in a body to supply the wants of two cows, the minister's entire live stock, and regarded almost as part of the family. As the night drew on the wind increased in fierceness and the showers in weight; but between the storms a bright full moon shown out through rents in the black clouds, only to make the succeeding darkness and tempest more terrible. The children sat round the fire talking of their father and mother, and hoping they had reached Glasgow before the storm came on. Every blast that roared in the chimney and every flood of rain that rattled

against the windows made the little group creep closer to each other; and Catharine was trying to keep up her own courage, and that of her little brothers' too, by repeating an old hymn to which they were all partial, when a long, loud knock at the outer door made the three spring to their feet. Like most solitary houses at the time, the manse was constructed for security, and one contrivance of the kind was a small window like loop-hole opening into the porch, and close by the front door, through which any applicant could be observed and spoken to without admission.

To that window Catharine proceeded, lantern in hand, and her little brothers close behind her, unbarred the shutter, opened the sash, and inquired, in as brave a tone as she could assume, who was there?

"A traveller, who asks shelter from the storm of this fearful night. Is not this Lamington manse, Mr. David Forbes' house?" said a voice outside.

"It is," said Catharine; but who are you?"

As she spoke there was a sudden lull in the tempest, a sudden break in the black clouds above, the broad, bright moon shone full into the porch, and by its light, as well as that of her own lantern, she saw a tall man, in a shepherd's plaid and blue bonnet, both dripping wet; but as he approached the window, Catharine saw his face also, and nearly dropped her lantern with surprise; for it was no other than young Robert Henderson, the Master of Hawkshill. The girl had not seen him for four years. Time and travel, perils and hardships, had made sad changes on the once gay and handsome student; but the familiar face was not to be forgotten.

"You will open the door to me, Catharine," he said, perceiving that she knew him. "I have travelled far through this terrible day and night,—my clothes are wet through—my feet are sore,—I have had nothing to eat or drink for twelve hours. Where are your father and mother? I know they would give me shelter in their house."

"They are gone to Glasgow, sir, and the last words they spoke to me were not to open the door to any one except their own friends."

The tears were streaming down Catharine's cheeks by this time. It was hard to see the young man, who had been kind and friendly with her and hers so many years, for whom her father prayed so earnestly, of whom her mother talked so often, stand there in such a miserable plight, yet not be able to open the door, and bid him come in to their warm fire-side.

"What, Catharine, would you keep me outside in such a night as this to perish with cold and hunger before morning? Your father and

mother could not mean that. Don't you know me?"

"I do, sir," said Catharine, crying still more bitterly; but I promised,—I cannot break my word, and disobey my parents. But don't be offended, sir," she added as a saving expedient occurred to her shrewd young mind; "if you go into the stable, and take this lantern with you, you will see just beyond the manger a step-ladder leading up to a trap-door in the floor of the barn. My father keeps hay in that side, sir,—it is very warm and comfortable. I'll make you a good supper; and when it is ready I'll blow on my brother George's whistle to let you know, and give it to you through the window. Oh! but I am sorry that I cannot let you in."

"Never mind, my good girl; you are doing all you can, and all you ought to do," said young Henderson, to whom misfortune had taught more wisdom than ever he learned at school or college. "If I had obeyed my father but half as well as you obey yours, I should never have come to this state. The barn will do very well, and I will be thankful for any supper you can give me. But I don't want the lantern: a man accustomed to hiding is accustomed to darkness also, and the moonlight will come in at the stable door."

He hurried away to the place of shelter, while Catharine with a heavy heart closed the window, and made haste to get ready a warm supper out of the best the house afforded, her little brothers doing all they could to help her, though scarce knowing what they were about with grief and fright. She had got everything prepared, and made up a bundle of dry clothes from her father's scanty wardrobe to give young Henderson through the window,—her hand was on the sash, and the whistle was at her lips, when through the wind and rain, which had returned with increased violence, she heard the sound of horses' hoofs coming up the hill. They approached the house, and Catharine's blood ran cold with terror; for there was a thundering knock, and the voice of Captain Menro outside saying, "Open the door in the king's name."

Of the good and gallant officer Catharine had no fear; but the times she lived in made her understand what that summons meant. The dragoons from Lanark were come in pursuit of young Henderson; they would search the house and the barn too. A brief and wordless prayer went up from Catharine's very heart for the unfortunate Master of Hawkshill; but her presence of mind stood the girl in good stead. She hastily put away the prepared supper and bundle of clothes, while her little brothers hid themselves in a corner; and another knock and another summons sounded from without.

Miscellaneous.

AMERICA.—RELIGIOUS STATISTICS.—Mr. Joseph M. Wilson, of Philadelphia, has published a pamphlet of "Statistical Tables showing the religious condition of the United States." The tables are prepared from the United States' Cen-

sus of 1860, and show that in the total of church edifices of all kinds there are sittings for 19, 128, 751 of the 31,500,000 population of the country. The total value of these churches in 1860 was 34,300,000/. Nearly 17,000,000 sittings

are provided by the Protestant Churches commonly called Evangelical, so that more than half of the entire population could worship every Sabbath in such churches if they would. The number of sittings provided by the Protestant unevangelical churches is but little over 1,000,000; altogether they are not half as strong as the Presbyterians; and the Methodists out-number the whole of them nearly six to one. The Methodists also out-number the Romanists four to one, and the Presbyterians even have nearly twice as many church sittings as the sect that calls herself "the Catholic Church."

MISCELLANEOUS FOREIGN INTELLIGENCE. CHARITY IN NEW ENGLAND.—Last year in the State of Massachusetts 1,600,000 dollars were expended in public charities, besides 900,000 dollars for disabled soldiers, and fully 1500,000 dollars given in private charities—altogether amounting to three dollars for every inhabitant.

THE POPE AND THE FRENCH EMPEROR.—M. de Lavalette has, it is stated on authority, written to Cardinal Antonelli to say that, much as he desires the maintenance of the temporal power, and firm as is his resolution to maintain a sufficient force for its protection, the Emperor trusts that no question will be mooted at the Council which might tend to divide the minds of the French clergy.

THE QUESTION OF LIGHTS in the Churches is creating dissension in Russia as well as in England. A new church was to have been inaugurated a short time ago in Praga, the suburb of Warsaw; but the bishop refused permission because it was lighted by gas, a substitute for candles not mentioned by the Fathers. The Holy Synod at St. Petersburg is studying patristic authority with a view to deciding on the lawfulness of this new Ritualism.

ASSUMPTION OF THE VIRGIN.

THE PROPOSED NEW DOGMA OF THE CHURCH OF ROME.

[From the *N. Y. Independent.*]

It is reported from Rome that the forthcoming Ecumenical Council is to decree as one of its dogmas the corporeal assumption of the Blessed Virgin. Some English journals cast discredit on the report, though we see no reason for disputing its authenticity. The worship of Mary yearly increases throughout that great caurch which does homage to her as the Mother of God and Queen of Heaven.

The biography of Mary is one of the most charming fictions among the legends of the Saints. As the story runs, Joachim, a rich Jew, married Anna, a beautiful Jewess. The married pair dwelt near Mount Carmel. Their lives were ornamented with every beauty of wedded love, except one. There was no offspring. Among the Jews to be without children was to be without honour. On one occasion, Joachim, in carrying his offerings to the temple, was repulsed by the high priest, who declined to accept such tribute from one whom God had long disfavoured by denying him issue

of his bone and flesh. The childless husband turned away in sorrow, sought his garden, and with prayer and tears called upon the Lord to purge away his servant's shame in Israel. At the same hour, the pious Anna, sitting under a laurel tree, observed a goldfinch feeding her young. The motherly bird awoke to the childless wife a pitiful sense of her barrenness, and inspired her to utter a like prayer with her husband's. He heard both entreaties and sent two swift angels to the garden—one to Joachim, the other to Anna—with mutually corroborating promise to the married pair that a daughter should be born of them and that she should grow to be the most illustrious of her sex. Each of the future parents then rose to seek the other to communicate the wondrous intelligence, when, behold, at the garden gate they unexpectedly met; the husband fervently kissed his wife, and according to one of the legends, the babe Mary was suddenly laid in her mother's arms—born as the supernatural fruition of Joachim's kiss; a gentler fable than its stern prototype—Minerva's armed emergence from Jupiter's brain.

So much for the story of Mary's birth—an equal fiction hangs, like an aureole, round her death. Good Catholics believe that, after surviving her husband Joseph for many years, she was at last (some say at sixty, others at seventy-five), forewarned of the hour of her translation; that, in view of the solemn event, she prayed to her long ascended Son to give her a convoy of angels; that a palm branch was brought by one of them and lodged in her hands; that she desired to bequeath her blessing on the apostles who were then scattered over the face of the earth, and suddenly John, who was at Ephesus, and Peter, who was at Antioch, and all the rest of the glorious army, from whatever city they tarried in, were transported through the air at midnight, and set down in bodily presence around her bed; and that to crown the scene, the Lord himself appeared among them in splendour, received his mother's expiring soul and bore it to heaven.

This is the first or spiritual assumption of the Virgin.

Her lifeless body, which remained behind, was tenderly caressed by pious women, who, as they were about to disrobe and wash the flesh, suddenly beheld it caught away in a cloud out of their sight—in order (as some say) that her comely and immortal limbs might never be seen of sinful and immortal eyes.

Or, according to another version, her body, like her son's, was laid three days in a sepulchre, and at the end of that time, at her son's command, was uplifted from earth to heaven, while the vacated sepulchre was found strewn with lilies by unseen and angelic hands.

This is the second or corporeal assumption of the Virgin.

For twelve centuries it has been a Catholic custom to celebrate the spiritual assumption by a solemn feast held annually on the 15th August—the traditional day of her death. The corporeal assumption has never yet been made an article of faith; but the Ecumenical Council, if report be true, propose now to make her corporeal like her spiritual assumption—a dogma of the Catholic creed.

THE ŒCUMENICAL COUNCIL.

REMARKABLE ADDRESS OF CATHOLIC LAYMEN TO
THE BISHOP OF TREVES.

The address of the Catholic laity of the diocese of Treves to the Bishop is a document that we cannot do better than present to our readers. In a short introduction the memorialists state the motives which induced them to tread the unwonted path of expostulation. The *Civiltà Cattolica* lately produced an article from a French correspondent, in which it was asserted that while the Liberal Catholics were apprehensive the approaching Council would proclaim the doctrines of the Syllabus and the infallibility of the Pope, and hoped it would modify or explain to some extent certain of the propositions which the Syllabus contained, the true Catholics were ready to accept these dogmas with acclamation, and that there are many in France who earnestly desire the Council will complete the new tenets by adding to them that of the glorious translation of the Blessed Virgin in Heaven. The following is a part of the address: "When we fix our attention on the position of the Church to the State and to modern society in general, it seems that the independence of the former imperatively demand that the approaching Council shall leave no doubt that it has definitively renounced every velleity of reviving the theocratic governmental forms of the middle ages. The chief cause of the alienation of the minds of men from the Church is the fear of a return to those times when the power of the State enforced by coercive measures the laws of a religion based on a supernatural revelation, when the conscience was consequently bound, and the dignity of religion, which cannot exist without voluntary devotion, free from legislative restraint, was compromised. We fully recognize that the existence of the State is seated on a religious foundation, so far as the social order and the magisterial power, repose on the recognitions of a living personal God and of the moral law implanted by Him in the human soul; but we are convinced that the sphere of the State, which revolves like the Church completely independent in its own circle, is comprehended within those intellectual perceptions and moral principles which are within the grasp of the natural mental powers. That State is the most christian which scrupulously respects these limits, and while it assures to revealed religion, to the Church, and the different confessions which acknowledge its own religious and moral basis the most perfect freedom and the protection of their rights, voluntarily takes account, so far as that can be done without violating the principle of equality before the law, of the religious sentiments of a people, and utilizes the higher understanding of citizens instructed by Christianity to obtain a still deeper insight into the law of nature, and embody it with still greater purity in its statutes. In this way a more perfect harmony, a more fruitful activity, a more admirable conformation of Church and State may be attained than history has as yet witnessed, and if, notwithstanding this, conflicts between them still arise in the lives of individuals, they will only be such as more or less necessarily arise on the one side from the dis-

inction which was first of all made by Christianity between the claims of the Church and the State, or on the other from the weakness and fallibility of everything that is human.

LABOUR AND STUDY.

(From the Montreal Herald.)

It has long been contended that a due admixture of bodily exercise is essential to the development of the mental faculties. The careworn, stooping, atrabilarious student who consumes the "midnight oil," and who has exhausted his bodily vigour by over study has never, as a general rule, made a great appearance in after life, if he survived the strain on his constitution by close and unintermitting application to his books in the desire for carrying off the highest honours in College or University. It is true there have been exceptions, but these like other exceptions prove the rule, that undue attention to one set of faculties not only impairs others, but acts prejudicially on those which are intended to be developed. Hence the most successful are those who have judiciously trained mind and body together, and for lack of useful employment took to cricket, boating and other muscular exercises. But an experiment tried at Cornell University will test, as it has never before been tested on a large scale, the compatibility of real downright bodily work, not mere exercise, with the mental culture required by students who propose to take honours or even to pass a creditable examination. Should this prove successful, and there is no reason why it should not, one great cause of complaint will be taken from the poor student who hitherto has been unable to support himself during his college course, and who has too often fallen into the habit of depending on others for assistance, to the loss of the self-respect and self-dependence so desirable in all who have their own way to win in life. The question the authorities in Cornell University have set themselves to solve is, whether a young man, while pursuing the curriculum of an advanced education, can earn sufficient to defray, or nearly defray his expenses. The limited trial there, would seem to be satisfactory. It is true that in the University itself work has been found for a number of the young men, and so far as this is done, it, to some extent, makes the case exceptional. But in any college there are certain duties to be performed for which no special aptitude is required, and for which labouring men have been employed. Such for instance are sweeping halls and lecture rooms, building fires &c., to which one of the Cornell students attended, and by the pay for which he more than supported himself. Nor need there be anything degrading in such work. A student in one of our Canadian Colleges who afterwards became an exceedingly useful City Minister, owed his education entirely to the pay for doing such work, having in addition to struggle against the difficulties arising from his imperfect education in early youth. In the present case the student at Cornell carried on four studies,—involving an attendance on twenty class exercises or lectures each week—

and took the highest prize for scholarship in the course of science and the first in German. Another has acted in the two apparently incongruous offices of table waiter at the University table and assistant in the library. These, however, are employments suited to what may be called the unskilled labourer class, but other instances are cited of mechanics who have been able to maintain themselves by their work, and at the same time attend all the classes punctually and regularly. Carpenters, cabinet makers, printers, farm hands, and young men who follow other occupations have found employment either within the walls of the College or in the neighbourhood. Ten or twelve students have taken care of 200 acres of land, ploughing and tilling nearly 50 acres, having a dairy of ten cows, attending to two spans of horses, a horticultural garden and two orchards. All this work had to be done early in the morning before classes took up, and in the afternoon. But besides these, there are some who have struck out work for themselves. One has issued a Directory of Ithaca, in which the University is situated, several have found situations as private tutors, or have opened classes in elementary branches not taught by the university, and others who are not skilled artisans have been engaged in grading the university grounds, building roads, and clearing off rubbish. The reports of the progress of these young men are very satisfactory and such as to hold out great encouragement to others similarly situated. It is evident, however, that the greatest economy must be exercised, without which it would be impossible to make both ends meet. In this respect the Cornell students have shown a worthy example. It has been too much the fashion for young men from the country who have been sent to receive a liberal education to forget that to keep them at College requires a strain upon the narrow means of the struggling household, and seeking to vie with others they have launched into expense, allowable it may be to the rich, or to those who are in comfortable circumstances, but which certainly should not be indulged in by those whose support is drawn from the farm, where there is probably a sufficiency of food and clothing, and but little ready money for careless spending. It is forgetfulness of this fact that leads to so many appeals for scholarships and bursaries to support young men at college, when the family resources are not found sufficient. The Cornell experiment, with its rigid economy, recalls the days of the Scotch students with their homespun suits, their weekly or monthly allowance of oatmeal and potatoes, their small room, in which two lived together at a weekly rent of probably one and sixpence each, for which their food was cooked, consisting of porridge and potatoes, with possibly now and then at rare intervals a piece of mutton from the bleak-hill side farm, teaching in private families and grinding, the richer students supplying the money for class fees and other expenses. It was training like this that gave to the raw Scotch student a power which so often made itself felt. A little of this spirit in Canadian youth would do a great amount of good. There is at present too much dependence placed on extraneous help for the education of young men, and they have

come to lean on scholarships, not bestowed as rewards for distinguished merit, but given in too many cases to young men because they have no money to support themselves at College, in which case they are hurtful and destroy the good which might be done by competition for the possession of a scholarship given as a mark of honour. Such a system as that inaugurated by Cornell University may effect a marked change in this respect, and render manual and mental labour alike respected and respectable, as in the days of Paul, who at Corinth "because he was of the same craft, abode with Aquila and wrought; for by their occupation they were tent makers." There would then probably not be so many idle men about the professions, hanging on for any job that might turn up, and having no other means of earning a living, denied to them by the profession to which they were trained.

VOLUNTARYISM AND ENDOWMENT.

(From the Glasgow Herald.)

In the discussion both in the House of Commons and the House of Lords on the Irish Church, frequent reference has been made to the Free Church of Scotland, and what she has accomplished since 1843 in the way of building churches, manses, and schools, and in making provision for her clergy. Mr. Bright, in his great speech on the second reading, held her up as a striking example for the benefit of the Irish Church, and seemed to indicate that, even in a pecuniary sense, disendowment would be a blessing. Before the bill reached the House of Lords the pamphlet of the Rev. Mr. McNaught, of Glasgow, had appeared, and the statements contained in it and in the preface by Dr. Begg were eagerly seized hold of by several of their Lordships, who turned the tables upon their opponents by showing upon the authority of the pamphlet that, while the Voluntary principle had been eminently successful in the populous and wealthy districts of the country, it had signally failed in the rural and thinly-peopled parishes of the Highlands. The Earl of Dalhousie took the opportunity of the bill being considered in Committee, on Tuesday last, to deny the truth of the pamphlet's allegations, and to draw a very flattering picture of the finance of the Free Church. The question, it appears to us, has assumed far greater magnitude and importance in the debates than it deserves. It might have been all important had we been discussing the principle of establishments and endowments as a whole, and not the policy of disestablishing and disendowing the Irish Church. We don't require to go to the Free Church to prove that Churches supported on the Voluntary principle can succeed not only in maintaining themselves, but even in extending their principles. In our own country we have had the example for more than a century of the now United Presbyterian Church, which, as the Secession and Relief, obtained a most respectable and influential position long before the Disruption. It depends solely upon the principles of a Voluntary Church, and upon its harmony with the feelings of the people, whether it shall succeed

or not, and certainly not upon any innate worth in Voluntaryism *per se*. When the Free Church came out from the Establishment "naked," she drew along with her a large proportion of the numbers, the wealth, and the intelligence of the Church of Scotland. She was bound to succeed as no secession that had ever taken place in Scotland before had succeeded, because she had all the elements of success in her bosom. The Baptists in the United States are a numerous, influential, and most respectable body of Christians, although they have no State endowments; and so are the Presbyterians and many other religious bodies on the other side the Atlantic. Even the Mormons, representing as they do in doctrine and in morals a bastard form of Mahomedanism, have achieved within as short a period a success quite as wonderful as the Free Church of Scotland. No religious sect is more energetic in proselytising, and perhaps none is more liberal in its contributions towards what it considers religious purposes. But did not Christianity itself spread over the whole Roman world before it was endowed by the State, and achieved its greatest triumphs in the years of its greatest poverty? On the other hand, we can point to numerous religious denominations and to some establishments which have been most miserable failures. The Episcopal Church in Scotland has not succeeded, because it is not in harmony with the genius of the people. The Reformed Presbyterian Church—the old Cameronians—have gradually dwindled down to a few congregations, because they erected a barrier which prevented a member of their Church from performing some of the most important duties of a citizen. The Anglican Church in Ireland is no less a failure, despite its enormous wealth and privileges. It has not held its ground against the Presbyterians; while both combined have not been able to make any inroad upon Roman Catholicism. It is neither Voluntaryism, therefore, nor endowments, which contribute to the prosperity of a Church, but the adaptability of its faith to the religious wants of the people among whom it is placed.

The Free Church argument, as it has been called, is entirely irrelevant to the Irish Church question. We are not going to disendow and disestablish that Church on the plea that it will be more prosperous when left to its own resources. If that held good in the case of Ireland, it ought to hold good for England and Scotland as well, and we do not know that even the more temperate members of the liberation Society would go so far as that. The Irish Church is to lose its supremacy and State endowments because it is incapable of satisfying the religious wants of the great body of the Irish people. It ought never to have been established and endowed. It has been eating the bread of the nation, and enjoying all the

influence and power which the British Government could place into its hands on false pretences so far as the Irish people were concerned. Political justice—now that the country has awakened to a sense of that high principle—demands that the favours bestowed upon it be extinguished, and that the Irish people be governed upon the principle of religious equality. If upon these grounds the act of disestablishment and disendowment is not justifiable, it is justifiable upon no other. It is ridiculous to say to the Irish Church, "Look at the advantages which you will secure to yourself by being disconnected with the State; look at the enthusiasm which will be awakened in your members; and look at the example of the Free Church of Scotland, and be convinced that disestablishment and disendowment is the best thing that can happen to you." Why, if all these blessings more than counterbalance State support, would it not be better to begin at home? There cannot be the least doubt, we think, that the influence and power and capability even of doing good will be circumscribed by the withdrawal of State support from the Irish Anglican Church. She will probably be unable to maintain her position in parishes and counties where the Roman Catholic Church greatly predominates, and the status of her clergymen will everywhere suffer deterioration. The contributing power of her members will be taxed to the utmost, and this tells in the long run upon zeal and enthusiasm. The Free Church has had a hard struggle to spread her influence in remote and thinly peopled districts, as Mr. M'Naught's pamphlet incontrovertibly establishes; and her numerous schools are a burden upon her of which she would willingly be relieved. Notwithstanding the great success of the Sustentation Fund, it must be admitted that it is maintained at a cost of drumming-up which may yet prove dangerous. We are willing to acknowledge all that the Free Church has accomplished without any depreciation; but in those respects in which it fails *cæteris paribus* the Establishment principle succeeds. However successful the Anglican Church in Ireland may be, when it begins to live upon the Voluntary principle, we are certain that it will be less successful than it is at present wherever it comes in direct opposition with its rivals. It is of no use trying to hide the evil that is about to overtake this Church, or to foolishly attempt to convince her, by the example of the Free, that it is for her good she is to suffer by the despoiling of her benefices. We admit that it is an evil when we propose to deal towards her in a generous manner. If Voluntaryism were an unmingled blessing, we ought to take from her every remnant of her endowments, and send her forth, like the Free Church, "naked" to the world.