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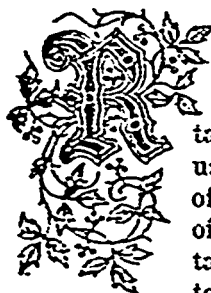
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# THE PRESBYTERIAN.

APRIL, 1869.



ROMANCE and religion ; seclusion from the world and the consequent attainment to a purely spiritual life on earth ; a round of good deeds ; an exaltation of the spirit into a rapt ecstatic devotion, are attributed to the residents of nunneries by young women whose domestic duties are felt as irksome, or who, through a sincere but mistaken devotion, fancy in themselves a *vocation* and get up sisterhoods in imitation of those in the Romish Church. In this they are encouraged not unfrequently by certain ministers of the Church of England who love to describe themselves as "priests of the Anglican Branch of the Church Catholic," and in dress, manner, and appearance, masquerade in the garb of the Romish priesthood, even assuming the stock invented by Cardinal Wiseman, as a Romish priest in England not unjustly complains, believing it to have been the necktie worn by the early fathers, from whom it descended along with Apostolical succession, a belief also much insisted upon by them. The dove-eyed novice, brought in amidst the pealing of the organ, the waving of censers, and all the imposing ceremonials which the Church of Rome can so well produce, her bridal attire replaced by the robes of the order, black or grey, into which she is initiated, her "wealth" of golden or raven tresses shorn from her head (sold, by the way, as the statistics of the hair trade show, for the adornment of the daughters of frivolity.) the theatrical withdrawal of the newly consecrated nun, have all an effect, studiously calculated to strike the imagination. On the other hand an abuse as indiscriminate as the praise bestowed on the conventual system, has been indulged in, which facts scarcely seem to warrant. In Lower Canada, in which an opportunity is afforded of seeing the inmates of these institutions, the ro-

mance can scarcely be long retained in the presence of the plain heavy common-place looking women who are marched to church, marshalled two and two, and presenting one monotonous type of character, the exceptions being exceedingly rare. In the vast majority of cases these poor girls are placed in convents as the easiest method of providing for them, and they vegetate within the walls, some of whose secrets have at last leaked out in a trial, the evidence in which is now before the world.

A young Irish lady, Miss Saurin, contrary to the wishes of her parents and friends, entered upon the preparatory stages of conventual life, and in due time was admitted into the order as a professed nun. For some time everything appears to have passed in a satisfactory manner ; and she was appointed to the duties of teaching in one of the schools, her qualifications for which appear to have been limited, as it was stated in the evidence at the trial just concluded that she could read very imperfectly, and could not spell. Up till 1860, Mrs. Starr, Mrs. Kennedy, and Miss Saurin, known in religion as Sister Mary Scholastica, lived together in terms of friendship, Mrs. Starr being "Mother Superior," Mrs. Kennedy holding the next rank, and Miss Saurin, being eligible for the position of "Mother Superior," which, it appears from the evidence, is an office held for a limited period, and to which the sisters are elected by the voice of the community, as the nunneries are called. But in that year Mrs. Starr, according to the evidence of Miss Saurin, asked her to state what took place between her and the priest at confession, which Miss Saurin refused to tell, believing that her confessions were intended for the ear of the priest only, and that they should be spoken of to no other. From that moment commenced a series of petty persecutions, individually small and mean, but calculated to wound and torture the mind of her on whom they

were inflicted. Her tastes, her aversions, her peculiar disposition, were closely watched that the knowledge thus gained might be turned to account for more effectually rendering her unhappy and her remaining in the convent impossible. She had a constitutional aversion to mutton. Mutton, therefore, was given to her constantly for her food, in all its most unsavoury shapes; tough mutton, half cold mutton, mutton served up in a mess of greasy water, with stale, not to say mouldy, bread. Under pretence of her violating her vows of poverty, her boots were taken from her; her stockings were rags; she was not allowed to wash her under clothing too often, so that it was not particularly clean. In school she was not allowed to sit down; she was watched in case she should speak to the scholars or to girls who came to the library for books; letters from her family were kept back, and to add to her punishment she was only allowed to see some of them, which were snatched from her before she had read them. Her brother died, her father was ill, but she was kept in ignorance of the one, and was not allowed to comply with the request of her mother in the other case that she might go to see her father. She was kept in a bath room, which she was not allowed to leave for any purpose whatever. She was taunted with remaining in the convent and submitting to all this, and yet she would not leave, although she was told that the Bishop had granted her a dispensation of her vows. But this she refused to receive, since it was a sentence of expulsion, affixing to her a stigma that could not be got over. In addition to the annoyances to which she was exposed, she was employed in the most menial occupations—set to scrub the floors of the school-room, compelled to keep them clean with a brush, the bristles in which had been worn off till but a few remained, and when, after the most abject supplications a new one was supplied, it was used by others in such a way as to reduce it to the condition of the one of which she complained. At last a commission was issued by the Bishop, the result of which was not doubtful, and evidence at the trial showed that the enquiry was a mockery. The other nuns who were witnesses against her there, were evidently tutored, and the Mother Superior, after fencing with the questions and skilfully parrying the cross-examination to which she had to submit in open court, was forced to admit that the written evidence on which the commission rested its decision was in-

spired by herself, and even in some cases dictated by her. At the trial before the Lord Chief Justice, which lasted for twenty days, a viler charge than any that had previously been brought forward was attempted to be fastened upon her, but the defendants were evidently afraid to press the matter too closely, foreseeing that it would do more harm to the conventual system than would the loss of the case. We have but briefly touched upon some of the points brought out in the evidence. In a trial occupying so long a period it is impossible to do more, but anyone who has waded through the wretched details of the trial must have risen with the conviction that of all the mistakes that have been committed, that of locking up a number of women together in the hope that they will thereby grow in grace, in the love of God, in the beauty of holiness, and will attain to the perfect image of the pure and holy Saviour is the greatest. The sweetest substances spoiled become the bitterest and most acrid. And woman is no exception. In the isolated position in which these women are placed, with a want of education which was evident in the testimony given, even after the grossest blunders had been corrected by the reporters, with a narrow round of duties, with small austerities enjoined upon them which they are taught to believe to be good deeds to qualify them for Heaven, a bitterness of spirit is engendered which must find an object on which to expend itself. With a subtle insight which women possess, and which enables them to detect the weak points of those with whom they are brought into contact, they can, when their lives are diverted from the true sphere of woman's duties, inflict, with an air of the most innocent unconsciousness, the most deadly wounds on those against whom their spite is directed, and these so fine and subtle that, like the poison from the ring of Lucretia Borgia, the victim can scarcely tell how the injury was caused, and can get few to believe that there is any reason for complaint. Men are duller and more awkward in their attempts. Their blows can be seen and guarded against, and at the worst strong proof of ill usage can be produced. Women, on the other hand, can keep up the constant dropping, each drop apparently harmless in itself, but the accumulated effect madness and death.

In former trials in which convent life was exposed, there was invariably room for doubt, as to the extent to which belief could be given to witnesses who were desi-

rous of escaping from the restraints of a life which they had taken up voluntarily; and this doubt was naturally made the most of. But in this case no such doubt can exist. All the parties to the trial are devoted to the Roman Catholic faith. An uncle of Miss Saurin, who spoke in most energetic terms of the gross and scandalous unfairness of the Bishop and of those who were engaged in the enquiry held in the convent itself, is a priest in orders. Miss Saurin's brother, who could scarcely find words strong enough to denounce the outrages to which his sister was exposed, is a Jesuit. The witnesses for the defence were the "Mother Superior" of the convent, nuns and priests. The plaintiff, Miss Saurin, so far from desiring to leave the communion in which she had been educated, has clung to it with desperate tenacity. Out of the mouths of all these witnesses has been told a story of the most pitiful, sordid meanness, the most wretched and contemptible persecution. Life in a convent has been stripped of all its romance, and the inmates shewn to be the worst specimens of the typical old maid whom the ill-natured satirist depicts, instead of examples of the true woman who in single life performs the social duties devolving upon her. And as educational establishments, of which the convent, the condition of which has just been laid open, was one, they are shown to be utterly inefficient, the very teachers being ignorant of the most ordinary branches of education, and of course unable to communicate knowledge to others which they themselves do not possess. It is a humiliating exposure of the effects of a system professedly founded for raising woman to a higher level, but it is well that it has been made. It is but another proof, if proof were wanted, that the laws of nature and the ordinances of God cannot be contravened with impunity.

Since the publication of the article on "The Scottish Hymnal," in the last month, the writer has discovered that in an early edition of the Wesley poetry, Hymn 172 appears in the precise form in which it is given in the Hymnal. That which was suggested occurs in a later edition, but the change is clearly by the author's hand.

We give a fuller report than usual of the meeting of the Montreal Sabbath School Association, as it possesses more than merely local interest, and the address by the Rev. Mr. Paton is one that will afford to all Sabbath School teachers matter for thought. We occasionally receive a hint that more space is given to Eastern than to Western congregations. The fault is one easily remedied by the complainants themselves. Let them take the trouble to write out and send the news and it will be inserted. But it must be a very exceptional case indeed in which we can insert long addresses and replies passing between congregations and their pastors. The fact of these being given is all that is necessary to be recorded.

The report of the meeting held in Montreal in aid of Queen's College, renders unnecessary any editorial remarks on the subject. We refer to this and to the other information regarding the scheme, to be found under the proper head.

Great inconvenience is occasioned by remittances and business communications being addressed to the *Editor*. These ought to be sent to Mr. James Wardlaw, whose address will be found on the cover. Matter for insertion, or anything connected with the editorial department should be sent addressed to the *Editor direct*. This rule should be strictly adhered to, as it will save much delay.

The last of Dr. Macleod's address on India will be found in the present number.

## News of our Church.

### MISSIONARY MEETINGS.

HEMINGFORD, Q.—The annual missionary meeting of this congregation was held on the evening of the 25th January. The attendance was very fair, considering the drifted state of the roads. Messrs. Fraser and Macpherson, not being able to attend, the burden of interesting the audience fell upon Dr. Jenkins alone.

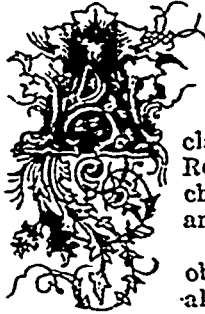
RUSSELLTOWN, Q.—On Tuesday evening the

26th January, the missionary meeting was held at "the Flats," Rev. Mr. Masson in the chair. The attendance was much the same as at Hemmingford, and with the exception of the aid brought by Mr. Patterson, the single member of the deputation present had all the work to do.

BEECHBRIDGE, Q.—The deputation visited Beechbridge on the evening of the 28th, but alas! the fine commodious manse that used to be open with its true Highland hospitality was found a

smoky ruin. The people are, however doing all in their power to have it again fitted up, and they and their minister are entitled to much sympathy for the loss the burning entailed.

#### QUEEN'S COLLEGE ENDOWMENT.



LARGE and influential meeting was held in St. Andrew's Church, Montreal, on 22nd ult., to receive the deputation for urging the claims of this Institution. The Rev. Dr. Jenkins occupied the chair, and opened with praise and prayer.

Rev. Dr. JENKINS said the object of the meeting had been already sufficiently explained.

It was a meeting of the four churches connected with the Synod in this city. He expressed his regret at the absence of Dr. Mathieson from ill-health. He offered his best congratulations to their old friend Principal Snodgrass and the other members of the deputation, who would present the claims of Queen's College in such a manner as would excite their interest. He would repeat what he had already said, that if that Institution, after a quarter of a century, were allowed to go down it would be a shame and a lasting disgrace, and he had no doubt the friends of the church in this city would do their part to sustain it as they had always done.

Very Rev. Principal SNODGRASS said it was a characteristic of this great work that the deputation had met with very many encouraging circumstances, and he was glad to see the same here. His business chiefly was to make some explanatory statements, leaving to others to make speeches. The claims were two, ecclesiastical and educational. The first because it provided for the wants of the Church, and the other because no obstacles were offered to any young man to obtain an education. The system of the Church had been all along to have an educated Ministry. In 1836 the subject was discussed, and in 1840 a Charter was obtained, which, however, was withdrawn in favour of a Royal Charter for a University, to give degrees in Medicine, Arts, Theology, &c. This was granted in 1841, and application was subsequently made for a Government grant for the Arts classes alone, and this on the ground that there was nothing in the constitution to prevent this being done. Successive governments gave the grants, as it was found that the institution was one of great usefulness. The Reserves for educational purposes it was considered would make these grants merely temporary, as they were, it was understood, to be distributed impartially. He then entered into the history of the withdrawal of the grant, which is too recent to require now to be given by us in full. The withdrawal of the grant reduced the income by \$5,000, added to a reduction of \$1,000 caused by the failure of the Commercial Bank. It was felt then that unless this large sum were made up, the college must become a mere Theological Institution, and it was at first believed that the sum required was too large to be obtained. The steps that were taken to raise this were then narrated, as well as the deliberations that

had taken place, and it was resolved unanimously that an appeal should be made, considering the strong claims it had upon the country as well as the Church, and the high attainments of the students who had been educated there. Having briefly indicated the claims of the University, he would leave to those who were to address them, who were sons of the institution, the task of pressing its claims upon them.

Professor McKERRAS said he would confine his remarks to the benefits the College had conferred on the Church. He did not appear as a professor, but as an alumnus of the College, and he appealed to every alumnus and graduate of other colleges as to what would be their feelings if it was proposed that the Aberdeen or Glasgow University should be abolished to make way for a central institution. The answer had been given by the meetings already held, and that answer to the proposal to bury Queen's University out of sight was emphatically, No! The ministers of the Church, who had derived their education from Queen's University, were one half of those who were now labouring among them, and they had well distinguished themselves. All honour to those who had come from other lands in answer to the Macedonian call, but the native born and educated ministry would cast no dishonour on their *alma mater*. Illustrations of these were given from those who had gone, such as Livingstone, Darrach, John Campbell, of Notawasaga, John Lindsay, to whom in eloquent terms he paid the highest tribute, and these were true specimens of their fellow students. In the mission fields of Australia, the Pacific, South America, India, Nova Scotia and New Brunswick, they were to be found. In other professions students were to be found leavening society, and all this had been done while the University was labouring under financial and other difficulties. He advocated the training of students for the Church in one college from the first, and in the Arts as well as the Theological faculty. There ought to be teachers there, not only of learning, but of character. Arnold of Rugby was one example of what such a man could do, and they were more likely to secure such men through a Board connected with the Church than from any other source. And it was of the greatest importance to have students following such a course under such men. He need not speak of the influence of their denomination on the Dominion. It formed but one-twentieth of the population; but this formed no criterion of its influence, and much of this he fearlessly contended was traceable to Queen's College. Were it blotted out, what a blank would be left. The proudest honours of the distinguished men who founded it were bound up in her name, and their voices might seem to rise to chide them if the honoured University were allowed to fall from supineness. Let the University live, and he believed a noble future was before her as the central College of Canada. And would they not secure for her, by present sacrifices, this great future. He contended against the idea of giving up the arts faculty and removing the Theological faculty to Toronto or Montreal as they would lose all that had ever been done. Great as were the advantages of this effort to the College, to the Church they would be greater. They

were too much isolated, and this great effort, if gone into with heart and soul, would knit them into one and make them what they ought to be, would give an *esprit de corps*, a self-respect which would command a position. It was this which had given the Church of Scotland and the Free Church their influence. And so a noble effort was forced upon the Church here to vindicate her lineage. She sadly needed a healthy spirit of denominationalism, a healthy enthusiasm, recruits to fill up the gaps, and much as he felt the injustice of the sudden withdrawal, he felt that it would be a benefit and a blessing. It was called a flinty source to draw from, but the flint would strike fire, the very rock would gush forth when touched by the waid of enthusiasm. From what loss of prestige would the Church suffer, and with what a run the people would go down if the college fell. No one cared to be associated with a falling cause. This was an age of great doings, and he appealed to them to send them away encouraged and helped, to carry to others the news of what Montreal had done, and concluded by a most eloquent appeal to all their feelings to prevent the fall of the college.

Rev. D. J. MacDONNEL, after referring to a supposed soliloquy on the part of those present as to the constant begging deputations for Churches and Cathedrals, said he sympathised with them in the feeling. But this was not a mere local question. It was one affecting not only the whole Church, but the whole country. He would lay before them some considerations apart from the Church question. He believed the statements that had been made as to loss of *prestige* and self respect. That would be caused by the loss of Queen's College. But she had claims on the whole community as well. She has turned out a large number of the best grammar schools teachers not only for the West, but for the Eastern Province. They should be men of high character and attainments, and Queen's College had sent out such men, to whom the highest testimonials had been borne by all. She has also turned out a large number of lawyers, and doctors who have been, are taking, and will take a lead in the country. She has contributed largely to creating a taste for higher learning. As a matter almost of necessity the people here are compelled to attend closely to the question of buying and selling. But it is of importance to raise up a higher feeling. The Queen's College has filled up a gap in Eastern Ontario. Education ought to be diffused, not centralized, and this has been gained through Queen's College. Competition is always a good thing, in education as in everything else, and with two or three institutions you will be more likely to get higher learning. It is objected that the College is denominational. It is so as far as the Theological faculty is concerned, although in his class there was one young man who studied for the Baptist Church. But it has been shown repeatedly that except the appointment of the Professors there is nothing denominational in the Arts Faculty, and he had yet to learn of the first man who had his religious belief tampered with, and all sects had been taught there. People were apt to be merry over the connection of professors of any religious creed

with mathematics, &c., and so far he agreed with them. But they must be men of high character, and at the most critical part of the lives of young men it was essential that they should be men of sound religious views, and this was secured by the appointment being in the hands of the Church. As to the endowment he held that it was the rich who ought to give it. They had made their money, many of them, by the wealth of Western Canada, derived from the education received through these institutions. Much had been done by the poor man, but it was not his part to subsidize the college. In Peterboro' he stated what had been done. He preached on the Sunday after his return from Synod, and going out of the church in the evening, he was met by a gentleman who told him his words had not been without effect. He had intended to give \$500, but had changed his mind and would give \$1000. This gentleman was receiving a County Judge's income of \$2400 a year. What would be the proportion at the same rate, of some of the wealthy Montreal men? Another instance was of a by no means wealthy man who gave up a new coat, his wife a new table, and his daughter a party, that they might give to the college what these would have cost. He told of a man in the United States who wanted several hundred thousand dollars for a College, and after spending a fortnight with a gentleman, he told him he wanted him to give \$100,000 and got it, and finding, after all his exertions, he could not obtain the full amount by \$10,000, he returned and got that also. Such he hoped would be the success of the Principal and Professor McKerras, and that they might be sent on their way rejoicing. By every consideration he held it to be of importance that the present movement should be supported throughout the length and breadth of the land.

Principal SNODGRASS stated the result of the deputation in the various places to which they had gone, a success far beyond their expectations, showing that they had been doing the people an injustice. He gave some details of encouragement received from individuals, and said that Montreal and Toronto had told them that unless Central Canada showed some disposition to do its duty there was no use to attempt these places. They had therefore set to work and secured \$20,000, and they thought they might go further then. He related, at some length, circumstances attending their visits to the various places to which they had gone. They found a growing interest in Collegiate education, and had every reason to be satisfied that many had given their subscriptions with the full determination to give young men the advantages to be derived from Queen's College. He stated that he and Professor McKerras had found it best to make a personal canvas, and presumptuous as it might appear, they were prepared to do the work, laborious as it was. In return for subscriptions they propose to give certain advantages. Among these any one giving \$500 would be entitled to a scholarship. Besides this it was proposed that for \$400, \$300, \$200 and \$100 a subscriber should be entitled to name during his life time four, three, two or one student for tuition free. Besides this, subscriptions might

be made in instalments. They had already collected \$50,000 being one half of what the Synod considered necessary.

Rev. Mr. Fraser and Rev. Mr. Paton briefly addressed the meeting in support of the object for which it had been called.

Moved by Mr. J. S. Hunter, seconded by Rev. Thomas Fraser,

That this meeting cordially approves of the proposal to raise a fund for the endowment of Queen's College, learns with gratification that a very large measure of support has already been accorded to the scheme, and pledges itself to assist in carrying forward the movement to a successful issue.

Moved by Mr. Robert Muir, seconded by Mr. Burns,

That the following gentlemen be a committee to assist the Synod's deputation in procuring subscriptions from the citizens of Montreal, in aid of the endowment Fund, namely, Dr. Jenkins, Convener, the city Ministers, Messrs. Hugh Allan, Thomas Paton, Alex. Buntin, Jas. Johnstone, Geo. Stephen, John Rankin, John L. Morris, Wm. Darling, Douglas Brymner, Joseph Hickson, Robert Esdaile, Jas. R. Reekie, Andrew Allan, James S. Hunter, Alex. Macpherson, Donald Ross, and Alex. Cross, the Hon. John Rose, and Dr. Bell, with power to add to their number, and to elect such office-bearers as they may deem necessary.

**OUR JUVENILE MISSION.**—From the pages of the *Juvenile Presbyterian* we extract the following proposal which will commend itself to every friend of Queen's College. There are many of our Sabbath Schools which have so far done nothing for the Juvenile Mission, some because the amount required to support an orphan was too large, and others because local objects claimed their sympathies. Let all such contribute a little, even if it be only a dollar or two annually, and the success of the Juvenile Mission Bursary will be placed beyond a doubt. Great care must be taken that this new effort is not allowed to injure the orphanage scheme, or to diminish the contributions for Indian Objects.

#### JUVENILE MISSION BURSARY FOR QUEEN'S COLLEGE.

A noble effort is now being made to endow Queen's College from the private liberality of our Church, and thus to make up for recent heavy losses. In our congregations the claims of the College are being pleaded with a degree of success which gives pleasing evidence of the interest felt in the institution. While the members of the Church are giving so liberally, is it not well that the teachers and scholars in our Sabbath Schools should have a share in the good work, and thus aid to build up that College to which the Church and Sabbath Schools owe so much.

Deeply impressed with the importance of the movement, the Juvenile Mission Committee have

decided upon appealing to our Sabbath Schools to found a Bursary which shall be sufficient annually to provide for the entire support and education of one Divinity student.

During the past 14 years of its existence the Juvenile Mission has done great good in India, and also in fostering a Missionary spirit at home. It is not intended in any way to interfere with the Orphanage scheme, but rather to strengthen it by more extended operations, and especially in the present effort to call upon the many schools for aid which as yet have been unable to contribute to the Mission.

To the ministers, superintendents, teachers, and Sabbath scholars of the Church this appeal is now made for contributions to the Juvenile Mission Bursary, *without decreasing or diverting any hitherto devoted to the Orphanage Scheme.* There is much of the true missionary spirit in our schools, and if the new scheme be cordially brought before them the committee have no fear of the result.

The Bursary will be conferred annually by the votes of contributors, each contribution of \$5 giving one vote, and due notice will be given of the election. Schools giving larger contributions will be entitled to one vote for each \$5, and the smallest sums will also be thankfully received and acknowledged.

Schools contributing \$50 (or over) in one sum will be entitled to nominate their minister or superintendent a life member of the Mission, with an annual vote, and handsomely engraved certificates of life membership will be transmitted to all such.

Contributions can be sent to any of the committee, or to the treasurer, by whom further information will cheerfully be afforded.

#### MONTREAL SABBATH SCHOOL ASSOCIATION.



THE annual meeting of the Association was held on the 18th ult., in the lecture-room of St. Paul's Church, Mr. John L. Morris, President, in the chair. The Rev. Mr. Anderson opened the meeting with prayer, and the Chairman made a brief statement of the operations of the Association, and the progress it had made during the eleven years it has been in existence. He called on the Secretary, Mr. W. R. Oswald, to read the annual report.

MONTREAL, 18th March, 1869.

*Eleventh Annual Report of the Montreal Sabbath School Teachers' Association of the Presbyterian Church of Canada in connection with the Church of Scotland, for the year ending 31st January, 1869.*

Your Committee have now the pleasure to present you with the following Report, shewing the results of the past year's labours in each of the Schools belonging to our Association.

During the year the average number of Scholars on the Rolls and the attendance in the different schools, have been as follow :—



|                     | Teachers' |          | Scholars' |          |
|---------------------|-----------|----------|-----------|----------|
|                     | Roll.     | Att'dec. | Roll.     | Att'dec. |
| St. Andrew's School | 31        | 29       | 265       | 189      |
| St. Paul's          | 21        | 19       | 182       | 129      |
| St. Matthew's       | 21        | 19       | 175       | 128      |
| St. Gabriel's       | 16        | 14       | 120       | 90       |
| Victoria            | 7         | 6        | 42        | 24       |
| Griffintown         | 12        | 10       | 95        | 57       |
| French Mission      | 2         | 2        | 25        | 16       |
|                     | 110       | 99       | 904       | 633      |

The number of teachers and scholars on the roll of the various schools, with the average attendance in each, at the close of last quarter, compiled from returns furnished to your Secretary by the several Superintendents, are as follows:—

| NAME OF SCHOOL.         | Teachers'  |                 |            |            | Scholars'  |                 |            |            | Missionary Collections. |           |
|-------------------------|------------|-----------------|------------|------------|------------|-----------------|------------|------------|-------------------------|-----------|
|                         | Roll.      | Average attend. | Male.      | Female.    | Roll.      | Average attend. | Male.      | Female.    | \$                      | %         |
| St. Andrew's School..   | 13         | 17              | 13         | 15         | 107        | 155             | 75         | 115        | 118                     | 58        |
| St. Paul's " ..         | 15         | 14              | 14         | 13         | 98         | 117             | 78         | 73         | 82                      | 34        |
| St. Matthew's " ..      | 11         | 12              | 10         | 10         | 87         | 84              | 66         | 58         | 34                      | 51        |
| St. Gabriel's " ..      | 8          | 10              | 8          | 9          | 79         | 96              | 60         | 71         | 23                      | 39        |
| Victoria " ..           | 4          | 3               | 3          | 2          | 26         | 21              | 15         | 10         | 15                      | 45        |
| Griffintown " ..        | 6          | 5               | 6          | 4          | 42         | 59              | 24         | 27         | 31                      | 76        |
| French Mission " ..     | 1          | 1               | 1          | 1          | 6          | 8               | 6          | 7          | 6                       | 12        |
| <b>Year Totals.....</b> | <b>119</b> | <b>107</b>      | <b>119</b> | <b>107</b> | <b>985</b> | <b>985</b>      | <b>684</b> | <b>684</b> | <b>306</b>              | <b>63</b> |

Comparing these statistics with those of last Annual Report, we find in

- St. Andrew's School.**—A decrease of 3 teachers on the roll and 4 in the average attendance. A decrease of 2 scholars on the roll, and an increase of 1 in the average attendance. An increase of \$3.41 in Missionary collections.
- St. Paul's School.**—An increase of 3 teachers on the roll, and 8 in the average attendance. An increase of 75 scholars on the roll and 47

- in the average attendance. An increase of \$4.26 in Missionary collections.
  - St. Matthew's School.**—An increase of 1 teacher on the roll, and the same average attendance. An increase of 1 scholar on the roll and a decrease of 1 in the average attendance. A decrease of \$8.49 in Missionary collections.
  - St. Gabriel's School.**—An increase of 1 teacher on the roll, and 3 in the average attendance. An increase of 28 scholars on the roll, and 45 in the average attendance. A decrease of \$3.23 in Missionary collections.
  - Victoria Mission School.**—The same number of teachers on the roll, with an increase of 1 in the average attendance. An increase of 12 scholars on the roll, and 9 in the average attendance. An increase of \$5.16 in Missionary collections.
  - Griffintown School.**—The same number of teachers on the roll, and the same average attendance. An increase of 21 scholars on the roll, and a decrease of 4 in the average attendance. An increase of \$10.11 in Missionary collections.
  - French Mission School.**—A decrease of 1 teacher on the roll, and 1 in the average attendance. The same number of scholars on the roll, with an increase of 7 in the average attendance.
- The total number of teachers on the roll of the Association is 119, with an average attendance of 107; showing an increase during the year of 6 teachers on the roll, and 5 in the average attendance.
- The total number of scholars on the roll is 985, which shows an increase over last year of 135 scholars on the roll, and 104 in average attendance.
- The total amount of Missionary collections is \$306.03, which is an increase over the amount collected last year of \$11.24.
- Books.**—The total number of books in the libraries of the different schools belonging to the Association is 1725, being an increase since last year of 50 volumes. Magazines have also been distributed in all the schools at the commencement of each month.
- Bible Classes.**—There are Bible classes in connection with each of the congregational schools. These are taught by members of the congregations, and included in the rolls of the schools.
- Meetings.**—Quarterly meetings of the teachers have been held regularly throughout the year, at which besides a report of the quarter's proceedings being read, all matters of interest to our Sabbath schools were discussed. It is gratifying to be able to report that from the attendance at these meetings a lively interest is manifested by the teachers in the working and progress of the Association. On Christmas morning, a meeting of the whole of the schools of the Association, was held in St. Paul's Church. Hymns appropriate to the day were sung by the children, and addresses delivered by the President and several of the Ministers. The meeting was a most successful one, and largely attended by both children and friends. Having now given all the statistics, and briefly noticed the principal points of interest which have occurred in the Association during the



past year, your Committee, in conclusion, while congratulating you on the measure of success which has attended your efforts; desire to point out the necessity of increased vigour and activity, as there is still much to be done, and room for further usefulness within, as well as beyond our limits. They desire humbly to acknowledge their gratitude to Almighty God for the blessing and increase he has been pleased to bestow upon your labours in this Association hitherto, and earnestly implore that He may continue His favour towards it, and towards each school, and each member, belonging to it in the future.

On behalf of the Committee,

W. R. OSWALD,  
*Recording Secretary.*

The Rev. Mr. PATON, St. Andrew's Church, in moving the adoption of the report, said that he thought the time would not be misspent if he laid before them a few considerations on the subject of Sabbath Schools. He said:

It is thought by many that it is a very simple and easy matter to be a Sunday school teacher. It is imagined by them that all that is requisite to be done is merely to tell to children a few simple truths which lie on the surface of religious teaching. Whoever has formed such an estimate of the way in which religious instruction is to be communicated to the young has but a very imperfect idea of his position as a teacher, has a very false estimate of the dignity of the minds which he is impressing, and lacks a true conception of the immense interests that are involved. We would not seek to deter any one from taking part in this high work, but as teachers engaged in these duties, we think that it cannot be out of place for us to endeavour to realize something of the responsibilities which lie upon us.

#### *I. The true position of the teacher.*

The greatness of the work can scarcely be over estimated when we think that it is the human mind and character, the very image of God himself, that we are called to impress and train. These souls are placed under our sway at that very period when influences for good produce their most powerful effect, a period when souls are generally either made or marred. Not only have we the most noble work of God on earth to guide; but we have the most heavenly influences to bring to bear upon it; we educate that mind, by the power of God's truth revealed through His word, and our own hearts. It is not merely God's truth that is the means, but it is His truth spoken through our lips, our lives and character. We reach then this position; God speaks through us to these children.

This may at first sight seem to be a very arrogant relation in which to view ourselves; but if it be the true one, it is only true humility to realise it, and view it with lowly fear, and yet with the holiest joy. If we feel that God is speaking through us His blessed truth to these souls, a new light may dawn upon our work, inspiring us with the earnestness and enthusiasm of a fresh revelation to our own souls.

#### *II. The qualification of the teacher.*

1. If we are to be the voice of God speaking to these children, the life of God must be in

our own hearts, and this is the primary requisite in a Sunday school teacher. The religious life of the Master must be in the teacher's own soul. And this implies no small amount of personal religious training. We tell you that it is not enough that you simply have learned from hearsay, some of the stock of religious phrases that sound like Christian teaching. But in the depths of your own souls you must have felt the power of Christ's life and teaching, and then in your own way you must speak it out as the very dearest thoughts of your own life you must have gone with that Saviour through his heavenly life on earth, caught up the spirit which He constantly breathed, and with your souls all aflow under this divine influence, let your scholars see His image reflected in your own, so that they shall almost feel that you are inspired of God. Under the influence of God's Spirit, your own lives and souls must have been so moulded that not in mere routine you shall teach such beautiful truths as those of the beauties, but shall exhibit them as shining through your own religious characters. When in deep and earnest thought you have made religious truth your own, when you have tested its worth, felt its surpassing grandeur, when for yourselves you have gone as did your Saviour into the wilderness, and overcome its temptation, when you have gone to the mountain side to be alone with your God, when you have gone into the rough world, and learned the meek and lowly mind, when you have stood in the shadow of the cross and learned to say God's will be done, realizing in it all the love and the goodness of the Heavenly Father, then instinctively will these children know that it is God that speaks to them through your words, and the tones will be like the music of heaven even to their gentle hearts. When you have thus learned of Christ, then indeed will He live to these children, not as a man, away in the history of the past, but as a living present Saviour, His miracles of mercy will be again performed before their very eyes, His parables will have a living bearing upon their daily lives, and His gentle words and tones and looks will be heard and seen by them, as if He were still taking them up in his arms and blessing them.

2. While we thus look upon the religious life in the soul as the first qualification in a teacher, this alone will not constitute a successful teacher. It is almost as essential that we should have men and women of intellectual power and cultivation. Without this we may have zeal without discretion and thus there may be injury done where there has nevertheless been a sincere desire to do good. It is not unfrequently the case that the stronger and more cultivated mind is less demonstrative in regard to its religious feelings than the less tutored mind; and hence from very hesitancy would shrink back, where others less fitted would eagerly rush to the work. I wish we could enlist more of these manly earnest tutored minds, which diffidence alone deters. They are the very material that is required. We dread the very possibility of ever having our Sunday school teachers regarded as merely men and women of the religiously effeminate type, who in their half tutored zeal, think that they are commissioned by God to rescue children from

the hands of parents, who may not chance to be carried away with their own one-sided views. Calm, well balanced, well instructed minds are absolutely essential, and we could not for one moment blame parents if they should say we prefer to have the religious training of our children entirely to ourselves rather than have them brought under the influence of ignorant minds, and uncouth manners, however great and well meaning their zeal and enthusiasm may be.

3. Not only is there demanded power, and cultivation of intellect, but almost equally essential is it to have deep insight and keen discrimination of human character. Each little mind that is brought under your influence is a little world in itself, a world in some respects unlike every other world around it. You cannot go blindly teaching a whole class in exactly the same way; you have to teach each mind individually. For what will reach and interest one may not reach or influence another. And where and when to touch with gentleness, and where and when with the firm grasp, demands a wisdom of the highest character. Into the feelings and interests of all you have to enter with all the earnestness of a true friend; their confidence, their respect, and their love you must firmly and warmly gain, till you stand in their affections second only to their parents themselves.

Then indeed you have over their lives, characters and future destinies a power which can be measured by no earthly standard; and which you may almost tremble to exercise in your teaching, for according to the character of that teaching that power is more or less rightly exerted.

### III. The character of the teaching.

Having already detained you so long, we cannot even venture to indicate, what we conceive should be the general character of the teaching of the Sunday school. This, however, we must say, that we must teach them about God, about themselves and their relation to God through the Saviour.

We must gradually unfold their minds so as to enable them to embrace a true conception of themselves as the most beautiful of God's works on earth, and as even the reflex of His own image. We are not sure that it is wise to lead a child to have its first thoughts about itself such as to lead it to believe that it is very sinful. There is more of the angel in the child than we sometimes imagine, and it surely is wise even very early to get it to think of itself as possessing elements of good which may enable it to lead a life which will have the approval of its parents and of God. We should at least never let an expression escape us which could lead it to think that God is a cold and stern God whom we must dread and appease. The first lisping prayers of a child should be to a kind and a loving father in the belief that he will do it all the good he can. The child must feel that God is love. We trust that the whole of your teaching rests on the belief that God really wishes to make our lives blessed and happy. If the teaching of the Sunday school tends to invest religion in gloomy colours, how false. But we trust that there she is represented as the very sun of heaven diffusing a life and warmth

over every duty and relationship of life. That she is displayed as the voice of a father leading his children by the accents of love. A voice which says that she denies to her followers no legitimate pleasure, that she wishes to enter the soul only that God may be there to show his goodness in every scene of life, in every sparkle of the sun-ray, in every peal of merry laughter, as well as in every shadow that flits across life's scene. In short we hope that the teaching of the Sunday school tells to all young hearts that God is love, life is happiness, and that this happiness closes not with this mortal scene, but becomes through Christ increased and intensified in heaven above.

The motion having been seconded by Mr. John Kerr, superintendent of St. Matthew's school, was adopted unanimously.

His Honour Mr. Justice TORRANCE gave a sketch of the history of the Church, and was listened to with much interest as he spoke of its origin in Abraham and traced slightly its onward history, including the manner in which the various parts of the Bible had been collected and arranged.

The election of President and office-bearers was then proceeded with, Mr. Morris having declined to be nominated for re-election. The following list was moved by Mr. David Fraser; President—Mr. W. R. Oswald; Vice-President—Messrs. R. Larmon'sh and John Kerr; Recording Secretary—Dr. Bell; Corresponding Secretary—Mr. C. Cushing; Treasurer—Mr. James Thom; and a Committee consisting of Superintendent and one representative from each Sabbath school. The motion passed unanimously. During the evening several beautiful anthems were sung by the choir. Rev. Joshua Fraser closed with the benediction.

ST. PAUL'S CHURCH, MONTREAL.—The Church Agent will doubtless learn with pleasure that this influential congregation have resolved on adopting the schedule system, and so far as it has yet been acted on, the results seem to promise that through it a very great advance will be made on even their well-known liberality, the same results comparatively as in all the instances in which it has been adopted. It is to be hoped many other congregations will be led, through this good example, to commence similar operations without delay.

GALT, ONT.—At last accounts the sum of \$874 had been subscribed towards the Queen's College Endowment Fund, with a promise of a subscription of \$50 from a gentlemen belonging to the Canada Presbyterian Church. The entire congregation has not yet been canvassed, so that before all have been called upon the subscription may reach \$1200 or \$1500. Messrs. D. Blyth, T. S. Fisher, and Angus Kennedy were ordained elders on the 7th ult.

BROCKVILLE.—After a short canvass, the sum of \$1227 has been obtained in subscriptions for Queen's College in this congregation. It was to be expected, of course, all the towns and country districts in the eastern part of Ontario would show their appreciation of the advantage of having superior education easy of access to them by liberal contributions. Brockville has shown that it has an adequate sense of what is

due from it and the neighbouring towns, and it may be hoped that they too will prove equal to the occasion.

PETERBOROUGH, ONT.—Although this town has not been canvassed in the interest of the College endowment fund, the sum of \$2500 has been subscribed in it for that laudable object by four persons. This speaks well for their public spirit. During the year a very beautiful and commodious manse was erected for the minister, which, after moneys on hand were expended, entailed a burden of \$3400 upon the congregation. Of this sum \$1600 has lately been raised by subscription, leaving \$1800 still to be procured. Taking these things into account, the subscriptions towards the College have been very liberal.

ST. ANDREW'S CHURCH, MONTREAL.—The annual festival of the Sabbath School in connection with this church was held on the evening of Wednesday the 3rd ult., J. L. Morris, Esq., Superintendent of the School, in the chair. Great pains had been taken in decorating the school room where the children with their parents and teachers were assembled, the pillars being festooned with evergreens, while flags and illuminated texts gaily ornamented the walls. It was a royal meeting, the children singing with great energy as well as with good taste, and a great deal of soul ran through all the exercises. The chairman read the annual report which evinced steady improvement and progress in every respect, and this school, the oldest in the Synod, and perhaps the oldest even in the province, promises to hold its pre-eminence in point of numbers, equipments and efficiency. Besides the chairman's remarks in connection with the report, Mr. Oswald, superintendent of St. Paul's Sabbath School, gave an address on Sunday-schoolwork generally; Mr. Doe, of New York, delivered a stirring appeal to young men to give themselves to this work; the Rev. Mr. Campbell, of St. Gabriel's, addressed the children on the blessings which Christianity brings to the young, dwelling, in conclusion, on the beauty and promise of the Indian orphanage scheme; Mr. Paton, in his closing remarks, referred to the good work the school is doing among the young, expressed his gratification at meeting with the children on such a festive occasion, and congratulated the parents on the fact that so numerous and efficient a staff of teachers gave their time and hearts to the work of instructing the young, for which they were entitled to the thanks and encouragement and countenance of the parents. During the evening the choir sang a few choice anthems very sweetly.

ST. PAUL'S CHURCH SABBATH SCHOOL.—The Annual Festival of this School was held in the School-room of the Church on 25th February. Fully three hundred children were present, besides a large number of the congregation and friends. After partaking of a hearty tea, promoting the beautifully decorated rooms, and making purchases of toys, &c., at the sale of work in the Lecture Room, presided over by the ladies of the Dorcas Society in connection with the Church, the children assembled in the School-room, the chair having been taken by the superintendent, Mr. W. R. Oswald. In his

address the Chairman gave an account of the position of the School, which had on its roll-book 215 scholars, with an average attendance of 151 scholars and 29 teachers. There were 394 books in the Library, 238 of which had been added during the year. The Missionary collections had amounted to \$80 for the same period. He remarked upon the increase of scholars and teachers since entering the new building, and claimed from the merits of the School a larger share of support and attention from the parents of the congregation than had hitherto been bestowed upon it. He set forth the nature of the object, and the great benefits to be derived from it, especially that of instilling into the youthful mind the true principles of religion in such a manner as to develop a favourable and lasting impression upon the characters and minds of the children which would continue with them throughout their lives.

The Rev. Mr. Campbell, of St. Gabriel Church, Mr. John Morris, and the Rev. Dr. Jenkins followed, each giving a highly instructive and pleasing address.

Several pieces were sung by the children, conducted by Mr. Pearce, the organist of the Church, and after a parting gift to each from the lady teachers of the School, the children separated, all evidently highly delighted with the evening's entertainment.

ST. MATTHEW'S CHURCH, MONTREAL.—The congregation's annual *soirée* came off on the 26th February, and was as usual very successful. The little Church was uncomfortably full, suggesting the need for larger accommodation. It is to be hoped that before their next annual social gathering the stout hearts of our people at the *Point* will have bent to the task of adding to the size of the Church. They have only to address themselves to it in the spirit of earnestness and self-denial to accomplish it. Set addresses were delivered during the evening by the Rev. Mr. McKillican, agent of the *Canada Sunday School Union*, by Mr. Anderson, Missionary in Griffintown, and by Dr. Irvine, of Knox's Church. There was a departure from the accustomed tone of these gatherings that deserves to be noticed: the solid mechanical minds of the congregation, determined not to put up with the *claptrap* which speakers usually indulge in on these occasions with the object of creating merriment, asked the speakers beforehand to prepare their addresses thoroughly and to speak on some useful topic. The attempted reformation was a good one, and it is to be hoped that the St. Matthew's people will persist in this desire to put an end to the *inutilities* so common at *soirées*, even though some light-minded persons might think that Mr. McKillican's address on "High Aims in Life" was tedious, Mr. Anderson's on the "Influence of Character" partook somewhat of the nature of a sermon, and Dr. Irvine's humorous outline of "Presbyterianism in Ireland" was rather long for such an occasion. The singing by the choir, led by Mr. Paterson of the 75th Highlanders, and aided by several of the men of that gallant corps, was admirable; whilst the strains of the bag-pipes as they proceeded from the adjoining schoolroom now and then burst upon the ear during the

intervals of the entertainment, mellowed by that enchantment which in this case many think distance lends to the exciting *pibroch*.

On the evening of Friday, the 5th ult., a concert in behalf of the Church at the Point was held, under the patronage of Col. MacKenzie and the officers of the 78th Highlanders. The Mechanics' Hall was crowded to its utmost capacity. An attractive programme was gone through with successfully, several of the officers taking part, and the proceeds amounted to about \$100 free from expenses. Not only the congregation of St. Matthew's but the whole Presbytery, are under obligation to these gallant gentlemen for their hearty efforts to aid their chaplain, Mr. Fraser, and his congregation, in wiping off the debt which remains on their church preparatory to their undertaking to enlarge it.

FERGUS, ONT.—A small debt resting on the beautiful little church in this village, the managers have resolved to wipe off, and with this view a concert was held in the drill-shed on the evening of the 5th ult., which proved very successful, and by which a handsome sum was raised. The amateurs who gave their assistance on the occasion, represented all creeds and classes in the community, some of them even from Mt. Forest and Elora, showing that all take pride in the elegant edifice which is the ornament of the village.

GLENCOE.—A very successful *soirée* was held in the Church, at Glencoe, on the 26th of February. Dr. McIntyre occupied the chair, and performed his duties in that capacity with great credit to himself. Interesting addresses on various subjects, were delivered by the clergymen of the several denominations in the neighbourhood, the Rev. Mr. Rannie of Chatham, and the two worthy members for West Middlesex. The meeting, though a very crowded one, was one of the most orderly, harmonious, and agreeable that we have seen for many a day; and its interest was greatly enhanced by the fact that members of other communions cordially joined in promoting its success. As the object of the meeting was to raise money for the liquidating of the remaining debt on the handsome manse built last fall, we are glad to hear that the sum of \$120 was realized. It is proper to state that the greatest credit is due to the committee of ladies and gentlemen who had charge of the arrangements for the meeting.

In connection with the above, it is most gratifying to learn that, under the successful and popular ministry of Mr. Macleod, whose pastoral duties and evangelistic labours are not confined to Glencoe and its immediate environs, steps are about to be taken for the erection of a church in West Danwich, the present place of worship being more than one half too small. In this comparatively new settlement, there are many families, though widely scattered, that are faithfully devoted to the Church of Scotland, and have amid many discouragements, firmly adhered to her principles. We are of opinion that the Church is much stronger in material than she herself is aware of, for there are hundreds and hundreds of families throughout the West, that are earnestly longing for Gospel ordinances at the hands of her ministers. But

if we would reach these families, we must be Layards after our kind, that is, we must apply ourselves to the process of excavation. In other words, we must follow the settler in his march through the forest, make ourselves at home with him in his log cabin, preach the blessed Gospel to him at his own fire side, and convince him by our kindness and earnestness, that we are deeply interested in his temporal and eternal welfare. We must assure him that the Church does not forget him; and we must seek to impress him with the fact that he himself is a Gospel pioneer, representing the Church of Christ in her progress through the wilderness, where, day by day, the voice of praise to God is echoed back by the thick forest. But to do this we require to be possessed of a thorough missionary spirit. We must adapt ourselves to the circumstances of the case, and be all things unto all men in order to gain some.

GLENCOE—PRESENTATION.—Lately about fifty or sixty ladies and gentlemen, belonging to various denominations, made a descent on St. Andrew's Manse, Glencoe, and presented to the Reverend J. M. Macleod a kind address, accompanied by a well filled purse of money. Mr. Macleod replied in suitable and feeling terms. The ladies who had provided themselves and their male companions with ample, as well as excellent materials, for a sumptuous supper, soon spread a most bountiful table in the manse library, in such an elegant style as only ladies understand. It is needless to add that the evening was spent in the most agreeable manner, and that all present felt quite at home, and fully and freely enjoyed the occasion.

We hail with no small satisfaction such a manifestation of good feeling in Christian congregations, and especially so when we see persons of all denominations participating in it.

#### IN MEMORIAM.

Died, at his residence, London, Ont., on the 22nd of February last, the Rev. Wm. McEwen, M. A., aged 70.

On the following Sabbath, his successor in Dorchester made the following remarks at the close of his sermon, Isa. lx, 20: Dear brethren, a few days ago we followed to the grave the earthly remains of him who for many years proclaimed the gospel from this pulpit. No more will you hear the truth from his lips, for they are silent now; no more will you see his face, for it is covered in the tomb; neither in public or in private will he ever again be the medium of light and life from the Sun of Righteousness. But believing, as we do, that he fell asleep in Jesus, and is now in the better country, where his sun shall no more go down, and that the days of his mourning are ended, "Let us not sorrow as those who have no hope." It is, however, meet that we should sympathise with his family in the sad season of bereavement, and cherish memories of his Christian life and ministerial labours.

From a reliable source we learn that Mr. McEwen was born at Newtownards, April 12th, 1799. By his father he was designed for mercantile life, but his own inclinations were towards the gospel ministry; and with the view of qualifying himself for this important office, he entered Glasgow University, November, 1819, where in

due time he graduated. From Glasgow he went to Belfast, and studied theology. After completing the usual course, and undergoing the usual trials, he was licensed by the Presbytery of Ards. For sometime he engaged in teaching in Belfast, and then in Glasslough, from which place he was called to the pastoral charge of the congregation of 1st Drum, where he was duly ordained and inducted by the Presbytery of Monaghan, 28th October, 1827. Here a very trying ordeal waited him. The Arian heresy had gradually crept into the Presbyterian Church of Ireland, and threatened to sap the foundation of Orthodox faith. On entering his field of labour Mr. McEwen found his hearers thoroughly tainted with Arianism, which had been introduced by his predecessor, so that he had not only to contend against it in the Church courts, but in almost every family in his congregation. With great zeal for the truth, he began the contest, placing clearly before his hearers the teaching of the Holy Scriptures regarding the divinity of our Lord. In his pastoral visitations, social intercourse, and pulpit ministrations, he held steadily before his people the lamp of truth, and soon he had the satisfaction of seeing the mists of error dispelled by the light that he was the medium of bringing to the erring. So successful was he, that soon not one in the whole parish could be found who was an avowed believer in the Arian doctrine.

After ministering for 22 years to the people of this important charge, by whom he was highly esteemed, he emigrated to Canada in 1849, much against the councils and wishes of his friends; but it had been an object in view for 20 years. Soon after arriving in Canada, Mr. McEwen was called to the pastoral charge of the congregation of Belleville, where he was inducted by the Presbytery of Kingston, and laboured for upwards of three years, when he accepted a call to the congregation of Dorchester, then newly organized. In the autumn of 1853 he removed with his family to London, and was duly inducted to this charge, where he found a congenial field, and soon had an attached flock. Here he laboured faithfully and with much acceptance, until the inroads of disease rendered it necessary that he should retire from active duty, which he did in 1862. Indeed, for several years previous to this he was by far too feeble for his work, and must have suffered much in its performance, as he had to be lifted from his carriage and into the pulpit, where he put forth all his strength in preaching the everlasting Gospel, well satisfied if it sufficed to enable him to finish the services of the sanctuary, which it did not always do. As the ministers of our Church in the West were few, he felt it to be a duty to remain at his post as long as possible; and so strong was his desire to work in his Master's vineyard, that his friends had great difficulty in prevailing upon him to retire. Disease gradually gained on him, and as it did his sufferings increased, and so great had they become that his days were "truly days of mourning," and it was a matter of surprise that one so worn and feeble could bear so much, like the faded leaf that clings with tenacious grasp to its parent stem long after its fellows have been strewn on the ground, so he clung to life when apparently ready to fall; but as the withered

leaf wants but some under blast to lay it low, so it was with him, and that came on Monday last, which severed the thread of life, and freed his spirit from the earthly house. But long had he cherished the hopes of the apostle Paul, and was comforted by it in the seasons of his greatest sufferings, that when the earthly house of this tabernacle would be dissolved he would have a building of God, an house not made with hands, eternal in the heavens; a hope that his life bids us this day cherish, for it is that of a man fearing God, loyal to the interest of Zion and his country, seeking to render unto God the things that are God's, and unto Cæsar the things that are Cæsar's. Dilligent in his Masters work, while strength permitted, and patient under the rod that was heavily laid upon him, his life is an epistle that tells us, that redeeming love constrained him, that divine grace supported him, and that Gospel hope comforted him. His quiet manner, genial disposition, and unaffected piety endeared him to his brethren in the ministry, and made him respected by all who knew him intimately. By many beyond his own family circle he will be long remembered with esteem and affection. If, brethren, the memories you cherish of his pastoral labours are associated with the councils and instructions given in your homes, the prayers he offered on your behalf, the truths he unfolded and the exhortations he addressed to you when assembled here, they will be blest, and though dead he will yet speak to you concerning the things that belong to your everlasting peace. The visions of the future of God's people, when they have crossed the flood, bid us think of him whose loss we mourn as in the better country where his sun will no more go down, basking in the meridian light of the everlasting day, and assured that our loss is his great gain; for no sickness is there to pale the cheek, no pain to distort the body, no tears to dim the eye; his days of mourning are ended for ever, for "at God's right hand there is fulness of joy and pleasures that endure for ever." He has gone from his place and will worship here with us no more, but it is we hope to join in the services of the upper sanctuary with the redeemed, and "those are they which now come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, therefore are they before the throne of God, and serve him day and night in his temple." Their tongues falter not now, and their strength fails not now, nor do they ever grow weary now, but with hearts full of grateful emotions and lips tuned to adoring praise, the sacred courts ever resound with their glad hosannas, whilst with rapture they strike their golden harps, that sound aloud the song of Moses and the Lamb.

Do you, my brethren, hope to join these glorified spirits, where the earthly house of this tabernacle is dissolved, "Be ye followers of them who through faith and patience inherit the promises," seek a living union with Christ and a likeness to Christ, for only in this way can you hope—

A few short years of evil past,  
To reach the happy shore,  
Where death-divided friends at last  
Shall meet to part no more.

We have just learned with deep regret of the death, on the 19th ult., of the Rev. JOHN CAMPBELL, M. A., of Markham.

Mr. Campbell was born in Drummond, County of Lanark, Ont., on March, the 7th, 1820. He was of a thoroughly Presbyterian family, his father having been an elder of the congregation of Perth, a family that has furnished two sons to the ministry and several sons to the active laity of our Church. Having become converted to a saving knowledge of the truth under the preaching of the Rev. T. C. Wilson, he resolved to give himself to the work of the ministry. His preparatory education he received at Whitestown Seminary, Oneida Co., N. Y. He afterwards matriculated as a student in Hamilton College, Utica Co., where he graduated B.A. in 1848. His studies in Divinity he pursued in Auburn Theological Seminary, and was licensed to preach the Gospel in 1852. In the same year he was ordained pastor of a congregation at Spencer, near Ithaca, where he was much beloved and highly successful as a minister. After two years he was translated to Brownsville, near Watertown, a more extended sphere: and in 1855, at the urgent solicitation of numerous friends, he returned to his native Province to make proof of his ministry. After labouring as a missionary for several months, he was settled at Brock; on the 10th September, 1856, having declined a call to Vaughan, presented at the same time. From this charge he was translated to Markham, in March, 1856. He preached for the last time, on Sabbath, the 7th ult., the 49th anniversary of his birth, but was so prostrated in the evening that he retired early to bed, from which he never rose. Congestion of the lungs, accompanied by a slow fever, speedily overcame his great energy, and he died on the eleventh day of his illness.

A good man has passed from us, cut down in the prime of life and in the midst of usefulness. His was a character truly lovable, while unswerving in his adherence to the path traced out by his conscientious convictions, he was the most genial of men. The Church must deplore in his removal the loss of one unassuming in his demeanour, and kindly in his nature; of marked simplicity and unobtrusive worth. An earnest preacher, a faithful pastor, a zealous and active member of Presbytery, he proved himself a workman that needed not to be ashamed. The Home Mission Committee of the Presbytery of Toronto, will long miss his sound counsels, his self sacrificing labours, his hopeful temperament, and his unflagging devotion to the work of Church extension.

He built three manses in his short life time, and wasted his strength. He will long be remembered for his works of faith and labours of love.

He leaves behind him a widow sorely bereaved and nine children, the eldest of whom is about fifteen years of age. Their loss is overwhelming. May the husband of the widow and the Father of the fatherless be their portion!

Deceased was borne from the Manse to the Church, on Monday, the 22nd, amid the tears of

been previously held in the house. In the Church, Dr. Barclay delivered an appropriate address. Many of the people followed the remains to the Grand Trunk Station at Port Union, whence they were conveyed by railway to Perth, and deposited among his own kindred, amid the sorrow of numerous relatives and friends, by whom he was beloved, and over whom as well as over the community generally where his youth was spent, his beautiful character exercised a high and healthy influence. "Blessed are the dead that die in the Lord."

Died at his residence, Charlottenburgh, Glengarry, on the 2nd of March, 1869, James DINGWALL, Esq, in the 72nd year of his age.

The deceased was ordained an elder in the Church of Williamstown, in the year 1833, and continued in the sacred office till the day of his death.

Mr. Dingwall was a very unassuming and prudent man, a wise counselor, most exemplary in his walk and conversation, regular in his attendance on the ordinances of religion, warm in his attachment to the Church of his fathers, the venerable Church of Scotland. His bereaved family may well mourn his loss, and the congregation of St. Andrew's Church, whose prosperity was dear to him and for which he so long laboured, may also mourn his loss.

He was precentor in the Gaelic language; his sweet voice and venerable appearance, especially at communion seasons, added much to the solemnity of the scene, and will not soon be forgotten.

Of him we trust it may be said, Blessed are the dead that die in the Lord.

MINISTERS' WIDOWS AND ORPHANS FUND.

|  |          |
|--|----------|
| Quebec, per Rev. John Cook, D.D.....         | \$100.00 |
| Tossonoro, per Rev. A. MacLennan.....        | 10.00    |
| Niagara, " John Campbell.....                | 20 00    |
| Lanark, " James Wilson.....                  | 14 50    |
| West King, " James Carmichael.....           | 20.65    |
| Russeltown Flats, per Rev. William Masson... | 18.00    |
| Galt, " J. B. Muir.....                      | 12.00    |
| Huntly, " James Sinclair....                 | 30.00    |

\$225.16

ARCH. FERGUSON, Treasurer.

Montreal, 20th March, 1869.

FRENCH MISSION FUND.

|  |         |
|--|---------|
| Melbourne, per Colin Maciver, Esq.....     | \$12.00 |
| Ross and Westmeath per Rev. H. Cameron.... | 13.00   |
| Montreal St. Paul's Sunday School, per Mr. |         |
| John Larmonth.....                         | 10 00   |

\$35.00

ARCH. FERGUSON, Treasurer.

Montreal, 20th March, 1869.

HOME MISSION FUND.

|  |              |
|--|--------------|
| West King, per Rev. James Carmichael..       | .....\$35.00 |
| St. Paul's Sabbath School, Montreal, per Mr. |              |
| Larmonth.....                                | 10.00        |

JAMES CROIL, Treasurer.

Morrisburgh, 16th March, 1869.

NOTE.—There are still 49 congregations having ministers, who have not yet contributed to this fund since October. The accounts to be submitted to Synod, will be closed on the first of May, and it is, therefore, desirable that all contributions should be forwarded before that date.

LEITCH MEMORIAL FUND.—Congregation of Beauharnois \$5; Mrs. Manchar, Kingston \$2; Mrs. Ewing Hamilton \$1.



QUEEN'S COLLEGE ENDOWMENT FUND.

In the following list only cash receipts are acknowledged, the sums given being the full payment of subscriptions, except when they are noted as instalments or interest.

Comparatively few subscriptions by instalment appear so far, because the first payment on those made to this date, is not due until the 1st of April next.

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

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

W. IRELAND, Treasurer.

Queen's College,  
Kingston, Ont., 15th March, 1863 }  
Subscriptions acknowledged to 20th  
Feb., 1863..... \$3710.00

KINGSTON.  
Sheldon & Davis, in full..... \$ 25.00  
Ferguson Bros., do..... 25.00 50.00

TORONTO.  
John Henderson, in full..... 2.00  
William Milligan, do..... 5.00  
John C. Marshall, do..... 4.00  
Professor Edward Chapman, L.L.D. " 40.00  
Professor James Thorburn, M.D. do 30.00  
Mrs. John Cameron, 1st instalment of \$20..... 20.00  
George W. Yarker, in full..... 5.00  
Charles McGrath, do..... 10.00  
William Arbuth, 1st instalment of \$30 10.00  
Alexander Jardine, in full..... 10.00  
G. M. Hawke do..... 10.00  
John Riddell, 1st instalment..... 10.00  
Hon. John S. Macdonald, in full..... 100.00  
John Shedden, do..... 500.00  
Daniel Williams, do..... 10.00  
Hugh Sinclair, do..... 10.00  
James M. Matthews, do..... 5.00 \$751.00

VAUGHAN.  
Wm. McKenzie, 1st instalment on \$3. \$ 1.00  
A. McFall, " " on 9... 3.00  
John McKinnon, " " on 6... 2.00  
Robert Irvin, in full..... 4.00  
James S. Merville, in full..... 5.00  
Neil Cameron, do..... 5.00  
J. H. McLure, do..... 1.00  
Thomas Mounsey, do..... 1.00  
Levens Livingston, do..... 1.00  
Robert Kerr, do..... 10.00  
Edward Miller, do..... 5.00  
Mrs. James Malloy, do..... 1.00  
Rev. William Aitken, in full..... 50.00 \$67.00

WEST KING.  
James Burns, in full..... \$ 20.00  
John Carmichael, in full..... 1.00 \$21.00

SCARBOROUGH.  
William Hood, jun., 1st instalment on \$50..... \$ 20.00  
William McGowan, " " on \$50..... 20.00  
David Brown, " " on \$50..... 25.00  
Thomas Brown, " " on \$50..... 10.00  
Thomas Brownlie, " " on \$70..... 10.00  
Robt. & J. Hamilton, " " on \$20..... 7.00  
Alexander Stirling, " " on \$15..... 5.00  
Smith Thompson, " " on \$15..... 5.00  
James Purves, " " on \$10..... 5.00  
James Ferguson, in full..... 5.00  
Archibald Muir, do..... 15.00  
Alexander McPherson, in full..... 10.00  
Andrew Hood, do..... 10.00  
James Russell, do..... 10.00  
James Stirling, do..... 10.00  
Wm. F. Thompson, in full..... 10.00  
Archibald Glendinning, in full..... 10.00  
David Martin, do..... 10.00  
James McCowan, do..... 10.00  
Mrs. Mary Armstrong, do..... 10.00  
George Gilson, do..... 5.00  
Andrew Fleming, do..... 5.00

James Patton, do..... 5.00  
William Purdy, do..... 5.00  
Michael Murray, do..... 5.00  
William Loveless, do..... 5.00  
Mrs. Gibson, do..... 4.00  
John Weir, jun., do..... 4.00  
Archibald Malcom, do..... 2.00  
Charles Angus, do..... 2.00  
Ben. Johnston, do..... 2.00  
David Thomson, do..... 2.00  
Mrs. J. Davidson, do..... 2.00  
Isabella Davidson, do..... 1.00  
John Torrance, do..... 1.00  
David Dickson, do..... 1.00  
John Frame, do..... 50  
Mrs. Ferguson, do..... 41  
John Weir, sen., do..... 5.00  
Aaron Ash, do..... 1.00  
Wm. Oliver, 1st instalment on \$30..... 10.00 \$339.91

MARKHAM.  
George Miller..... \$100.00  
Alexander Mustard..... 10.00  
William Eakin, 1st instalment on \$25. 12.00  
Samuel Eakin..... 10.00  
George Eakin..... 10.00  
J. M. Fenwick, 1st instalment on \$10. 5.00  
J. P. Eakin, " " " \$10. 5.00  
Archy McKinnon, 1st instalment on \$10..... 5.00  
John Canning, " " on \$10..... 5.00  
William Robb..... 10.00  
John W. Bell..... 50.00  
Peter Mustard..... 10.00  
James McCreight..... 4.00  
James Dimma..... 10.00  
William Thomson..... 5.00 \$251.00

GUELPH.  
P. Bish, 1st instalment on \$30..... \$ 10.00  
G. Jeffrey, 1st instalment on \$50..... 17.00  
James Cormack, 1st instalment on \$50 17.00  
Neil McLean " " \$50 15.00  
William Alexander, in full..... 100.00  
A. Findley, do..... 10.00  
P. Kennedy, do..... 20.00  
John L. Lewis, do..... 10.00  
David Allan, 1st instalment on \$300... 100.00  
Mrs. W. Allan sen., in full..... 100.00  
William Allan, do..... 20.00  
N. Higinbotham, do..... 20.00  
George Shepherd, do..... 5.00  
George Reattie, do..... 5.00  
James Massie, 1st instalment on \$150.. 50.00  
J. J. Langdon, " " " 15.. 5.00  
Peter Gow, M.P.P., in full..... 20.00  
Rev. J. Hogg, do..... 20.00  
P. C. Fraser, do..... 5.00  
N. G. Thorburn, do..... 10.00  
John Stewart, do..... 10.00  
Hugh Walker, do..... 10.00  
Robert Rutherford, do..... 10.00  
A. Crichton, do..... 5.00  
David Dickson, do..... 25.00  
Daniel Nasmith, do..... 10.00  
John Bookless, do..... 5.00  
David Kennedy, do..... 5.00  
W. H. Marcom, do..... 10.00  
W. C. Rain, do..... 5.00  
George Anderson, do..... 10.00  
James Gow, do..... 20.00  
John C. Allan, do..... 10.00  
Alexander McIntosh, 1st instalment on \$20..... 10.00  
George Quarric, " " " 10.00  
on \$15..... 5.00  
Andrew Quarric, in full..... 15.00  
A. Thomson, do..... 4.00  
Lydia Anderson, do..... 4.00  
Alexander Macdonald, in full..... 2.00  
John Laidlaw, do..... 2.00  
James Parker, do..... 1.00  
Alexander Taylor, do..... 1.00  
Margaret Scott, do..... 1.00  
F. Marcom, do..... 10.00  
Robert Rae, 1st instalment on \$30..... 10.00  
James D. Allan, in full..... 10.00  
Mrs. J. B. Fraser, do..... 1.00 \$772.00

GALT.  
Rev. J. B. Muir, B.A., 1st instalment on \$100..... \$ 50.00  
James J. Thompson, " " " on \$50..... 20.00





charges in the Presbyteries of Ottawa and Toronto by local deputations. At this date, however, we are not in a position to report definite results further than what may appear in the lists of receipts acknowledged by the College Treasurer.

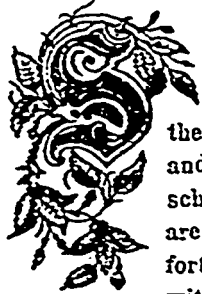
Your obedient servant,

WILLIAM SNODGRASS.

Queen's College, 16th March, 1869.

### SMALL LIVINGS.

To the Editor of the Presbyterian.



IR:—The members of our Church in Scotland have at length become alive to the necessity of increasing the stipends of their ministers, and for this purpose certain schemes have been proposed, and are being carried out. Their efforts, in many cases, have met with the success they deserve, and I doubt not but in a short time all stipends will be such as to enable their recipients to maintain themselves respectably. Now, is it not high time that we in this country were turning our attention to the same subject? "Small livings," are not the *exception* amongst us, but rather the *rule*. This we may look for, indeed, in a comparatively new country, but certainly not to the extent actually reached. How many are there, amongst our ministers, who, after months of anxiety and self-denial, can barely make ends meet! How few are able to give their children that education which becomes their station, or even to provide for them decent clothing; and this after all their labours and watchings, this, amid a professedly Christian people, who themselves are indeed far above want. It is true that the public servant of Christ "*must possess his soul in patience,*" that he must "*take the oversight of the flock of God, not by constraint, but willingly, not for filthy lucre, but of a ready mind.*" He must expect to be called upon to exercise self-denial and bear all things. Like Paul, he must learn, "*in whatever state he is therewith to be content,*" and "*know how to be abased and how to abound.*" This is all true, and I believe there are but few, if any, of our ministers, who are not prepared, *if need be*, to give up all, to sacrifice every thing for the cause of Christ. But does this *need* actually exist? Granting that it is the minister's duty to submit to privations and harassing cares, does it follow that a Christian people are rightly doing their part, when, without any necessity being laid upon

them, they subject their spiritual guide to those privations and cares. Have they no duties? Are they not called upon to make some sacrifices? Is it only the public servant who has to take up his cross daily and follow Him who became poor in order that many may be made rich? If so, then there must be one Gospel for the poor and another for the rich—one for the flock and another for the pastor. But this is not the case, and the sooner our people are brought to a sense of their duty and privilege in this respect, the greater and more marked will be our progress in the future. The muzzled ox will not long have strength to tread out the corn. The spirit long bent down under a load of disappointments and cares must break.

Let us just look for a moment at the sum received by many of our ministers in country charges. Say \$400 from the congregation, \$138 from the Temporalities' Fund. To which add about \$50 realized, after paying all expenses, from the glebe. The sums thus received will in a great many cases amount to about \$588 per annum, or about \$1.33 per diem wages, of which but few mechanics or store porters would accept. But out of this the expensively educated minister must feed and clothe himself as best he may. Moreover, he may have a wife and children, and I know of no law to prevent him. How are these to be supported? The wife a drudge, the family's washwoman, cook and tailor? The children half clad, and ashamed to take the position in society which belongs to them? Yes this is their fate; and yet how can it be otherwise? The poor minister may not like it. The tears may again and again start unbidden, as he sees her, who, it may be, left a home of plenty, and whom he has vowed to protect and nourish, careworn and sad, and thinks of the misery in store for his loved ones, when he shall have laid down the staff of his earthly pilgrimage, and rests from his labours. But he must submit. There is no help for it, unless the members of our Church take shame to themselves, and devise means for the proper maintenance of a Gospel Ministry. Are there not amongst us men, good and true, who will take the initiative in this matter? Are there not hundreds ready to respond, and lend a helping hand, if the truth is brought before them? It is really wonderful what can be accomplished by devotion and sincerity. Witness what the country is doing for Queen's College. Already the result has exceeded all expectation, and in a short time the deficiency caused by the unaccountable withdrawal of the Governmen

grant, will be more than supplied. This is well, and shows a people proud and jealous of the blessing they enjoy in having such an efficient college in Kingston. But, in the meantime, and without in the least wishing to detract from the propriety of endowing Queen's College, I would ask, is the present generation of ministers to be left to starve? What security have we that young men of any ability will come forward to the ministry in our Church, and fill up our ranks as they, from time to time, are thinned by death? It may indeed happen that unless some decent provision is made for the support of ordinances, we will not long require Queen's or any other college to prepare young men for the ministry. As it is, its benches do not seem overcrowded.

Let us then deal with facts. Fine spun theories are good and pleasant enough in their way, but we cannot live upon them. Ministers, unfortunately, are composed of flesh and blood, and must have something material to supply the tear and wear of their framework.

Let us bring *facts* before our people, *ex cathedra*, let the degree go forth—you must give your minister a competency, or want his services. A great error was committed by our Synod in fixing the *minimum* stipend at \$400. \$600 would have been nearer, yet within the mark, and steps ought to be taken to secure its regular payment. A *moral guarantee*, of which we hear so much, is good enough to look at and theorize upon, but I doubt much whether its looks are improved by experience. It is an easy thing to promise, but are all promises in this matter faithfully fulfilled? No, emphatically no.

I will not encroach longer on your space at present. Perhaps I may again address you on this point. In the meantime, I hope that the leading influential ministers and laity in our Church will consider this subject in all its bearings, and propose some scheme, at the ensuing meeting of Synod, for the augmentation of

SMALL LIVINGS.

## Articles Communicated.

### THE CHURCH OF SCOTLAND IN SCOTLAND.



IN the memories of not a few of our readers there linger hallowed thoughts of the churches of their native parishes away in the Lowlands or Highlands of Scotland. Next to the home in which they first drew breath, stands the "Auld Kirk" in their reverential regard. And well may this be so, for the very sounding of the Sabbath morning bell across the

quiet fields is fitted to tune the heart to sympathy with that message of love, which has been so often heard within the sacred walls. And many there are, who can trace what has turned out best within themselves, back to this sacred church influence. The simple lessons they learned from Sabbath to Sabbath, in opening youth, were the sounds of the joy bells, which have kept alive a music in their hearts, which may be heard by others in the harmonious notes of lives of goodness, sincerity and truth.

From time to time such as have these blessed memories, rejoice to learn of the work carried on by individual churches, and to know something of the position and progress of the whole national Church of Scotland. And as we

have a very close and intimate connexion with that Church, we cannot help rejoicing in any symptom of prosperity, and we must be stimulated by the example which she may be setting us of earnest and enthusiastic work.

The coming years are evidently destined to test to the very uttermost the true character of all churches, and more especially the established Churches of England and Scotland. No one truly interested in their welfare can look on with indifference, while there is seen arising on the horizon a storm which will test the very foundations on which they are built. But while apathy would be most unjustifiable, fear of the final consequences would be equally unmanly, even although it should happen that some change should take place in the external aspects of these Churches, we feel that as living spiritual powers, they can only be harmed by their own unfaithfulness to their true work. Out of the confusion which may for a time be created by such a struggle as we foresee, we firmly believe that a Church will arise which in its inmost heart will reflect the spirit of its Lord, and will therefore reach and accomplish the work which He calls it to perform.

As the primary duty of a National Church is, to attend to the spiritual destitution within its bounds, we feel that the Church of Scotland

has this element of true life within her, in that she realizes her duty, and has been seeking to perform it. To meet this destitution, a few years ago a noble-souled servant of Christ proposed to add one hundred and fifty new charges to the existing parochial agency in Scotland. And we cannot but feel in the deepest degree thankful, that already, by the Christian spirit of her members, this has been all but accomplished. When this number has been reached, we feel assured that year by year there will be others constantly added, as circumstances arise, showing their absolute necessity. Apart from this larger scheme there is being carried on the Home Mission Scheme proper, and as an indication of the interest in this work, it is pleasing to notice that the annual collections have during the past few years increased on the average about £1000. These are but some of the external symptoms of a true Home Missionary spirit pervading the Church. But if we could go and spend a few hours in many humble homes in crowded courts and alleys, or in lonely cottages, we should learn from the tremulous voice, and from the joyful tears of many a poor man and woman, that all unseen by the world, the servants of Christ were spending missionary lives of earnest work known only to the great Master Himself. It is such work as this that enshrines a Church in the hearts of a people, it is by such work faithfully performed that the stability of a Church is to be finally determined. And though there may be many who are not so thoroughly carried away by this spirit as we could wish to find, yet such is the self-sacrificing and self-denying spirit that charac-

terizes the ministers and office bearers of the Church of Scotland as a whole. So long as this spirit lives and breathes, there will centre round the Church a spirit of loyalty and of devotion which adverse circumstances will only intensify, and should this spirit ever die out then we could not care to see the Church retained merely as a dead body without the living animating soul. We are willing to believe that as true and earnest a spirit as ever characterized the Church in times past, now pervades her, and though many have by secession deserted her, she is daily growing in favour and regard in the minds of an ever-increasing number of her adherents, and as by God's blessing she has done much in the past, we look fondly forward to a still greater work in the Home Missionary field.

Within the few past years she has not only shown her energy at home, but has more earnestly than ever realized her duty to the world that lies beyond Scotland's borders. But to this aspect of her life and work we cannot at present allude. Her Foreign Missionary work is, however, to be regarded as a noble indication of her true living power. Through it she is exercising an influence on the destinies of the world, far more powerfully than we are perhaps realizing.

It matters but little that we look across the Atlantic with this admiring gaze, if we catch not the spirit of such minds and do in an humble sphere our true missionary and Christian work, and in order to stimulate our own efforts we have alluded here to the work that is going on at home.

## The Churches and their Missions.

### ADDRESS ON CHRISTIAN MISSIONS TO INDIA,

WITH SPECIAL REFERENCE TO THE EDUCATIONAL MISSIONS OF THE CHURCH OF SCOTLAND.

BY NORMAN MACLEOD,

MINISTER OF THE BARONY CHURCH, GLASGOW.

*Continued from page 92.—Conclusion.*

#### RETIRING ALLOWANCES RECOMMENDED.

Fourthly, we would further recommend that *retiring allowances* should at once be guaranteed to every teacher and ordained missionary, including those already in the field, and crediting them with the time during which they have already served. It may guide us in determining what justice demands with reference to the support of missionaries, to consider one or two general principles bearing on the question. The first is, that the Church is to determine her own duty in this matter towards missionaries, and not the duties of missionaries towards

the Church. On what conditions a missionary may be disposed to give his services—for what amount of salary, small or great, or whether for any to be guaranteed to him—this is what he alone can determine. It is a question between himself and his conscience or his resources. But, on the other hand, it is for the Church to determine what she ought, in justice, to guarantee to any labourer whom she sends to work in the vineyard, and who is thereby deemed worthy of his hire. No salary, of course, can make a good missionary, but neither need it make a good missionary worse, or lessen the

probability of obtaining his services. We must not apply one principle to clergy at home and another to clergy abroad. The Apostle Paul—and by what money-standard could his services to the world be measured!—went forth, casting himself on God's providence for support, labouring also with his own hands to gain it. But while this was noble self-sacrifice and sublime faith on his part, specially demanded though it was by the circumstances of the Church, was it like worthy conduct on the part of those members of the Church who not only permitted such a man to be sometimes in want and nakedness, but even taunted him with being actuated by motives of selfish aggrandisement? He was too grand to complain, yet also too much alive to the duties of Christian love and justice not to assert his claims for support as a missionary, and to express in deeply touching language his gratitude to those who ministered to his necessities. Whatever sacrifices, therefore, any missionary may be willing to make in serving us, we are ourselves bound to make such sacrifices as will adequately support him while doing so. Secondly, in determining the amount of his salary, we should, looking at it, if I may so speak, commercially, and apart from the merits of the individual, take into consideration not only what he absolutely requires to live upon in a becoming manner, and so as to discharge his duties in the particular station where he is located, but also the money sacrifices made by him in renouncing all hopes of promotion at home. In so far as our own Church is concerned, for with others I have at present nothing to do, the fact of its being established, and the average of its livings being therefore known, we are able to form a fair estimate of what such a man as we should select for India would receive if he obtained a parish. At this moment the difference in money between the missionary's salary and the minister's average stipend is not so great, while neither, for its own sake, could ever be an object of ambition to any educated man, and both require the utmost economy to meet the wants of their respective professions. But the difference economically between them consists chiefly in the fact, that the stipend is secured by law, and for life, to the parish minister, irrespective of health or even of much diligence; while the salary of the missionary, and the support possibly of a wife and family, ends with his recall, and may never be made up for by a home appointment. Can we not, I ask, diminish our difficulties in obtaining missionaries among, if possible, the most talented and energetic of our preachers, by at least diminishing this disparity in the incomes of the missionary and the minister? I think we can; and whether demanded or not by the missionaries, which it has never hitherto been by ours, it ought to be conceded in justice to them by the Church. The best method open to us at present is to secure to him such a retiring allowance, say £150, after twenty-five years' service, with three years of furlough, as would, on his return home, save him from want and absolute dependence. In the event of his obtaining a parish or employment, so as to put him on an equality with his brethren at home, this pension might be fairly withdrawn or modified. It must not be for-

gotten that, after long years spent in India, with comparatively few opportunities for cultivating the gift of preaching to an English audience, and with probably a constitution weakened by climate, a missionary, in spite of all his experience, is placed at some disadvantage if he presents himself as a candidate for a parish. When such an arrangement as this is made, along with a competent salary, it would, I am persuaded, be much more satisfactory to the missionaries themselves than that of supplementing their salaries in other ways, such as by making allowances for widows, and for the education of orphans, &c. We should enable the missionary abroad, like the minister at home, to provide for his family and to settle their affairs as he thinks best.

But here let me protest against the idea which seems to be entertained by some, that missionaries live in luxurious ease and enjoy large salaries. Will any man affirm that £350 or £400 a-year is too much for an educated minister at home? As yet no higher salary is paid to our missionaries in India! What commercial man, after eight years spent in preparatory study, would go abroad for the same sum, and under the same conditions? But there are very few missionaries in India who enjoy even this salary; and when one knows their noble struggles, and what they might obtain in other spheres of labour, and what they contribute to the good and happiness of the world, it makes us blush for those who grudge them their miserable pittance! For the honour of the Church Missionary Society be it told that there are, I believe, six university men among its India missionaries who support themselves from their own private funds.

No conviction has pressed itself more powerfully upon me than that of the cheerful and uncomplaining manner in which missionaries accept of what in very many cases can be but a bare subsistence allowance. Whatever may be their own private opinion as to the adequacy of their remuneration, they seemed to me to be most of all anxious to spare the last farthing to the Churches at home, to do their own work to the best of their ability, and to say nothing about their pay. They are right in doing so, but the Churches at home are wrong, unless they enable missionary directors and committees to put their agents abroad on more liberal allowances. Nor will it do to point, by way of reply, to the small salaries which good, able ministers receive in Britain and America. This only adds to the evidence of the want of consideration—to use the mildest term—of those who demand self-sacrifice from all but themselves. While the cry is raised by Christians for learned, able, and devoted missionaries, let its sincerity and earnestness be evidenced by their giving—what is much more easily obtained than such labourers—salaries adequate for their decent support.

As regards lay missionary teachers, the principle which should regulate their retiring allowance should be, not only their social status and prospects at home, but also their prospects abroad, in connection with Government schools, modified by the fact of their having been placed by the Church in a position which enables them more easily to obtain such appointments. I

shall not enter upon the vexed and yet important questions as to the principle on which salaries should be given to native evangelists, or as to whether or on what conditions, retiring allowances might be guaranteed to them also. I would rather leave this for the consideration of Corresponding Boards, or of missionaries and laymen met in conference in India. I have no doubt, however, that their value, in a commercial point of view, can also be determined and their services be secured.

There are many other questions and minor details of more or less importance on which I have not touched—such, for example, as Medical Missions, a question of some difficulty, owing to the great increase of educated native physicians. The only Medical Mission which we visited was at Madras, and it seemed in every respect to be highly satisfactory. Nor have I said anything as to how we might aid in providing a literature suited to the present state of the educated natives, also in the vernacular. The fact that six hundred publications, besides periodicals, issue every year from the native press in Bengal, will itself prove the interest attached to this inquiry. It is one which ought to engage the most serious attention of the ablest and best-known of Christian authors in this country, who might by their pens do a great mission work in India.

Time has not permitted of my doing more than alluding to the noble labours of other missionary bodies in the same mission fields as are occupied by ourselves. But I am not aware of any statement made by me from which our mission brethren would differ to any serious extent at least; nor have I recommended any measure for your adoption which has not already been carried out with success and vigour by one or more Missions. I claim no originality for any of my thoughts or plans, but profess only to give my humble opinion on some points of practical importance to ourselves, and gathered from what I might possibly have heard before going to India, but proved from what I have tested there, and can now state with confidence as being at least true and right as far as I know. Finally, while I have spoken in my own name only, yet I have done so more for convenience than anything else: for all I have said has been discussed by Dr. Watson and myself, and I would therefore be understood as speaking in his name as well as in my own.

#### PRACTICAL SUGGESTIONS FOR THE CHURCH AT HOME.

The first thing which we need is a *deep and earnest conviction* that a mission to the heathen is the *will of God*. It is not indeed required of us to judge the world, or to determine such questions, for example, as What will become after death of the heathen who has never heard the Gospel? or in what precise relation heathendom stands to the kingdom of God? or, What benefits may be bestowed through Jesus Christ upon the heathen who knows not, any more than infants can know, the source through which these blessings come? or, What response any heathen may be giving to the light of conscience within, in the form of morality, though unable to connect that light in the form of religion with Him from whom it comes? These and

many other similar questions we may safely put aside as in no way affecting our clear and palpable duties.

But neither need we fall back on the mere command, as if it were arbitrary, to preach the Gospel to all nations. He who calls us not "servants, but friends," lift us up as such from the lower platform of knowing the command, to understanding its reason or reasonableness; from knowing the "acts" to knowing "the ways" of the Lord; from knowing the will to knowing the "mind" of Christ Jesus. For it is one thing, however right and noble, to be a worker from "blind" obedience to the law, and another and higher thing to be "a fellow-worker" from intelligent sympathy with the Law-giver. The Apostle Paul spoke indeed with authority when he said, "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." But he spoke also as one having strong deep personal sympathy with the invitation which he communicated, and with the Lord who had commissioned him; "We then as *workers together* with Him, beseech you that ye receive not the grace of God in vain." In no other spirit ought we, as ministers or missionaries, to address those, whether at home or abroad, who as yet know not God. If we engage in mission work, it must be with the conviction that we are *workers together* with God, and not, therefore, expressing our own wishes only, but in very truth the wishes of God; not "workers" in what interests the Church only, but as "fellow-workers" in what, if I dare so speak, has inconceivable interest to the Lord—an interest greater than tongue can utter, or heart feel, or spirit apprehend.

God, as the only living and true God, must desire that all men, whom He has made "to glorify Him and enjoy Him for ever," should fulfil the end of their very being. His hatred of idolatry, witnessed to by His long, varied, and profoundly interesting dealings with the Jews and the old idolatrous nations of the world, is unchangeable. His condemnation must ever rest on that vile and ruinous system of man's wicked invention, which at once perverts and prevents all right ideas of Him who seeks men to worship him in spirit and in truth. From His very nature and character He must desire men to be like Himself, and must ever hate the wrong in them and love the right. As the Father, whose "name is Love," He must desire that all His prodigal children should know Him, and respond to His love, and return to the Lord. He has, moreover, declared that "as He liveth He has no pleasure in the death of a sinner, but rather that he would return from his wickedness and live;" that "He willeth not that any should perish;" that He willeth all men to be saved, and to come to the knowledge of the truth;" and "that He is no respecter of persons," and consequently invites "all the ends of the earth" to look to Him and be saved. As sure as Jesus Christ came to the earth, "to seek and save sinners," and "not to condemn the world, but that the world through Him might be saved;" and as "the Saviour of all men, especially of them who believe"—He too must desire all men to believe in Him and be saved, even as He desires all men to be good and not wicked; to

enjoy peace and not to be miserable; to be recovered to His Father's love, and not to be His enemies; to be His own gain and reward; and, as His lost treasure, His lost sheep, His lost brethren, to be recovered to His treasury, His fold, and His Father's home. And the Spirit of God, also, one in mind and character with the Father and the Son, must desire to glorify Christ in raising up men to preach Him; in convincing the world of sin, "because it believes not on Him;" and in blessing the proclamation of Christ and Him crucified, by opening men's eyes to see the truth revealed, and softening their hearts to feel it; by strengthening their wills to accept of it and their power to obey it; and by giving them the comfort which ever accompanies truth and obedience alone.

Upon this, *the will of God*, the will of the Holy Trinity, we must, as Christians, take our stand, and upon no lower ground. God is working before us, and with us, and we must be "fellow-workers" with Him. This is the secret of our strength, the security of our victory. Let us not be moved by the difficulty of reconciling actual facts in history with such facts in God's character and will. Whatever man wills cannot affect what God wills. Man, as a free and responsible being, may act according to his character, but this cannot affect the character and consequent will of God. "Let God be true, and every man a liar." Whatever mystery of sin may have determined Jerusalem to reject and crucify Jesus, there is no mystery, but clearest light, in the reality of His grief for Jerusalem's unbelief. The sincerity of Christ's character, the certainty of Christ's will, the sin of man, and the hope of the regeneration of the world, are all bound up in the truth of these words, which reveal His infinite love to sinners, and which were spoken with many tears, "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them which are sent to thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

You must, indeed, pardon me if I seem, by impressing this upon you, to doubt your faith in so evident a truth. I speak not for you only, but chiefly for the sake of others. I desire them to see and feel, for their strength and comfort, how it *must* be that God, in the simplest and most direct meaning of the words, *wishes* me, and every creature whom He has made, to know Him, so that we may not, in sending missions to the heathen, fall down to the low level of being merely fellow-workers with other churches but rise up to be conscious fellow-workers with God. As to *when* or *where* these wishes are to be carried out, we shall easily learn if we intelligently study God's providence. The honest inquirer will have no difficulty, when asking as to the right field, or the right road to it, in finding a sufficiently clear reply for all practical purposes, though given, possibly, in a still small voice, "This is the way, walk ye in it." There are ways by which men of Christian common-sense, and with a thoughtful, observant, prayerful, and reverential spirit, may know even now, that while the Spirit may forbid them to go to one spot of heathendom, He may yet invite them to another, as if a voice from a heathen land said, "Come over and help us. Upon the

other hand, let the hard thought, from any process of reasoning, however false in its grounds or conclusions, once possess the heart, that our Lord is indifferent to the state of the heathen, and we also shall necessarily become indifferent. We cannot attempt to go before Him in benevolence, in the hope that He may follow, and be a fellow-worker with us! We must therefore be convinced deeply and earnestly that God wills us to make the gospel of His grace known to all men. We must sympathise with the last expression of His will:—"All power is given unto Me in heaven and in earth. Go ye *therefore*, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

It is unnecessary to prove, further, that it is also our Lord's will that this work should be done by His church. Believers in His will can alone, from the nature of the case, sympathise with it and obey it. It is useless to conjecture whether the evangelization of the world could be accomplished by different means or by a different agency. Enough for us that the greatest work on earth, that for which it continues to exist, for which Christ died, lives, and reigns, is committed with confidence to His beloved Church to carry on. The communicants in each congregation are a missionary society, for, as members of Christ's Church, they are under the same obligation to advance the kingdom of Christ by all the means in their power, including their silver and gold, as to worship God or partake of the sacraments. May every member of the Church appreciate in some degree the singular honour conferred upon him, and, with the courage of faith and joy and love, accept the glorious talent with which he is intrusted!

Such convictions in regard to mission work abroad are inseparable from a love of mission work at home. Wherever they exist they will necessarily prompt the same eager desire for, and inquiries after, conversions in our Scotch parishes as well as in our Indian Presidencies; and our sympathies with the difficulties of missionaries in advancing the kingdom of God abroad will be more deep and intelligent as we realize our own difficulties when earnestly undertaking the easier task of advancing the kingdom of God at home.

Secondly, *We require money*. Of all the conditions necessary for missionary success this ought to be the easiest to fulfil. I need not waste time in discussing how much would be required, or how much really ought to be given to carry on such a mission to the heathen as would be worthy of us; I speak at present of what we need to strengthen our present Mission, and to extend it to the very limited sphere which I have already described. Let us not exaggerate the sum demanded for this purpose. An average of five shillings a-week from each congregation or parish would, in the mean time, be amply sufficient, and be double what is now received. *The average rate of a penny a week from each communicant in the Church* would more than satisfy every present demand. Is this too much to ask for our only Mission to the whole heathen world? Is it too large a sum to sub-



tract from what should be contributed to home missions? Is it too much to expect from an Established Church, whose edifices are supplied and whose clergy are supported by the state? Is the sacrifice of a penny a-week, or the trouble of collecting it, too great for us to make when urging Hindoos to sacrifice all they most cherish, and to become Christians like ourselves? If we refuse to make it, how will this fact, if published in Hindostan, tell as an evidence of the excellence and power of that Christianity which we wish to give the natives? and how will it look in the light of the treasures which are freely poured out by themselves at the feet of their idols? It is for the ministers and members of the Church to reply to these questions here, for in some form they must reply to them hereafter.

But I will not permit myself to believe that our comparatively small contributions to foreign missions arise either from indifference to them, or from covetousness. Many ministers and members of our congregations seem fully alive to their claim, and generously respond to it. Others, while cordially supporting other schemes of Christian usefulness, do not, I presume to think, give that place to it in their sympathies and efforts which our mission to the Eastern portion of our empire has a right to expect. Some, again, who have hitherto neglected this duty, may not have seriously considered it, or been rightly informed about it, and have not therefore educated their people as to the part which they are privileged to take in so grand a work—the poorest by their prayers if not by their money, and all by their sympathy. We will pray and hope for better results from every one of us. Yet here I must repeat what I have so constantly urged, and the Church so constantly has recommended, the wisdom of which is illustrated by every page of our 'Missionary Record,' which publishes our collections, that our advance depends almost entirely upon our adding regular subscriptions to regular collections for this and every other scheme of the Church. Till this is done our hopes of increase will never be realized.

I have been now speaking of our ordinary sources of revenue only: but I have to remind the Church, and all the friends of our Mission, that we must, in addition to this, raise at present such a capital sum as will first of all form a permanent *Invalid Fund*, or *Retiring Allowance Fund*. We have already accumulated about £10,000, which can be made available for both of these; but this is not sufficient. We also require what will enable us *now*, apart from what may be needed hereafter, accommodation for missionaries in Bombay and Calcutta. As far as I can at present form any estimate of our immediate necessities, I think that £10,000 to £15,000 more would be sufficient both for our fund and for building our Mission manse. I hope that some who may hear of this not very large demand, considering the importance and fairness of the object, may be induced to assist us by prompt and liberal subscriptions, remembering the extreme difficulty of making more direct personal application. Dr. Duff is endeavouring to raise £50,000 for Mission buildings and missionary houses, and is aided, very properly, by members of all the

Churches with liberal subscriptions. May our equally pressing wants be as kindly responded to!

Lastly, *We require men*. No one can be more alive than I am to the importance of our having men of what are called "the right stamp." "Quality" more than "quantity" is required, though we would rejoice in possessing both. There is no country in the world where gifts of the highest order, and attainments of the widest range, could find ampler scope for their exercise than India. No weapons, though made of the choicest material, or polished with nicest care, need there hang useless in the Christian's armoury. The profoundest learning could be turned by him to account; the most subtle or most profound thought could find ample exercise; the greatest eloquence could command an audience to appreciate it; and the loftiest character, with the most tender, humble, and sympathetic heart, would find brother men to respect, admire, and be influenced by it.

But while we would thank God for one or more of such men, we do not absolutely require them, could they be found: for we must not picture to ourselves a nation of philosophers and scholars in Hindostan. These are very rare in any country. The average Hindoo mind is more quick and subtle than profound—receptive rather than productive. The knowledge and acquirements which educated young men at present boast so much of possessing, are the gifts of the West, not of the East. Any one of our teachers or preachers who has passed through his college course with ordinary diligence, and who is possessed of fair average talents, will have no difficulty, as far as knowledge and capacity are concerned, in commanding the attention and respect of the educated Hindoo community. Besides, he is in every case sure to meet with polite attention and consideration. This willingness to hear and to discuss the claims of any truth is one which, I think, greatly to their credit and honour. Moreover, we have not to confine our operations to the cities, but must extend them to the as yet uneducated classes of the Mofussil.

On the other hand, we do require a certain class of men—not more for India, however, than for home—before we can expect any missions to succeed. We require men of Christian character and thorough enlightened Christian convictions. Give me a man who knows, through a living faith and genuine love, that great Name in which he has been baptised—God, the Father, Son, and Holy Ghost: a man who, walking in this Light, possessed by this Life, and experiencing this Power, will accept of the high calling to proclaim that Name as the Gospel to his fellow men—a man who will live and labour with the one holy and living desire, that others shall know it and be baptised into it spiritually, as the name of *their God, their Father, their Brother and Saviour, their Sanctifier and Comforter*:—give me such a man, and he, as a true disciple, will, through the Spirit of the Master, and like the Master, glorify that name on earth and finish the work given him to do! There is a Divine instinct, a spiritual tact, in such knowledge, because it is *love*—"For he who loveth not knoweth not God, but he that dwelleth in love dwelleth in God, and God in him," and

"he who loves God loves his brother also, —which will be a practical wisdom to guide its possessor. There is "an unconquerable strength in love," which will ever be a support to him amidst any trials, and a comfort when most alone amidst alien hearts. Such love is an attractive power, the greatest which can be exercised by man on man in drawing him out of the emptiness, the weakness and poverty of self, and in making him a partaker of its own fullness, strength, and riches. If we would know what is the highest mission gift, and yet one which a child may secure—if we would know what that weapon is which can best conquer India—here it is described by the greatest missionary who ever lived: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not, love vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." I know you will not blame me for insisting so much on this point; for while we may not be able to obtain great men of genius or of intellectual power, we may be able to obtain great men of spiritual power. And how much does this imply! For such men we may indeed pray, and expect to see them given by the Lord of the harvest. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." I dwell on this qualification of genuine Christian character for another reason, that it is not by preaching a mere creed—built up with hard dry arguments, however intellectual—that Hindoos are to be saved; but chiefly by the totality of the impression necessarily made by a Christian life as the result and embodiment of a Christian creed, and as the best commentary on Christian teaching, communicated with the greatest intellectual power it may be, but with affectionate sympathy as to brethren it must be. No man possessing this spirit with those acquirements, and that culture and education which we necessarily demand from all our missionaries, lay and clerical, would prove other than a God-send, verily, to Hindostan.

There is one feature, characteristic of the Hindoo, which ought in justice to them to be stated, and also as affording encouragement to the kind of missionary I have described, and that is his remarkable receptivity to the influences of personal character. It has been often said, with truth, that no man distinguishes more acutely the gentleman from the pretender, or from the

really ill-bred person, than a Hindoo does. I would add to this my impression, that he as intuitively feels the difference between a truly good, religious man and the mere professor of a good religion. Over no other people, I am persuaded, would a man, with the power of a hearty Christian enthusiasm, exercise more influence, nor among any other would he gain more personal attachments.

And now, I ask, can no preachers be found able and willing to be missionaries abroad, as well as to labour at home? The very same qualifications, remember, are required for both ministries—men of good education, good sense, and good character. There is, moreover, not a department of human labour abroad but finds willing labourers. Shall willing labourers for Christ form the one exception? When the drum of war summons the soldier to some enterprise of daring and of peril—it may be "to proclaim liberty to the captives, and the opening of the prison to them who are bound,"—there is not an officer in the army who would not volunteer for the expedition, and rejoice when his services were accepted; there is not an expression of fear on his part about dangers, wounds or death; not a word about the paramount claims of friends or kindred; not a hand of parent, wife, or child is stretched forth to keep him back. Honour and duty urge him on, altho' amidst the tears of home. Is it so when like enterprises of incomparably greater importance demand corresponding sacrifices from the Church? The Church of Christ ought to be, and often has been, the nurse of brightest and noblest chivalry, and her young men as it is very ideals should be "strong, and overcome the wicked one." Is it so with our own Church? Might we not, judging from appearances, be pardoned, should the thought for a moment sometimes suggest itself, that the chivalry of not a few of her young men seems well nigh expended in besieging patrons or people with their testimonials to obtain a vacant parish or chapel, and, when obtained, in permitting their congregation once a-year to contribute a few shillings for the conversion of the world? I am not so foolish or unjust as to blame our young men in seeking to obtain parishes or chapels; for these must be occupied by good men at home, or our work abroad could not be accomplished. The home service, so necessary, finds an abundant supply; but why should foreign service find so few men of equal faith and courage to undertake it? Who denies that we require a better and more self-sacrificing spirit to inspire us before we can take our right place in the mission army of the world!

Could we now obtain three men, even, of the right stamp to join our ranks—one for each of our Institutions—it would, under God, be a blessed gain. May such men be given us from our Divinity Halls:—

"Of the three hundred grant but three  
To make a new Thermopylæ."

ENOUGH TO DO AT HOME.

But it is quite possible that all those recommendations, which I have taken the liberty of so frankly making, may be admitted as worthy of the consideration of some other branch of the Church of Christ, but not of the Church of

Scotland. Every demand may be met by the objection or excuse of, "all very well for others, but we have enough to do at home." We all know how often this assertion is made a mere excuse for giving nothing to aid missions abroad by those who give nothing to aid missions at home; but it may also seal up the ear, the heart, and the pocket, of some who can calmly hear, sincerely feel, and generously give for home objects. Now, it is admitted that we have much to do at home. But passing by the questions, whether the "home" of the Christian Church is not the "home" of Christ—the whole family of man; and whether the special "home" of a national Church is not at least the whole nation where its work is needed; or again, whether we ourselves would ever have been Christianized if the ancient Church had acted on this principle, as it is usually held:—I must be permitted to express my belief that, according to the meaning generally attached to this objection, if the year which is to begin mission work abroad is that which shall see the full completion of mission work at home, no such year is ever likely to dawn upon the world, but must be postponed with an ever-increasing distance! But waiving, however, all such statements, I would have you seriously and candidly consider how true the statement is, regarding the paramount importance of home work, and especially in what sense it is true. Look at it for example, as a means towards foreign mission work. It would indeed be difficult to exaggerate the influence which this great country must necessarily exercise on the world for good or evil, and consequently for or against Christianity. Our fellow-subjects number a seventh of the whole inhabitants of the globe. Among these is a greater number of heathen than belongs to all the other nations of Christendom put together, and of Mahomedans more than are governed by the Grand Sultan. Year by year we send forth from our island home thousands who are to take their share of the work of the world, in every department of human life, as mechanics or merchants, as soldiers or sailors, teachers, journalists, judges, magistrates, or governors of vast provinces. These our fellow-countrymen must come into personal contact with distant races to whom Christianity is unknown, or by whom it is rejected, and to them they must in some sense be its representatives. The heathen may learn the Christian creed from the missionary, but in the every-day life of each one of our countrymen they will learn wherein that creed either differs from their own, or wherein it excels it as influencing the manners and morals of its professors. Verily we have enough to do at home, by the earnest exercise of every gift and talent with which we are entrusted, in our families, in our schools, from our pulpits, by our literature, to train representatives abroad worthy of our Church and country! We, the religious teachers of the nation, must determine more than others can do, whether we will with confidence intrust the cause of Christianity to the character of those who leave our shores, so that they, being neither ignorant of its principles nor false to its authority, may never incur the reproach, "When they entered unto the heathen, whither they went, they profaned my holy Name, when they said to

them, these are the people of the Lord, and are gone forth out of His land." But in order thus to teach and train our people at home, I ask you to consider, further, if increased agencies in the form merely of more churches and more missionaries are the only or chief means of doing more at home? I must confess that, when one reflects upon the waste of money, of men, and of missionary zeal, in attacking or defending denominational strongholds, and in recruiting from one regiment into another, without adding one man to the army; or in a constant round of ministrations to those who, instead of demanding more, should rather share with others what they have already received—he is led to question whether what we have most to do at home is not so much to increase as to re-adjust our existing agencies, and to utilize our waste power; to consider more the need of the country and less the need of the sect; to have less ecclesiastical selfishness and ambition, and more of the humility of that Christian love which "seeketh not her own." If one possible result of this practical reform would be a possible reduction of agencies at home in some quarters, it would be more than compensated for by an increase in others, and most of all by an increase of truer power, derived from a truer spirit, and also by an increase of labourers for the mission field, who would receive a double blessing and return it fourfold to the Church at home.

#### NEED OF UNION AT HOME.

There is also, I admit, much to do at home in another sense, yet one involved in what I have now said; it is the strengthening of that kind of evidence for the truth of Christianity which our Lord prayed for as the means of converting the world, saying, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as thou, Father, art in Me, and I in Thee, that they also may be one in Us: *that the world may believe that Thou hast sent Me.*" Such a union as this is not a union of any kind whatever, however remarkable, however striking, powerful, or influential, unless it is characterized by its being such as subsisted in kind between the Son and God His Father—a union evidently of will and affection, or, in one word; *of character*; and such a union, consequently, as cannot be accounted for except by the fact declared by Christ to be its cause and origin—that God had sent His Son into the world, and that all who believe in him can say:—"We know that the Son of God is come." The conversion of the world is thus perilled on the union of life and character visible, as it may be and ought to be, among the members of the Christian Church. But if so, I admit, with shame and sorrow, that we have verily enough to do at home!—enough, in order to afford to the heathen this kind of evidence for the truth of our Christianity. It is full time for us earnestly to consider our grave responsibility for our teaching the world to believe that God has sent His Son, by our affording evidence of its truth in our own manifest union of character and sympathy. The question may well press itself upon us, Whether the weakness of our Christian missions to the heathen may not to a large extent be occasioned by the feebleness of true

Christian union among ourselves? I hope the time may be near when all our Churches in Scotland, at least, may draw closer the bonds of fellowship by co-operating more in the work of missions both at home and abroad. If it be true that our aims are unselfish, that we seek not our own things but the things of Christ, we have indeed something to do at home in cultivating a more wise and brotherly spirit, by common prayer and common counsel, in furtherance of our common objects. Scotland as well as India would be the more blessed thereby.

#### WHAT IS DUE AT HOME.

Once more, let us not forget what is due at home, even in the way of mission agencies. In Scotland, with a population of 3,153,413, we have 3226 ministers, besides missionaries; and, in addition to all that is spent by congregations in connection with local missions, the Churches add £50,600 a-year for home-mission work, while, as you know, the whole Protestant Church contributes but 500 ordained missionaries to the 180 millions in India! If our country demands more to save it from ignorance and vice, what must be the state of India!

#### PLEADINGS FOR INDIA MISSIONS.

And now let me respectfully but earnestly urge every minister and member of the church to cast out, in the name of Christ, all unbelief and despondency—all sloth and procrastination, and to arise, as one man, and with one heart of faith and love, to engage in the prosecution of this great work given to us to do, and as the highest honour and privilege which can be conferred upon us. "Arise and shine!" as in the early days, and now, as then, "Gentiles shalt come to thy light, and kings to the brightness of thy rising!"

I urge this for the sake of the Church. These are days of trial for all institutions, however venerable. On whatever principle these may have been founded, they are now tested by their practical results, and not in the past only, but much more in the present circumstances of the country. Such tests must be applied to ourselves; and we should not shrink from them, but frankly welcome them as at once righteous and unavoidable. Old treaties, constitutional guarantees, prescriptive rights, or a history interwoven with all that is best in the history of our country, are all invaluable supports to our position, but valueless if they form its only strongholds. The centre of our strength—that which alone can be our defence and secure our continued existence—is faithfully and honestly fulfilling, as an Establishment, the end of a Christian Church—that of our living and labouring as a Church of Christians, in seeking to induce all within the limits of our influence at home and abroad to do God's will on earth as it is done in heaven. By our works only will our character as a Church, and our value as an Establishment, be tested; and we should rejoice accordingly in the hope of our being thus able to secure our well-being by securing our well-doing. When Delhi was taken by our army, a communication was found among the archives in the palace, addressed by a great Mohammedan chief to the King, in reply to his request to join his troops in their mutiny against the Eng-

lish. "First take down," was the reply, "that flag—that British flag—flying on the ridge, and then, and not till then, I will think of joining you." But the indomitable flag of our country was never lowered, and the British now reign over India. And thus, so long as the flag of Duty to our country and the world is borne aloft by us, we need not fear for our existence. All true patriots and Christians will not only spare us, could they even destroy us, but in their hearts will bless us, because, knowing that a truly good Church is a true good to every other, and adds to the good of the world; and should we, from any real or supposed political necessity, fall as an Establishment, we will fall with honour and respect, and pass only into another form of national life and world-wide usefulness. But, on the other hand, let us become inert and self-satisfied, relying on the mere fact of our being Established, and with all our superior advantages do less than others, then assuredly, what could not be defended and secured by the earnest discharge of our duties is less likely to be preserved by their neglect. I will not, however, I cannot, permit, myself to despond when I think of the present state of the Church as contrasted with what she has been in our day, and of the evidences, more and more manifest in her works, of a renewed and increasing life and vigour.

Let me also urge the claims of missions upon you for the sake of our common Christianity. I need not remind you that our day is one not only of trial for every institution, but almost for every hitherto acknowledged truth, whether of Philosophy, Science, History, or Religion. We live in one of those transition periods when, as in the natural world, the mountain which has long been in repose and covered with verdure trembles with earthquake throes, causing for a time some destruction and much alarm, but in the end to give birth to new lands, and to be itself again clothed with verdure, and occupied by the peaceful habitations of man. There may be danger, indeed, to some from the disturbing elements of this age of criticism; but there are no dangers in periods of repose?—none from the temptations which it occasions to our becoming dead and formal, trusting to mere traditionalism, and losing faith in the light of life? none from our "holding fast the form of sound words," but perhaps nothing more? Is there no danger "lest one good custom should corrupt the world?" On the other hand, is there no good in thus testing all that claims to be believed and loved as true with a severity proportioned to its value? The Church of Christ has everything to gain from truth: from error, nothing but sorrow. She alone can welcome all truth, having the full assurance of faith that as such it is according to the mind of God, and must therefore be in glorious harmony with all which that mind has anywhere or in any form revealed. True faith is inseparable from true courage and true peace. Thus, no one who has known Christianity, by knowing Christ, ever fears for its continued existence and progress. He might as well fear that the day may come when either the whole world shall become blind, or the sun of heaven cease to shine, as that mankind shall walk in spiritual darkness, or that light be extinguished

## THE PRESBYTERIAN.

of Him "who was dead, is alive, and liveth for evermore."

But the Lord has, as I have already said, committed to us an evidence wherewith to convince the world of the truth of Christianity; and that is, its power to change and mould human character and feeling in its twofold relationship, first towards God and then towards man. Let us, therefore, with courage and single-heartedness, extend and strengthen this evidence by extending and strengthening the kingdom of Christ in the hearts of men. To all truthful men who are sincerely seeking a good which as yet they have never found, or to those who, in ignorance or unbelief, are asking, "Can any good thing come out of Nazareth?" let us be able to point to living Christians, and say, "Behold what Christianity has done for these our fellow-men, and which we challenge any other power on earth to do. Come and see, that ye may report that God is with us of a truth, and that ye also may believe that He has indeed sent His Son to be the Saviour of the world." By so doing we will furnish the most convincing evidence of the truth of Christianity.

The more we can produce such evidence as this, from Christian influences acting on minds at home or abroad, the less need we be anxious to defend Christianity in the abstract, in whatever form or from whatever side it may be attacked. At the battle of Wagram, I think it was, one of those critical moments occurred when victory or defeat on either side depended upon Napoleon's gaining a position at the enemy's centre, towards which a powerful battery of his famous artillery was rapidly moving. In the mean time messenger after messenger, on foaming steeds and with breathless anxiety, announced to him the apparently triumphant advance of the enemy. They reported how they were now attacking his flank, and again how they were thundering in his rear. But all unmoved, and giving no reply, he ever and anon, as he paced to and fro, watched the progress of his guns, until at last as he saw their flash and smoke reach the centre-point of victory, he closed up his glass, and said, "Let the enemy do their worst on my flank or rear, I have won their centre; the day is ours!" Let us thus only press ever on until we gain the centre of humanity, by reconciling man to God through faith in Jesus Christ and Him crucified, and we need never fear any attack upon Christianity. Facts will vindicate doctrines—the day will be ours!

Finally, I would beseech you to engage in this work for the sake of India. It is unnecessary to dwell on the features of that momentous history—of indomitable courage, sufferings, statesmanship, tact, and sometimes of more equivocal influences—by which Britain has obtained possession of Hindostan. It is with the impressive fact we have to do as a Church of Christ, and more especially as a national Church, to whom the interests of the whole nation should be especially dear. It is difficult to account for the comparatively small position which India occupies in the thoughts of our people at home. We might suppose that the grand experiment of governing and of improving 130 millions of the human race by a handful of our Europeans would excite our deepest interest and powerfully affect our imaginations. But, somehow or

other, it is not generally so. Let us, if possible, have juster ideas of what is due to India than we have, ideas more worthy of our Church and country. As Christians, we must believe that this people have, among other ends, been given us at least for this one—to "train them up in the nurture and admonition of the Lord," and to make them partakers of that Christianity which is an essential element of our own national life, our greatness, our happiness, and our progress. We have been too much regarded in the minds of that people as conquerors. Let them be taught by experience more and more to feel towards us as friends and brethren. Depend upon it that true kindness will not fail in the long-run of kindling true gratitude. The heart of India is empty of peace and carries a weary burden: let us seek to give it rest. It has its dreams of a living God, seen in early youth: let us reveal to it the only living and true God—the same yesterday to-day, and for ever. It is a prodigal—poor, needy, blind, and naked: let us help to bring it back to the Father's house. It clings to incarnations which never have been, and seeks a new birth and regeneration, a union with the unseen, which cannot be realised: let us tell it of the One Incarnation which has been and is, and of all the blessings of forgiveness and reconciliation and eternal life which that has brought to men and are enjoyed by ourselves. It makes painful atonements which never can satisfy the conscience: let us proclaim the "one sacrifice" of Him "who through the Eternal Spirit offered Himself without spot to God," and so "to purge their conscience from dead works to serve the living God." India is held fast by the fetters of caste, educated in all that is deceitful and desperately wicked: let us show them the freedom and union of Christian brotherhood, and educate them in all that is pure and lovely and of good report. What a glorious work is ours! Would not missionaries going forth to engage in it be as angels flying with the everlasting Gospel in their hands? And it is the more urgent from our ignorance as to the time which may be given us by God in which to do it. We know not how soon some night, to us, over India may come in which we cannot work there, and when the talent may be taken from us as unprofitable servants and be given to others. What our hand now finds to do should be done with all our might!

I have told you no exciting stories about India. Had I indeed any to tell they are not required to call forth your sympathies for that great country. But I will narrate to you a scene which I happened accidentally to witness—one, alas! occurring, I suppose, in its essential features very many times every day, as it has done for long centuries in India, but not to me, on that account less, but rather the more impressive. It was a great feast-day in Calcutta, in honour of some one of the heathen gods—no matter to us which. The streets were filled with dense crowds. Native equipages of every description slowly moved along, from the most common to the most aristocratic. Fireworks flashed and blazed with their coloured lights. Multitudes upon multitudes in endless processions bore aloft tawdry canopies, with small images of the honoured deity, preceded by bands

of wild and discordant music. We had reached the Ganges, and had seen the sad and lonely funeral pyres of the dead. The lights of evening were casting their last fitting gleams of gold upon the rapid waters of the old stream. While noticing the ending one of the processions which, according to the religious ceremonial, threw the god into the waters of the holy Ganges, my attention was suddenly directed to a small group by the margin of the stream. The body of an old woman lay motionless upon the wet and oozy sand—her feet in the water—a rag of cotton cloth partly concealing her emaciated form. Her grey hairs were uncovered, and her eye almost glazed with the film of death. Four women sat around her—they were her daughters. An old man—her husband—stood in silence near her, but turned his face away. The daughters bent over their mother and watched her parting breath, sprinkling the holy water on her face, and dropping it on her lips. When neither eyelid nor lip quivered, and life was nearly gone, then a great cry of anguish arose from these children to the empty sky! And the boisterous crowd went rushing past on every side with shouts of laughter, and the wild din of pipe and drum filled the air, and the idols floated on the stream: but these mourners found no comforter. O children! O parents! Ye who have ever known the holy sorrows and holy consolations of a deathbed, amidst the sanctities of a Christian home, sympathy on your suffering brothers and sisters in India!

But whether we share or not in the labour and the reward of Christianizing India, as sure as there is a living and true God, Christianized it shall be! What has been already attained is valuable chiefly as the earnest and pledge of ultimate success. "Shall I bring to the birth and not cause to bring forth? saith the Lord." The light which is reflected from those mountain summits is itself beautiful: but more beautiful still as the morning beams of that Sun which is yet to pierce into every valley, and steep in its glory all the homes of men. The few notes of praise coming from Kedar's wilderness are beautiful in themselves, but more beautiful as being echoes from the rock of ages, of that song of triumph which will yet fill heaven and earth.

But when shall there be a resurrection in this great valley of death? When shall these dry bones live? Lord, Thou knowest, with whom one day is as a thousand years, and a thousand years as one day! Let us have faith and patience. There may at first be but a noise and a shaking, and then the bones of the poor broken-up and disjointed skeletons of humanity may come together, and after a while sinews and flesh may cover them, and yet no breath be in them! But these preparatory processes are not in vain. A resurrection day of life and power will dawn in the fullness of time, and the Lord of Life will raise up prophets, it may be from among the people of India, who will meekly and obediently prophesy as the Lord commands them: and then the glorious result will be witnessed from heaven and earth which we have all prayed and laboured and longed for: the Spirit of Life will come, and these dead bodies will live and stand on their feet an exceeding great army! "I beheld, and lo, a great multitude, which no

man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

#### EDUCATION IN SCOTLAND.

The following article we take from the *Montreal Herald*:

It has long been the boast of Scotland that every child in the country was taught to read and write, and that if any were unable to do so, it was not from want of opportunity. The parochial system established at the time of the Reformation has in a great measure led to this result. John Knox, the founder of the system, laid it down as a principle that it is the duty and function of the State to insist upon the education of the people. He sketched out a complete system of national education, providing for the establishment of parish schools and burgh schools for ordinary education, and advocated the erection of great colleges and universities for the highest education that could be given. The results of the system are before the world. At the time it was inaugurated, Scotland had practically but one religious body—the Presbyterian Church—and the system was, therefore, made not only national, but denominational, without hardship to the conscience of any one. The religious element was as much part of the national character of the school as the ordinary teaching, the Shorter Catechism being employed in the parish schools for developing the reasoning faculties, very much in the same way as mathematics and logic are used in colleges. But the religious teaching formed only a small portion of the work done. Besides the ordinary branches of education, Latin and Greek were taught in a great number of parochial schools, the teachers being, as a rule, men of very considerable attainments, and in burgh schools the higher branches were always taught. From these schools the scholar went to college, passed through his collegiate course, and took his degree at what might seem a fabulously small sum for his support during his terms. In many cases, those of men who became illustrious afterwards being not uncommon, the poor student came back to the thatched cottage to work as a common day labourer during the summer and lay past part of his wages to support him at College. Great as was the good effected by the system there was a want of elasticity about it, which rendered changes necessary to adapt it to the increasing population of the country; and the various bodies who seceded from the Church of Scotland, some for one reason, some for another, although they still remained Presbyterians, and retained the same Confession of Faith, felt it as a grievance that the control of the schools should be vested in the Presbyteries of the Kirk, and that only her members should be eligible for appointment as teachers. Until the sectional grievance was settled, no remedy could be found for the growing deficien-



cy of schools in the populous towns which have grown up in what were lonely country parishes when the system was established, and although the love of education and the disgrace felt by every Scotchman to attach to the man who could neither read nor write had led to the establishment of what were called "Day Schools," in some of which the elements of a fair education were furnished for the modest *honorarium* of a penny a week, yet there was no thoroughly established system to supplement the defects of the old parochial act. Grants from the Privy Council were tried, but being founded on a wrong principle, similar to the one established here, that the richest school gets the largest grant, they have, as a matter of course, failed, the schools that most required them being unable to get a sum at all adequate to provide a properly qualified teacher. In 1864 a Commission was appointed to consider the whole subject of education in Scotland with a view to discover if possible the defects of the existing laws and point out a remedy. They presented a report, and the Duke of Argyll, who was Chairman, has prepared a bill which he has introduced in the House of Lords, substantially founded upon this. His Grace in laying the bill before the House entered into an elaborate review of the whole subject, which at present must possess a special interest for the Province of Quebec. The defects to be remedied besides those arising from growth of population are imperfect legislation as to school buildings, and imperfect provisions of the law for getting rid of bad and inefficient teachers. The latter is not necessary here, as the general rule is to get rid of every school teacher, whether good or bad, at the end of each term, so that, that cause alone, if no other existed, makes teaching in the country parts of the Province so thoroughly inefficient as a general rule. The Scotch system has erred on the other side, the teacher holding his position for life, and it being almost impossible to get rid of him.

The difficulties which were felt in England, and which to so great an extent hindered the spread of education there, did not exist in Scotland. In the latter there was, as we have seen, a national system, with a compulsory rating for its support. The rates were imposed on owners and occupiers of property, the salaries of the teachers being regulated by law. The difficulty was, therefore, not to establish, but to extend the system and to supply the want created by the increase of population gathered together in cities and towns by the natural course of trade, and the springing up of new branches of industry. There grew up, it is true, schools attached to, and connected with, and under the control of the dissenting bodies, and to such of these as complied with the regulations of the Privy Council's Committee of Education, grants in aid were made. But the plan did not work satisfactorily. It was not a national system in any true sense of the term, and serious complaints were made, resulting in the issue of the Commission to which we have already referred. The first point taken up by the Duke of Argyll had reference to the supplying of additional schools where these were required. Under the old parochial system it was easy for Parliament

to say that in each parish there should be one good and efficient school. But with the present over-grown parishes, it is absolutely necessary, His Grace contends, that some authority should be instituted to which the power of Parliament should be delegated, so that the Board could go over all Scotland and say "In this city education is defective and you want so many more schools, or this parish is too large and you want more schools." The Constitution of the Board was a matter of very serious consideration. Many elements combined to make it a difficult question, and these the Duke has passed over lightly, evidently unwilling to raise fresh debates and discussions which he plainly believes are now too late to be of any use. One of these is the clerical superintendence, regarding which a good deal of feeling was manifested, and the principle of the Privy Council grants bringing out the ecclesiastical rivalries into full play, led to the establishment of schools where they were not required, and left other localities very insufficiently supplied. And here it should be remarked that the denominational character of the parish and burgh schools was not felt to press on the consciences of dissenting Presbyterians, as far as the religious teaching in schools was concerned, because their standards of faith were the same as those of the Church of Scotland, nor was there any reason for complaint on the part of any other religious sects, as by the conscience clause it was not permitted to enforce the attendance at religious teaching of any child whose parents objected to it. The consequence therefore, was that in the old parish schools the children belonging to all religious sects have always attended without complaint. But even this mild form of denominationalism is to be done away with, the title of parochial schools is to be abolished and that of National Schools substituted; all restrictions on the appointment of teachers, on the ground of their religious belief, are to be removed, and the selection is to be made on the ground of fitness alone. The powers of the Central Board of Education are so extensive and in some points so arbitrary that it has been thought the safe course was to vest them in a body in the main Scotch: acquainted with the feelings and habits of the people, with their national education and with their character. By the bill it is proposed to have the various interests represented at the Board. There are the landed proprietors, on whom at present the burden of parochial schools rests: the burghs, the Universities and the school-masters. To provide for this the conveners of the Counties in Scotland are to elect two representatives; the burghs interested are to have two, the Universities two and the school-masters one, the latter to be elected by the teachers' Associations. Two members and a paid Chairman are to be appointed by the Crown. The first work the Board has to do is to say what localities have insufficient school accommodation, and what schools shall or shall not be supported by the Board. Here the Privy Council grants interpose a difficulty. In many localities the grants stimulated the establishment of schools, sectarian rivalry having led to their being built where they were not absolutely needed, and the Government was in a measure pledged to aid them. The difficulty it is purposed to



get rid of by allowing such schools, where needed, and under restrictions which we need not here detail, to be put upon the footing of parochial schools under the management of a committee of rate payers, so that the grants from the Privy Council may not be frittered away, but apportioned to the real wants of the country. But after a certain date there shall be no more grants made to denominational schools. All the schools are to be emphatically National, directed by a Board of Education, inspected by Inspectors who shall not be chosen for their religious beliefs, and under the local management of the rate payers. Another most important provision, and it is one which ought to be introduced wherever public money is given, is that the payment is to be by results. "I think," says the Duke, "that masters and managers of schools ought to be paid according to the results they actually produce in examination on the teaching of their scholars." This is in no case to be departed from. Then, again, attention as far as possible is to be given to the higher branches


of education in the national schools, as was done in the parish schools. The first rule laid down for the guidance of the Board contains in a few words the principles on which the Bill is founded. It is one which may be carefully considered here. If in Presbyterian Scotland, with its overwhelming preponderance of those belonging to one creed, it is found advisable to propose such a measure as the present, there would seem to be a more urgent demand for the adoption of the same principle here, where the people are so divided. The rule says:—

"The object of Parliament in allowing such sum is to defray part of the cost of educating those scholars, without distinction of classes, in the national schools of Scotland, and in framing a code of minutes and regulations for the distribution of such sum; due care shall be taken by the said committee that the standard of education which now exists in the parochial schools shall not be lowered, and that as far as possible as high a standard shall be maintained in all the national schools of Scotland."

## Sabbath Readings.

"BE YE SAVED."

By the Rev. J. M. MacLEOD.



O be saved from the wrath to come is the great work which we have to do in this world, in order that in the next world we may possess the noble, satisfying, and enduring inheritance of the saints in light, and enjoy the "fulness of joy" which is in God's presence, and the soul-delighting pleasures that are at His "right hand for evermore." To this work our highest efforts must be directed, our undivided attention and best energies given; and on this work too, which, from its very nature, has a paramount claim on our most serious consideration, our noblest exertions must be willingly spent. It is a work which belongs to all men alike, from the most powerful monarch that ever wore a crown, down to the meanest subject, and from the most learned man living to the most ignorant person upon earth. It belongs to the child, to the young man, and to the hoary-headed patriarch. It belongs to rich and poor, to the warrior and to the civilian, to the sage and to the peasant. It behoves us therefore to enquire whether we are actively engaged in this work, and applying ourselves to it with all diligence. Thousands neglect it altogether, and do not care for the dreadful consequences. Thousands take no pleasure in it, feel no

interest in it, find it irksome, hard, difficult, impossible, simply because their heart is not in it. But although this is really the case with too many, no one may say that he has not this work to do, or that it concerns not him, or that he has done it already, and that it therefore demands no more toil or labour on his part. No one can neglect it with safety to himself, for the consequence of setting it aside shall be terribly realised in all the stinging pain and excruciating torment of everlasting punishment. No one can disregard this work and prosper in his soul, no one can banish it from his mind and expect to enjoy peace in eternity. No one can with impunity set at naught a work of such personal importance, or wilfully quench its eloquent appeals. God says that this work must be done; and we ought to obey His voice in this as in all other things. The best and holiest men on earth have to do this work, and to do it with their whole heart and soul. Nor ought it to be reserved to the sacred moments of the Sabbath day, but should be carried on with great vigour during every hour of the week. It is to be done alike by those who are already sanctified, and those who are in imminent danger of being lost through conformity to the world and indulgence in sin. To show the necessity of doing this work while it is called to day, let it be carefully remembered that every man is lost in the first Adam, and that we can only be restored in the se-

cond Adam. This restoration to the moral image of God, and to the happiness and favour which we lost by the fall, is our great work under the present economy. It is the work, indeed, which, of all others, is to us the most momentous. The Scripture-call to it is loud, urgent, and uncompromising. And on the other hand, the very necessities of our own case fully prove that its claims ought not to be tampered with. This work, let us not forget, involves consequences of the greatest magnitude, whether we studiously and habitually neglect it, or cheerfully and faithfully perform it. Enoch, in walking with God, felt that he could not be exempted from this work. In proportion as he calmly viewed his fallen state, he saw the greater need of living in the closest fellowship with the Lord his God. He saw dangers abound on every side, and he could not discover any other way of salvation except by love and obedience to his Heavenly Father. It was thus that he drew nearer to God, as day by day the divine life grew and strengthened in his soul. But he felt that even he who "walked with God," needed to be saved, and that indolence and a blind indifference did not pertain to the spiritual life which was maturing with his years. Did that holy man lose his reward? We need hardly say that his translation to heaven affords sufficient evidence of the constancy, faith, love, and devotedness, with which he sought salvation. Noah, in like manner, in testifying with remarkable perseverance, calm and dignified courage, against the ungodliness of the old world, felt that he had this work to do, the work of seeking salvation, and the brilliant record of his pious and noble life, a life that preached righteousness, proves how well he performed this work. Mockery and derision, scoffs and sneers, bitter curses and loud execrations, could not avail in diverting that man of God from his purpose. Elijah, too, who preached as it were with a tongue of fire, by his fearless and stern condemnation of wickedness in high places, shows that he recognised in his own case the high claims of this great and mighty work. What he denounced in Ahab and in the prophet-killing queen of Israel, he would not tolerate in himself. The idolatry and apostasy which caused their ruin, he abhorred and renounced; and fully aware of the dangers and hidden snares by which even a prophet is closely beset, he applied himself to the securing of the one thing needful. To be saved was that for which his soul supremely longed; and his

whole life is a bright example for those who desire to be saved. "He being dead yet speaketh." St. Paul, likewise, felt that he had this work to do and we learn much that is useful from his recorded experience of the strong conflict between good and evil which was constantly going on in his mind, while with rare courage and indomitable perseverance, he was labouring in this stupendous work. The noble lessons of his life are in this respect highly instructive and eminently worthy of imitation. No one knew better than he did, that to be saved is the great work which God requires all men to do now, before death shall have put an end to their earthly career. He knew that he was a sinful man. He found the law of corruption and depravity warring against the law of his mind. He was by no means blind to the many dangers which threatened him with the loss of what, after his conversion, was most precious in his eyes. He knew that the moment he departed from the faith the work of salvation would cease. A solemn sense of this stirred up his piety and strengthened his energies. He had a most thrilling horror of being a cast away, even after he had preached the Gospel faithfully to others. With that faithfulness, energy, and zeal, which so prominently distinguished him, he preached Christ crucified, and was the honoured instrument of saving many. He did not labour in vain, for God blessed his work. But in all the glorious success that attended his matchless ministry, he never lost sight of the fact that, while he was eagerly endeavouring to save others, he needed to look well to his own salvation; in view of this fact, he joined trembling with his mirth. He considered that to be made a castaway was a possible thing, and therefore he sought by God's grace to prevent such a mournful event, by working out his salvation with fear and trembling, and also with that diligence, which he taught others to use for the same end. He constantly pressed forward "toward the mark for the prize of the high calling of God in Christ Jesus." To him that mark had the most powerful attraction. He saw the goal before him. He ran in the race with the determination to win the crown. He found the contest severe, but he was not discouraged, "The weapons of" his "warfare" were "not carnal," Those which he so nobly wielded were "spiritual." They were therefore "powerful." He received them from the armoury of Heaven. With these he "fought the good fight"

and conquered. To be saved was the chief object that engaged his thoughts, and to the attainment of that object all the energies of his converted and sanctified life were faithfully devoted. He perceived his danger, saw his duty, knew his work, and gave himself to the faithful performance of it, in the spirit of one who seemed to be pursued by the avenger of blood. He knew that the law could not justify, for no one is able to keep it perfectly. He experienced the killing power of "the letter," but was not a stranger to the life producing energy of "the Spirit." He felt that religion was no vain superstition, no cunning device of man, but a heavenly reality; and he was deeply impressed with the conviction that salvation possessed an individual character, which made it every man's business, that it was what every man needed, that, in short, without which no man could be happy. Though his enlightened and sanctified conscience told, nay, well assured the great apostle, that he was a true child of God, "an Israelite indeed," and was "accepted in the beloved," yet he fully felt the force of the words "Be ye saved." This was Paul's work, a work that always, and under all circumstances, engaged his wakeful attention, a work that called forth all his powers, a work which he found to require meditation, watchfulness, prayer, faith, self-denial, humility, meekness, and earnest zeal. We, too, ought to regard this work in the same light, and go about it in the same spirit. However lightly we see others treat it, we ought to feel that it very deeply concerns ourselves. We ought to make it our peculiar work, a work which demands from us and from all a special regard and interest. We ought to attend to it with an earnestness which will clearly show that we understand its true nature, and vast importance, and that we feel the necessity of performing it aright. It will not answer our purpose to say that we cannot do it. It is utter folly, it is even a monstrous sin, to plead as a justification for neglecting it, a want of ability or of opportunity, or the combination of adverse circumstances. Such foolish excuses are very common, but they are ill-founded; and they afford but a most miserable refuge to those who knowingly desert their religious duties. We are sinful dust and ashes, we confess; but even this very humiliating fact ought not to prevent us from trying to do what God commands us to do, and in the doing of which we may firmly rely on His faithful

promises. It is He who, as God our Saviour, says "Be ye saved." These are indeed the solemn and soul stirring words in which the chief business of our life on earth is set before us. We cannot say that we are not the individuals to whom they apply. Others have heard them and obeyed them, and have received their rewards. In all ages of the Church, even from the acceptable sacrifice of Abel, down to the last soul that has been converted to the Lord Jesus, this same work to which we are now called by no less an authority than the Ruler of the universe Himself, has been done by God's people. Let us then remember that in doing this great work, "we are compassed about by a" glorious "cloud of witnesses:" and even these noble witnesses were "men of like passions" with ourselves. The example of Prophets and Apostles, of Old and New Testament worthies, of godly men and women, who have through faith inherited the promises, and entered into the rest that remaineth to the people of God, appeals to us in no feeble tone, and gives forth no uncertain sound. Difficulties not less and not fewer than those which impede us, surrounded the ancient pilgrims of the true faith, yet those faithful ones did not forsake their work, merely because it was encompassed by obstacles to remove which required more than human power. He who had called them to the work enabled them to do it. Let us also remember that God does not ask us to attempt an impossibility. He not only "made known his ways unto Moses," but likewise "His acts unto the children of Israel." God does not confine His grace to one generation or to one class, or limit it to individuals. The same divine Spirit changed the heart, enlightened the mind, sanctified the life, and saved the soul, under both dispensations, the Old and the New. The Spirit that triumphed on the sunny peaks of Carmel, and in the splendid palace of Darius the Mede, that quenched the fiery furnace of Nebuchadnezzar and converted the men of Nineveh, will enable us also to deny ourselves all ungodly lusts, crucify the flesh, overcome the world, and lay hold on eternal life. No one can fail in the work of salvation who is led by the same Spirit. God has not left us in doubt, darkness, or uncertainty, as to our duty in reference to the salvation of our souls. And surely, with the light which He has been pleased to give us in this respect, we are not so ignorant of the plan of salvation as not to

know how we may be saved. Born, baptised, and educated within the pale of the Christian Church, and from infancy trained up in the principles of Christian truth, we ought to be well acquainted with this gracious plan, so far as it has been revealed; and no well informed Christian will deny that it has been revealed, and that fully enough to be comprehended by those who are spiritually minded. But let us take good heed to our ways, and measure our steps with caution. Let us take care that in doing our great work we do not build on a false foundation. Let us not fall into the error of supposing that we are asked to work unaided, or imagine that the success of our work depends entirely on our own efforts, wisdom, or goodness. It is thus that tens of thousands have gone down to the grave, with their work still unfinished, and their souls ruined. Tens of thousands who might have done their soul-work, are now without a single plea for having neglected it, and endure the awful penalty of their obstinacy and folly, beyond the realms of hope. It is terrible to think of it, but it is true. Let us therefore avoid the fatal snare into which so many have fallen; and let us not rely on our own strength in doing a work which no learning, no talents, and no human agency whatsoever, will enable us to accomplish without divine aid. No power on earth can save us without a higher agency. No mere arm of flesh can deliver us. We are feeble as the rush, and bruised as the reed. We have no righteousness of our own to plead. On the contrary, we are vile in the sight of God, and addicted to evil continually. But there is one who is not ashamed to call us His brethren, through whom we are, on the Christian battle-field, and in the heavenly race, more than conquerors. We ought therefore to remember—and we ought to remember it with unfeigned gratitude—that Jesus Christ is the Lord our righteousness—that He is “the way, the truth, and the life,” and that there is “no other name whereby we must be saved.” Let us then proceed with our work with this very plain and simple fact before our mind. We “are saved by grace, and that not of ourselves, it is the gift of God.” True. Still we are positively called on to do our part, but not the whole, or even the principal part of the work. Christ has

worked out a perfect righteousness for us, and through it we are forgiven and accepted. He is for us, to us, and in us, “all in all.” If not, we are not trying or desiring to be saved. He “is made to us wisdom, righteousness, sanctification, and redemption,” and in all these He is a complete Saviour—a Saviour “able to save to the uttermost those who come unto God by Him.” His atoning work is altogether independent of us, and we can add nothing to render it perfect or effectual. Its application also does not depend on us, but is the work of the Holy Spirit. Yet we are to be “fellow workers together” with Him who “trode the wine press alone.” Christ’s work on the cross is perfect and all-sufficient, without any thing which we can do; and yet God says “Be ye saved.” These words certainly do not mean that we can save ourselves without Christ, but they most undoubtedly mean that we are piously, humbly, and intelligently, to use the appointed agencies for the securing of our salvation. “We have redemption through faith in His blood;” and His blood, we know, “cleanseth from all unrighteousness.” Jesus is “the Fountain opened for sin and uncleanness.” “Whosoever believeth in Him shall not perish, but shall have everlasting life.” Thus far the plan of salvation is clear enough; and it is a matter of astonishment, as it is also a matter of the deepest sorrow; that too many remain ignorant of it all their life time. It is owing to this miserable and inexcusable ignorance that the real nature of our work, in the matter of salvation, is not properly comprehended, and its importance is not rightly appreciated. And it may be remarked that the very fact that Bible readers continue in such ignorance, unpardonable and sinful as we pronounce it to be, adds another testimony to the terrible corruption of our nature. In the remarks which follow the above, the subject is treated in a more pointed and practical form.

BUCKINGHAM AND CUMBERLAND.—We understand that this very important charge is soon to be vacant, owing to the translation of the Rev. Mr. Smith to Belleville. It is desirable that such a vacancy should be filled as soon as possible. As the Rev. Mr. Smith has been for some time clerk of the Presbytery of Ottawa, communications regarding supply may be addressed to the Rev. Mr. Sieveright, Chelsea.