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THE PRESBYTERIAN.

MAY, 1866.



HISTORY affords no parallel to the attitude now presented by the Romish Church in the British dominions. It has been well remarked that in the hour of her greatest weakness, Rome has shown most strength, and at the moment of her apparent overthrow she rises with renewed vigour. Confessedly powerless to deal with the Fenian movement in Ireland, which has escaped beyond her control, she, under pretext of loyalty, is at this moment making fresh demands upon the Government for complete power over all educational institutions, and is seeking to overthrow what she is pleased to call the "godless" system of education which has effected so much good for the people of that unhappy land—unhappy, not because of misgovernment or oppression, but because of the unwise concessions to a priesthood, the subjects of a foreign prince, and who obey the commands of a government which seeks to rule the world, while its own people are only kept from open revolt by the presence of French troops. In this part of the Province the struggle is less evident, because the power is very unwisely placed in the hands of the Ultramontane party, who take advantage of it in every possible way to rule over Protestant and Catholic alike; compelling the latter, even against their remonstrances, to send their children to badly managed schools, with incompetent teachers, under the pretext that their religion might suffer if brought in contact with Protestants in the Common Schools of the country.

After a long and arduous struggle in Ireland the national system was established with the concurrence of Archbishop Murray, as representative of his sect; and notwithstanding the persistent attacks made by Archbishop Cullen, and the party of which he is the head, it has been hitherto eminently successful, and has met with the ap-

proval of the moderate men of all parties. Alarmed at the growth of intelligence consequent on the spread of education, a determined attack has for some years been kept up on the National School System, somewhat similar to that on the Common Schools of Upper Canada. The fight has not been carried on altogether between Protestants and Roman Catholics. The struggle has been also between the tools of the Papal Government and the Roman Catholics of Ireland. On the one hand, Dr. Cullen and his adherents are arrayed to compel the Government to make the various Romish schools and colleges throughout Ireland halls of the Catholic University, so that the students might be moulded in them according to the ideas of the University; to secure that the Senate of the University would be a body in which the Bishops could place confidence; to have their collegiate education endowed by the state; to allow the Episcopalians to retain possession and control of Trinity College, shorn of many of its endowments, and to let the Presbyterians and Dissenters have Queen's College in Belfast. They assert that the Queen's Colleges, or the "Godless" as they delight to style them, do not possess the confidence of Roman Catholics—that the Protestants send their children to Trinity—and that, therefore, the money spent on these colleges is thrown away. On the other hand, Dr. Corrigan, an eminent Roman Catholic physician, and a member of the University senate, does battle in defence of the Queen's Colleges, and the records of their progress show that while the number of Protestant students is still not only proportionately but even numerically greater than that of the Roman Catholics, the number of the Roman Catholic laymen receiving a University education has trebled during the fifteen years of the existence of these Colleges. Great alarm has been felt in Ireland as to the result of the movement; and it has been urged with great truth that there is a most essen-

tial difference between giving denominational grants to Roman Catholics and to other religious bodies, as the management of Roman Catholic schools will inevitably fall into the hands of the monks and nuns. These are the views entertained by many of the most enlightened Roman Catholics in Ireland. Numerous meetings have been held on the subject, as it was feared, and not without reason, that the government were about to yield to the clamours of a faction, which does not represent the opinion of even the Roman Catholics of Ireland, but whose policy is dictated from Rome by the party which seeks, not the good of the nations among which it has its emissaries, but the advancement of Papal authority. As to the National Schools, the Bishops complain that the children are not free to mark themselves with the sign of the cross; that the images of our Divine Lord and his blessed mother are kept under lock and key; they demand that in Catholic schools, the teachers, books and inspectors shall be Catholic, and subject to the veto of the Catholic Bishop; they wish the model schools to be done away with, and the buildings to be turned into training schools for Roman Catholic teachers; and they have suggested that, as the Protestants are richer than the Roman Catholics, they shall be taxed for them. These proposals were actually under consideration by the government, but the secret was divulged, and public feeling became aroused. The General Assembly of the Irish Presbyterian Church met, and passed resolutions condemnatory of the scheme: the press spoke out. Meetings in Scotland have made it evident that the proposed changes would meet the strongest opposition. Parliament has given signs that it would not consent to the demands of Dr. Cullen. The Church of England has also spoken; and Mr. Whittle, a Roman Catholic, has published a remarkable pamphlet exposing the policy and designs of the Irish Ultramontanes. There the matter rests for the moment. The action of the government has been stayed. Is it likely the designs of the Romish Bishops will be abandoned?

A remarkable similarity of design may be seen between the action of the Papal party in Ireland and the same party here, evidencing a preconcerted movement directed from a central point. Here, however, as we have remarked, the movement meets with but little opposition. The whole machinery of the school system is under the control of the priests, the present Super-

intendent being notoriously but a tool in their hands. The Council of Public Instruction, a mere *nomine umbra*, sanctions whatever books it is told to authorize for use in schools; and in a British Colony works full of treasonable sentiments are coolly placed in the hands of the children of British subjects by a public Board, owing its existence to the appointment of a British Government. What the Ultramontanes desire to do in Ireland has already been done here; the Common School system has been as really abolished as if an Act to that effect had been passed by the Legislature. Even Roman Catholics complain of this state of things; but their voice is stifled, for nominal Protestants, Gallio like, "care for none of these things." Lay teachers are dismissed, and their places supplied by monks (*Frères Chrétiens*) and nuns, who are, by a special clause in the School Act, exempt from examination by any Board of examiners, and placed entirely under the control of the Bishops. This state of things has drawn forth many and bitter remonstrances from Roman Catholics themselves; but the convenient pretext of its being a religious question has served as a good excuse for not interfering. The last representation of this kind which we have seen, is a petition from the County of Shefford, where the system of the Superintendent of Education is being carried out. The preamble of the petition is as follows:

To the Honourable P. J. O. Chauveau, Superintendent of Education in Lower Canada.

HONOURABLE SIR.—We, the undersigned inhabitants of the "School Municipality of Shefford, County of Shefford," professing the Roman Catholic religion, deeply regret that an order has lately emanated from your office, that is well calculated (although no doubt unintentionally) to engender strife and discord among our mixed population, that have heretofore blended and lived so united and happy together—said order dividing our schools between two School Inspectors—one visiting and examining the schools, having a Roman Catholic majority—the other visiting and examining the schools having a Protestant majority.

We beg leave to remind you, Honourable Sir, that this is creating an invidious distinction, unnecessary and uncalled for, and will eventually, if persisted in, create and cause strife and discord amongst our mixed population that both Catholics and Protestants would deeply deplore.

The preamble speaks for itself, and any comment upon it would only weaken the force of the appeal. Will it be listened to? That is not the least likely. Most probably no answer will be returned, or if there should be one, some other point will

be dwelt upon than the grievance complained of. The Education Office is rather celebrated for acting like the cuttle fish, hiding itself under a cloud of ink.

What is the duty of the supporters of the Common School system? Are they still willing to leave the superintendence of these schools and the control of their funds in the hands of a party which, if there be any meaning in words at all, is only a committee for regulating the affairs of sectarian schools? The Act is surely plain enough. The Common Schools of both Upper and Lower Canada are defined by the Act to be non-sectarian; for, says the Hon. Attorney General East, "neither Protestant nor Catholic is mentioned in the Act." If then Roman Catholic Schools are established, they are necessarily sectarian, and therefore necessarily not Common Schools. We are told, however, that this is a very fine point which can have no practical effect. The very reverse of this is the case. If recognized and given effect to, that fine point would lead to the control of the Education Office and of the Common School Fund being taken out of the hands of those who have perverted the power of the one and used the other for purposes altogether foreign to the objects for which the fund was set apart. It would bring at once to a sharp issue the question in its reality before the country, of the endowment of Roman Catholic schools. Nay more, it would cut the ground from under those who make use of pretended concessions of Protestant schools in Lower Canada, to insist upon the breaking down of the Common School system in Upper Canada; the pretended concessions to Protestant schools being in reality no concessions at all, but paltry instalments of rights to Common Schools too long denied to them, and the greater part of which is denied to them still.

Allowing for the different circumstances of the two countries, it is very evident that the course followed in Ireland and that in Canada are identical, the work of one organization, carried out by the subjects of a foreign power, whose orders are received from the Vatican, and distasteful to the educated population, Roman Catholic and Protestant alike. It is a matter of singular importance, and one which has been too much neglected even by those who have known a part of the truth.

Since the above was written, we have met with an excellent summary of Mr. Whittle's pamphlet, which will be found at page 160.



WE have received a letter signed "Pax," on the question of Union. The writer has not sent his name, and we are therefore unable to send back the manuscript, which we decline to publish. This correspondent writes from the extreme voluntary point of view, which may be right or wrong—in our opinion, wrong. In this country, however, the voluntary question is only a matter of theory. Practically it amounts to nothing. But our correspondent applies language to the Church of Scotland which would greatly offend our subscribers. He surely must know that the great majority of our readers were not only born and brought up within that Church, but continue to entertain towards her feelings of the warmest gratitude and affection. If the sentiments expressed in this letter are to any considerable extent held by other Presbyterian denominations, the prospect of union is indeed distant. Parties to a union ought to respect and love each other. The amount of these qualities shown in the letter on which we are now commenting towards the Church of Scotland would go into a very small compass. But we are bound to say, that in our opinion such sentiments are confined to a very few. We daily hear very different opinions expressed by leading laymen, and we have heard Dr. Taylor and other ministers speak in very different terms of the Church of Scotland. In any case it is no part of our duty to circulate such opinions regarding the Parent Church. Some of the conductors of this journal, as our readers know, entertain opinions in favour of union, and occasionally give expression to these opinions in our columns. But while we hold these sentiments, we continue to cherish the very warmest feelings of affection for the Church of Scotland.

Our readers are aware that the case of Professor Weir and the Trustees of Queen's College—a case of some importance to the College and of interest to the Church—has occupied the Court of Chancery for some years. Hitherto the law has gone in favour of Professor Weir. But the Trustees having carried the matter up to the Court of Error and Appeal, the decision in favour of Professor Weir has been reversed, and his complaint dismissed with costs. We un-

derstand that an appeal will be taken to the Privy Council in England, so that another year will pass away before we can have a final decision of this long pending suit.

News of our Church.



THE Synod's "Committee on the French Mission" have lately engaged the services of the Rev. J. Goepf, B.D., of Strasbourg, France: and he has entered upon his work in the city of Montreal. Mr. Goepf was employed, for a few years, as a Missionary in France amongst a population chiefly Roman Catholic: and the Committee have hoped that the experience which he thus acquired in his native country, will be turned to good account in Canada. Mr. Goepf comes to us with the highest testimonials, both literary and moral, from the Reformed Church of France, of which he is a Minister, as well as from *La Société Centrale Protestante d'Évangélisation*, Paris.

Ever since the misfortune to the Mission occasioned by the failure of Mr. Tanner's health, the Committee, chiefly through its Convener, has been trying to secure the presence and services in Montreal of a French Missionary. For a long time the search seemed hopeless, and the Committee were beginning to doubt their ability to continue the work with that energy and prospect of success which the Church had a right to expect and even to demand. In the mean time Mr. Tanner's health so far improved as to warrant his resuming a part of his work in the Dorchester Street Congregation; and, through the assistance so generously rendered by the Messieurs Doudiet, the public services were for some two or three months adequately sustained. This improvement in the prospects of the Mission gratified and encouraged the Committee, who, however, were still of opinion that Evangelical labour, beyond the limits of our small Church and Congregation, had become a necessity. When, therefore, the inquiry prosecuted by the convener in France and the United States, resulted in the recommendation to the Committee of Mr. Goepf who had lately arrived in New York from Strasbourg, they invited him to Montreal to confer with them. During his visit the Committee, with the Ladies' Committee, held a social meeting at the French Church to which the communicants and Congregation were invited and came. Addresses

were made by the Rev. Mr. Tanner, the Rev. Mr. Doudiet, the Rev. Mr. Goepf, Mr. Charles Doudiet, and the Convener. Mr. Tanner's address was interesting and touching, as it could not fail to be, in view of the long and intimate relation which has subsisted between him and his little flock, every member of which is deeply attached to his person and ministrations. As the result of this meeting, after also a free and frank private conference on the part of the Committee with Mr. Tanner and Mr. Charles Doudiet, it was resolved to engage the services of Mr. Goepf as the Committee's Missionary.

In the Report which is to be presented at the approaching meeting of Synod the past year's work will be detailed, as well as the views of the Committee as to the future prosecution of the Mission.

In the mean time the Committee respectfully and earnestly beg that the annual collections be remitted to the Treasurer, Archibald Ferguson, Esq.: and that the ministers of those congregations of our church in which no collection has yet been made for the year 1865-66 will repair the omission without delay.

JOHN JENKINS, D.D., Convener.

15th April, 1866.

INDUCTION OF THE REV. ALEX. MACDONALD, B.A., AT NOTTAWASAGA.—The Presbytery of Toronto met, according to appointment, in the West Church of Nottawasaga, on the 31st Jan'y, last, for the ordination of Mr. Macdonald. There was a small attendance of the members of the court, owing to a series of missionary meetings which were going on at the time in other sections within the bounds of the Presbytery. The trial exercises were performed in a highly satisfactory manner; and in the presence of a large attendance of the members of the congregation, Mr. Macdonald was duly ordained, and inducted into the charge of the congregation of Nottawasaga. The Rev. James Carmichael presided on the occasion. Mr. Alexander MacLennan addressed the minister respecting the duties of his office; Mr. Carmichael addressed the people in Gaelic, and Mr. McKee did the same in English, respecting their obligation to their minister.

The usual missionary meetings were held in the two churches, on the 30th and on the 31st, in aid of the Synod and Presbytery's Home Mission Funds, and were well attended.

Mr. Macdonald has been chosen with singular unanimity to this large and important charge; and his settlement, cordially welcomed by the people, has taken place with the hearty concurrence of his brethren in the Presbytery. An understanding has been arrived at, between the congregation and the minister, sanctioned by the Presbytery, that in a year or two, the charge shall be separated, all parties being agreed that it could engage the labours, and provide for the maintenance of two ministers. This circumstance, giving evidence of progress in that field, suggests at the same time, the heavy load which for many years lay upon the former minister, the lamented Mr. Campbell.

TRANSLATION OF THE REV. JOHN CAMPBELL, M.A.—The Presbytery of Toronto met at Markham, on the 14th day of March, for the induction of Mr. Campbell. (Brook) into the charge of Markham. There was a fair attendance of the members of the court.

The Rev. Mr. Aitken preached and presided. Mr. Bain addressed the minister, and Mr. Carmichael the people, regarding their respective duties. The congregation gave Mr. Campbell a hearty welcome at the close of the services, and entertained the members of the Presbytery thereafter at dinner.

Mr. Campbell has a good field for his labours in Markham, and enters upon them under encouraging circumstances. The congregation have taken steps to improve the manse, and given other indications of their desire to ensure his comfort among them. The Presbytery are pleased at the same time to retain among them one who has earned their general esteem and respect.

NEW CHURCH AT FORT COULONGE.—The Presbyterian congregation at Fort Coulonge have built, during last year a new Church. The Church was opened for divine service on New Year's day, the Reverend Hugh Cameron, of Ross and Westmeath, preaching in the forenoon, from Genesis xxviii, 17. "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven;" and the Rev. Duncan McDonald, pastor of the congregation, in the afternoon, from Psalm cxxii, 7. "Peace be within thy walls, and prosperity within thy palaces."

The building, which is a substantial frame one, can accommodate conveniently about 200 people. Great praise is due the adherents of the Kirk at Coulonge, for the vigorous manner in which they have pushed forward the erection of the building.

LITCHFIELD—PRESENTATION TO REV. D. McDONALD.—On Monday evening, the 22d January, a party of ladies belonging to the Litchfield congregation, headed by Captain Robert Findlay, one of the elders, waited upon their pastor, the Rev. Duncan McDonald, at the Manse; and after having spent some time in social enjoyment, Capt. Findlay, in a few well-chosen remarks, expressive of their sincere attachment, and as a token of their appreciation of his labours as a minister of Christ among them, presented Mr. McDonald with a very handsome set of buffalo robes. The Reverend gentleman, with much feeling, made the following

REPLY:

I accept, with heartfelt gratitude, both the address and the accompanying present which you have done me the honour to present to me. I have already experienced much kindness at your hands, and therefore this presentation was altogether unlooked for. It was only a short time ago that I was made aware of this movement. If I know my own mind I can say, in sincerity, that, since I came among you, I have always had your good at heart; and I trust that your valuable gift will not only stimulate but enable me to discharge my duties better in future. I could not receive such a gift, on account of its intrinsic value, but with feelings of great gratification; I can assure you, however, that it is not its intrinsic value that renders it altogether so precious to me. I sincerely hope that this expression of your kindness may be regarded as a proof that my services in this place, during the past year, have not been altogether in vain. There is nothing so discouraging to a minister, nothing which so much weighs down his spirits, as to feel that he labours in vain, and that his people are indifferent to their own eternal interests. What a painful position does that minister occupy, who is forced to believe, from the coldness and indifference of those among whom he labours, that his services are not appreciated, and that they do not entertain kind and friendly feelings towards him? To be able to bear up long under such a heavy pressure would be almost impossible; health, strength and mind would soon sink under the weighty load. But, on the other hand, it is no less true that kindness on the part of the congregation, and tangible expressions of their good will, are well calculated to gladden the heart when sad, and cheer and buoy up the mind when weighed down with anxiety and care. Under such circumstances the severest labour becomes a pleasure. The affection of the pastor for his flock is increased when he is assured that his services are appreciated, and that he possesses the unfeigned affection and esteem of a grateful people. The more this affection increases the more will labour become easy and the burden become light. I beg again to assure you, and, through you, the friends who have so kindly assisted you, how grateful I am for your kindness. May grace, mercy and peace be with you all.

SABBATH SCHOOL OF ST. MARGO'S CHURCH, CHATHAM, C. E.—On the evening of the 23rd February an exhibition with the oxy-calcium light was given to the children of the Sabbath-Schools of Chatham and Grenville. The instruments and slides were very kindly lent for the occasion by Donald Ross, Esq., View Mount, Montreal, and were under the able management of P. Bell. A good number of the parents and friends of the children were present, and paid a small admittance fee. The proceeds, amounting to twelve dollars, are to be devoted to the purchase of a new library for the Sabbath-School of Chatham. The Rev. Mr. Mair of Martintown, and the Rev. Mr. Fraser of Point St. Charles, delivered eloquent addresses to the children and parents respectively. The entertainment concluded at half past ten, when old and young left for their homes very highly delighted with all they had seen and heard.

In connection with the above, we must mention that a party of ladies who had come up from Montreal to the soiree on the previous evening, and who were present also at the Sabbath School entertainment, on their return to the city, forwarded through Mrs. Lathrop, one of their number, the generous donation of eleven dollars in aid of the library fund. The value of this gift is very much enhanced by the fact that the donors, with one or two exceptions, are not members of the Presbyterian Church.

ST. MATTHEW'S CHURCH, POINT ST. CHARLES.—The Congregation of this Church held their annual social soiree on the evening of Friday, the 13th April. In the school-room adjoining the Church, tables were set and abundantly laden with refreshments, and well managed by the ladies of the congregation. The audience having first partaken of the tea and good things provided there, adjourned to the Church (which was densely crowded) and the intellectual part of the programme was commenced by the Rev. Joshua Fraser taking the chair, and calling on the Rev. Thos. Fraser to open the meeting by engaging in prayer. The Rev. Mr. Fraser then gave a brief review of the state of the Church for the past year which was most encouraging and satisfactory, showing that there is a bright future in prospect for that Church, if the minister and members are spared, and will hold forth in the energy and activity with which they seem at present to work. After him followed a number of interesting and encouraging addresses from the Revds. Mr. Paton, Dr. Jenkins, and Rev. Mr. Gordon, Wesleyan minister, Point St. Charles, and from old and tried friends, J. L. Morris and J. Greenshields, Esquires. During the evening there were a number of anthems sung by choir, which were specially prepared for the occasion under the teaching of Mr. S. Cranford, who has often before distinguished himself for his success in getting up suitable music for such occasions; and this time particularly reflects credit on him, for the manner in which the class managed these anthems. Another very pleasing feature of the evening's entertainment was the presentation of an address and beautiful tea and coffee-service to Mr. J. W. Cuthbert, by the members of the church, as a slight token of respect for services rendered the Church as precentor, &c., Mr. Cuthbert replied in very feeling and grateful terms, for such a magnificent and unexpected testimonial; the

Doxology was then sung, and the meeting dispersed highly pleased with the evening's entertainment.

PROFESSOR BELL.—The last number of the Chemical News announces the election of Professor Bell of Queen's University, Kingston, as a Fellow of the Chemical Society. From the great discretion exercised by this Society in the election of Fellows the title of F.C.S. is considered no small honour, and we congratulate Professor Bell on receiving so well deserved a mark of distinction at the hands of his brother Chemists in the mother country.

QUEEN'S COLLEGE.—Medical Graduation.—The usual annual meeting of convocation for the laureation of graduates in medicine, was held on Thursday, the 29th of March. The attendance of spectators was good notwithstanding very unfavourable weather. The following gentlemen received their diplomas in the customary manner:—A. Armstrong, Kingston; W. Bentlie, do.; H. M. Jones, Belleville; Kahkewaquocely, Brantford; R. Darragh, Glenburnie; Charles Luke, Murvale; John Newton, Portsmouth; R. B. Price, Bath; and J. Sommerville, Kingston; also John Bell, M.A., Montreal, who passed the required examinations last year, but being under age could not receive his diploma. It was announced that the following students had passed their primary examinations:—J. J. Dugdale, Kingston; G. Howell, H. Monro, South Finch; D. Munro, Lanark; J. R. Paterson, North Bruce; A. H. Walker, Barrie; A. Armstrong, Smith's Falls; G. Valteau, Shan-nonville; and L. Saunders, Kingston. The name of Mr. Saunders was especially mentioned, as that gentleman had in each subject gained the universal distinction of one hundred per cent of the marks assigned. The Principal addressed the graduates on the important nature of their profession, and earnestly counselled them as to the zeal and integrity they should strive to maintain. Valedictory addresses were delivered on behalf of the retiring students by Dr. Armstrong, and of the professors by Dr. Kennedy.

Donations to the Library.—Education Office L. C., 12 vols.; Oliver & Boyd, Edinburgh, 1 vol.; Prof. Williamson, 3 vols.; J. Croil, Esq., Morrisburgh, 2 vols.; Charles Law, Esq., Montreal, 21 vols.; A Friend, per Rev. W. Inglis, 1 vol.

Correspondence.

THE UNION QUESTION.

To the Editor of the Presbyterian.

Sir:—You were kind enough to admit my last letter. Permit me, before again entering upon the subject of Union, to make a slight personal explanation. A weekly paper, which has devoted itself to the advocacy of the proposal for a junction of our Church with the

other Presbyterian bodies, has accused me of sailing under false colours, by signing "An Elder," while in reality I am a minister. The object is very apparent; it is to lead its readers to believe that the only objections to this pet scheme proceed from the ministers of the Church, while the "large-hearted" laity are willing to open their arms to unite with all and sundry, and give up their

distinctive principles without a word of remonstrance. If the status of the writer makes any difference in the effect produced by the writings, it may be as well to state that the signature is that of a *bonâ fide* acting elder, who has never pretended to anything more, and who never has assumed to himself the title of Reverend, to which he can lay no claim.

Much of the mischief of the present day arises from the use of eant. Short cuts are sought to avoid earnest discussion. Short and pithy sentences are made use of which are supposed to contain the essence of all wisdom without regard to the appropriateness of their application.

One of these parrot-like phrases is "Union is strength"—which is used on all occasions—those who use it entirely neglecting to consider that union may as frequently be a source of weakness. To such we would commend the parable of the patching of the old garment. "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old." If it were of any use I might speak of the origin of the questions which divided the Church, and led to the schism on the part of those who now ask us to forget all the denunciations which were thundered forth against us. The great evil in Canada is, that we have become so accustomed to have the highest questions discussed not on the ground of principles but on mere personal considerations, that we seem to have forgotten principles altogether. The principle contended for by the schismatics who left the Church of Scotland, in 1843, was neither more nor less than the old Popish claim of ecclesiastical supremacy—the assertion that what concerned the Church was necessarily something spiritual, to be determined by the Church Courts alone; and this plea was made use of to attempt to crush all who would not bow to the authority of the dominant party. A very good illustration of this might be found in the Cardross case. It was the attempt to found a *caste* not responsible to the laws of the land, which were intended to regulate the transactions of all men alike, whether clerical or not. The fact of being an established Church does not affect the question. Dissenters of every shade have been compelled, by the common sense of the country, to acknowledge that all civil matters springing out of ecclesiastical questions must be settled by the Civil Courts. This sound and wise rule the non-intrusion party attempted to set at defiance, and the leaders urged on by their own high-sounding threats of what they would do if their demands

were not complied with, at last were compelled either to withdraw their pretensions or to leave the Church. As least wounding to their vanity they chose the latter alternative, taking with them a large number of chapel ministers, who never legally had a seat in the Church Courts, and sacrificing the ministers of the Highland parishes, the only men who really suffered by the disruption. The principle contended for was identical with that by which the Church of Rome demands that priests committing crimes shall be delivered up by the civil power to be tried by Church Courts, and had the claim been conceded, dark days would have come upon our native land. Nothing is more dangerous to the liberty of conscience, for which our fathers contended, than ecclesiastical tyranny, and such would have been the result had the claims of what is known as the Free Church been allowed. The same claim is still made by the branch of that Church which lately joined with the United Presbyterians. That junction was effected by a yielding of conviction on both sides; and it is well known that in the hybrid Church thus formed there is less of cordiality, less of real union, more disputing, and a greater amount of jealousy, than before the two denominations were leashed together as the Canada Presbyterian Church. For confirmation of this statement I appeal, with confidence, to the ministers of that Church, of either branch of it, or to those of its laymen who are behind the scenes. No sacrifice of principle, however politic it may appear, will ever be productive of good. A union of Churches, for the purpose of acquiring political strength, is a scandal to religion, and such appears to be the chief end in view of the leaders in this movement. Such a union will be as dangerous as the new compound, nitro-glycerine, and may at any moment cause an explosion that will rend the Church in pieces.

With your permission I will return to the subject. There are principles to be discussed as well as details to be adjusted, although the friends of Union seem to overlook the first altogether. I trust, however, that some one better fitted than I am may take up the matter.

Yours respectfully,

AN ELDER.

To the Editor of the Presbyterian.

Sir,—I was some time ago disposed to write you once more, to exonerate my conscience in regard to the Union Question, and now you invite me to do so. My former letter, which was rejected, merely urged the same points as are stated in an Elder's letter—only on

more general grounds so as to include, in any way required, both parties proposing the Union. I took this ground in 1841, while yet a student, and have now preached it more than twenty years. I urge *Christian Union* and not mere *Sectarian Union*. I urge confession of errors—whether in doctrine or practice, and especially the uncharitable speeches and contempts so freely bandied about at the time of the separation of the different sections. I urge further, for the future a more charitable construction of the creed we all draw from the Scripture Fountain, so that each one may exercise his own liberty of conscience, without infringing on that of others; each one stating his own views, and his reasons for them, and at the same time gladly listening to others; each one thus teaching and learning in turn. This is *Christian Union*. A merely political union of Presbyterians I earnestly deprecate, as subversive of all true religion, and leading to every species of licentiousness—because it shuts the mouths of the faithful by the oppression of the faithless multitude.

To apply this general statement to the case in point: If this Union with the Canada Presbyterian Church implies, 1st, Separation from

the Church of Scotland; 2nd, An abandonment of the Principle of National establishments, and with it our present *Home Mission Fund*; 3rd, An adoption of the principle of the power of a majority to coerce a minority in any matter affecting conscience; or 4th, A condemnation of the action of the General Assembly in submitting in all temporal matters to the civil law of the land, or a justification of the secession consequent thereupon, I, for one, must enter my protest against it, and if necessary, will unite with all that oppose it, to use every lawful means to prevent it.

Let us seek *Christian Union*, on *Scriptural conditions*, and I shall rejoice at it. But let us not sacrifice our *Principles* and our *Liberties* for a mere delusive peace which will only put it in the power of a few demagogues to ride rough-shod over all that wish to preserve a conscience void of offence towards God and towards men. I have made my letter very short, that I may not offend more than is necessary. But I am quite prepared to defend my position, point by point, if required. I merely wish to exonerate my own conscience, and remain, sir, yours faithfully,

JAMES STRUTHERS DOUGLASS.
Yorkville, 4th April, 1866.

Articles Communicated.

ST. JOHN'S CHURCH, PITTSBURGH, C.W.



OR many years Pittsburgh was a Mission Station, supplied by the Missionary of the Kingston St. Andrew's Church Ladies' Association, and by the Professors and Students of Queen's College. Had these willing labourers done less, the people would, perhaps, earlier have seen the necessity of doing something for themselves. Or, perhaps, the duty of self-reliance was not sufficiently inculcated by those who, by such admonitions, might have seemed either to advocate their own interest, or to plead for a cessation of their own labours. At all events, there appeared no motive for a concentration of effort on the part of the people, and so they remained simply a Missionary Station, totally dependent upon others for the supply of ordinances, for years after the time at which they ought to have commenced to be a self-sustaining and increasing congregation.

Some ten years ago, preliminary steps were taken towards building a church. The stroke, however, was not given while the iron was hot, and the iron, of course, grew cold. The process of heating it again seems to have consumed six years. Three and a half years ago, the

Christian enterprise of the people, finding no sufficient reason for the continuance of this desultory state of matters, initiated measures to establish for itself a local habitation and a rallying point. Christian men and women felt that they would be guilty of much ingratitude to God for all His goodness to them since they settled in Canada, and of great indifference to the interest of their children, if they did not provide a sanctuary for the worship of the Most High. A neat and substantial Church edifice of stone was soon erected on a beautiful site. It is half way between Gananoque and Kingston, at the summit of a steep hill which old travellers will remember as one up which they sometime had to walk in the staging days. Ballantyne's Station, on the G. T. Railway, is now in its vicinity. The building is worth more than \$2,000; but by dint of much cheerful, voluntary labour, the actual cost was much reduced. "For the people had a mind to work." Three months after the foundation stone was laid, a festival of Sacred Music was held in the unfinished building, by which \$145 were obtained in aid of the work. Before the autumn tints of 1863 were quite painted on the maple leaves, which darkened its windows, the Church had been completed, and opened for Divine Service; a minister had been inducted, and a congregation gathered, which was very much larger than the most sanguine had anti-

icipated. This latter event, we are persuaded, will always occur when a Church is built in a suitable locality. By means of brisk and persistent efforts at home, and generous aid from a number of friends abroad, the cost of the edifice was soon defrayed.

Preparations were then vigorously made for providing a manse. In Nov., 1864, the ladies of the congregation, with the kind assistance of some of the Kingston ladies, held a small Bazaar in that city, by which, after paying expenses, about \$440 were realized for the building fund. Having received a gift of two acres of land, including the site of the Church, the congregation have now carried out, almost to completion, the plans of a very handsome stone manse,—the style corresponding with that of the Church. The value of the house will be about \$2,000; but, as in the building of the Church, the expenditure of money is considerably lessened by the hearty united efforts of the people in hauling the materials, and doing many other things, which would otherwise have consumed the funds. The plans, specifications, and superintendence of the work have also been gratuitously done. The contractors for the mason and carpenter's work,—the Messrs. Hay, of Pittsburgh, and Mr. Geo. Mitchell, of Gananoque, seem to have vied with each other in the admirable finish of their work. The indefatigable ladies had, this winter, a Sacred Music Concert, accompanied by a bountiful repast, and the sale of a few articles of needlework, &c., in the manse, and thus added about \$162 to the building fund. At the end, then, of two years and-a-half of its existence, this congregation finds itself in possession of church-property, including the Church, driving-shed, fence, land, and Manse, worth \$4,300,—four-fifths clear, and the remainder not yet due. In such circumstances, a small country congregation, so recently organized, ought surely to find reasons for gratitude to Almighty God.

Amid all these burdens, willingly borne at the outset of their career, it is worthy of high commendation that this young congregation have not failed in their duty to their pastor,—not only discharging their definite obligations to him, but also adding many substantial proofs of their kindness. Divine service is attended both morning and evening in the same Church. A weekly Bible Class, attended by young people of both sexes, is open during most of the year. The Sabbath-school is open throughout the year, and the attendance in winter is nearly as large as in summer. The children eagerly read the "Children's Paper," and the "Juvenile Presbyterian," and contribute liberally for Mission work. There is a weekly practice of Church Music; by which, and by the common-sense custom of standing to sing heartily the praises of God, the congregation feel that they are placed above the necessity of having recourse to an organ, or any other species of that genus, to "make a joyful noise unto the Rock of their Salvation,"—which they are not too indolent or too uninterested to do with their own voices. Not the least encouraging among the hopeful signs of the future prospects of the congregation, is the delightful fact that the young people take an active interest in all that relates

to its welfare—many of them being among its communicants, and the young men being ever ready with hearty and harmonious services in every needful work.

It is a well-established principle that the aim of all Missionary effort ought to be the conversion of the Mission field into an independent, self-sustaining institution. This applies to Home, as well as to Foreign Missions. The passive state is almost invariably attended by weakness; activity develops latent vitality. Feebleness is fostered and perpetuated by discouraging healthful independent action. gird up thy loins, put on thy strength, and then vigour and elasticity will more and more abound. To him that hath shall be given more abundantly, but from him that hath not shall be taken away even that which he hath. This principle holds invariably true in moral life. Not only may a child's muscular power experience enervation from a too-anxious and cautious guardianship, or invigoration from exercise judiciously timed and well-directed, but also may its will be disastrously trained by baneful treatment to subordinate itself to the will of Satan, the will of the flesh, and the will of tyrant custom and fashion; or, on the other hand, by wholesome discipline, to surrender its heaven-born independence into passive compliance with no will but that of the High Power that gave it being and impulse. The great enemy of religious liberty well knows the efficacy of this principle, and right vigorously and indefatigably does he apply it in order to lord it over the intellect and conscience of sovereign and subject, prince and peasant. Wielded in this way, its pestilential potency against the mental and moral health of nations, all the world knows—how liberty is fettered, how light is extinguished, by assiduously drilling the youth of all classes into ignorance of all access to God, all Divine illumination, all freedom of thought, except through priestly mediation and under priestly sanction.

If this principle be so powerfully operative in every sphere, we are confident that the sphere of Christian Mission is no exception. By being helped too much, helplessness may become chronic. The weak, by being always extraneously strengthened, at last become a burden to themselves. Let the aim of our missionary students, catechists, and missionaries, be not only to instruct, convert, and comfort individuals, but also to organize and establish; to encourage, persuade, and urge the infant to step out for itself, to feel its own strength, and cease to be fearful and diffident; let the earliest possible opportunity be taken of helping it to stand upon its own legs. Necessity is the mother of invention: the young congregation, feeling itself embarked on an independent career, will put forth its latent energies. The fostering Church will then be free to turn its efforts elsewhere, and the newly-established congregation will itself become an active co-operating agent in extending the Church. To be always receiving is not a good thing: it is well to practice the virtue of giving. The man who eats much, but never acts, will become pampered, inflamed, gouty, dependent and helpless; so will the Christian community that lives only by passive reception from others.

The assistance rendered by others should never be a substitute for self-help, but always co-ordinate with it. St. John's Church, Pittsburgh, is a favourable instance of the benefit of home effort, stimulated and encouraged by aid from abroad. Eminently successful as it has been, we believe it would have been much more prosperous to-day, had it commenced its operations ten or fifteen years ago.

Is it not the duty of every Christian, in a locality where there is no Church, to be up and doing, to try the power of earnest and prayerful self-help? And is it not the privilege of every Christian of wealth, surrounded by all the blessings of Gospel ordinances, to be on the alert for some such locality, that he may help and encourage even the feeblest home evangelization effort?

Notices and Reviews.

LIVINGSTONE'S EXPEDITION TO THE ZAMBESI. New York: Harper Brothers. Montreal: Dawson Brothers. 1866.



BEFORE the publication of Livingstone's first work on Africa, but few had heard the name of the Missionary Traveller, who was wandering in the unexplored and fever infested wilds of a land, until then, believed to be an uninhabitable and arid desert.

The valuable discoveries he then announced, the indomitable energy manifested in the pursuit of the object he had at heart, and the interest the history of his proceedings created, at once made his name known throughout the civilized world. Until the publication of his first volume that part of the continent of Africa which he traversed was a veritable *terra incognita*, leaving ample room for vague conjectures and crude theories. Livingstone's clear yet simple descriptions served to dispel many illusions, and to correct much misapprehension designedly increased by the Portuguese Government, which, from interested motives, had been anxious to keep off travellers and explorers, and to create and keep alive a false impression of the climate, natives and productions of the country, from whence they exported only negroes, ivory, and an insignificant quantity of gold dust.

The object of the expedition, of which the work now before us gives an account, was to extend the knowledge already attained of the geography, and mineral and agricultural resources of Eastern and Central Africa. to improve acquaintance with the inhabitants, and to induce them to apply to industrial and agricultural pursuits, for the production of raw material to be exported to Britain in exchange for manufactures. The success of these efforts, it was hoped, would lead to the abandonment

of the slave trade. Above and beyond every other object, however, it was distinctly understood that Her Majesty's Government attached most importance to the moral effects to be produced on the native by the example of a well-regulated household, teaching them the more simple arts, imparting to them religious instruction, and inculcating peace and good will to each other. How these instructions were carried out, what discoveries were made, what hardships were undergone, what gratifying results were attained, may be seen from the work itself. The conclusion arrived at with respect to the slave trade is of the greatest importance, and the testimony of an eye-witness as to the unpardonable error into which Captain Burton has fallen in regard to the effect of Mahomedanism, as opposed to Christianity, upon the negro, is worthy of special notice by the Anthropological Society, who have quoted Captain Burton's statements in support of their theories. To one thing we would direct the attention of the American publishers of Livingstone's Expedition. While incidentally showing the Christian motives which actuated the British Government in assisting the traveller, by placing means and men at his disposal, he bears high, and we firmly believe, just testimony to the zeal and ability of the American missionaries, whose labours and success on the West Coast of Africa are, he says, above all praise. A fuller recognition of each other's merits, and less harping on each other's national peculiarities, would be the surest means of cementing between the two nations those ties which should never be broken. We trust that the story of Livingstone's Expedition may find its way into every household. Its matter is full of interest, its manner is simple and unaffected, and the style in which it is got up and illustrated is such as would do credit to any publishers.

FRIEDRICH THE SECOND. By Thomas Carlyle. Volume sixth. New York: Harper Brothers. Montreal: Dawson Brothers. 1866.

This, the sixth volume, completes Carlyle's last act of hero-worship. A thing of mingled brass and clay he has erected into a demi-god, and reared on a pedestal for the world to worship. Great as a warrior Frederick undoubtedly was, but that he was the model of a true king among men we venture to deny.

For a thorough analysis of a work of this nature the space at our disposal presents an insuperable obstacle. Nor is it necessary, as during the course of the publication of the various volumes much has been written by able literary men on the subject, which is readily accessible to most of our readers in the pages of the Quarterlies, not to speak of other works not so easily attainable. Exhibiting great research, the pages of Carlyle teem with descriptions and reflections, marred, it is true, by his own peculiar mannerism which may be appreciated, but the style of which it would be hazardous for any one to imitate. But where can we find a truer picture in words than the last scene of all.

"Within doors, all is silence, except this breathing; around it the dark earth silent, above it the silent stars. At 29 minutes past 2, the breathing paused,—wavered; ceased. Friedrich's Life-battle is fought out. Instead of suffering and sore labour, here is now rest..... His death seems very stern and lonely;—a man of such affectionate feelings, too: "a man with more sensibility than other men." But so had his whole life been, stern and lonely; such the severe law laid on him."

The volume is enriched with maps and plans, and a very well executed portrait of the Great Frederick.

A CHILD'S HISTORY OF THE UNITED STATES. By John Bonner. New York: Harper Brothers; Montreal: Dawson Brothers. 1866.

By the title page we learn that Mr. Bonner is the author of a Child's History of Greece and a Child's History of Rome. We have not had the happiness of seeing these works, but if the information contained in them and the style in which they are written are at all like the present production the loss is not great. It is singular that

publishers so respectable as the Messrs. Harper would lend themselves to the circulation of works so false in fact, so distorted in statement, and so full of virulent abuse of all who were, or who were thought to be, opposed to the policy of the United States. The check they received when public opinion even in America compelled them to dispense with the services of Mr. Abbot, who was employed by them to write for their Monthly Magazine, and whose falsifications of history in the life of Napoleon were so gross that their publication could no longer be tolerated, might have taught them a lesson. It appears, however, that not content with trying to create a feeling of hostility to every thing British in the minds of their countrymen, and to keep alive a feeling of enmity between the two sections of their own country, which every true lover of his native land should lament, and which every true patriot must condemn, they have set themselves to instil the rank poison of unreasoning hatred and malevolence into the minds of the young, instead of endeavouring to implant the seeds of the Christian graces. Why should this be so? The chief source from whence sprung American greatness is traceable to the same blood which flows through our veins. It is true, that in many parts of the States it has been mixed with that of other European nations, but not to so great an extent as to destroy the impress of their British ancestry. There is a large class in the States, and those the men whose opinions are of most value, who regard the tone advoiced in works of this kind with disapprobation. The Messrs. Harper are in a position rather to regard what is right and what would meet the approval of the highest minds among their countrymen, than to pander to a spurious popularity, and to foster self-conceit in the minds of the young, which has drawn down the merited rebuke of their own countrymen. It is with regret we say it; for to the energy and ability of the Messrs. Harper we are indebted for the possession of many of the best works in every field of literature. They stand high as publishers and deservedly so, and it is greatly to be regretted that, turning aside even for a moment from providing wholesome mental nourishment, they should stoop at such literary garbage as this Child's History of the United States.

The Churches and their Missions.

RESOLUTIONS ON UNION.

Montreal, March 14, 1866.

At an adjourned meeting of Elders held this evening in the house of Mr. J. C. Becket, to consider the question of Union between all the Presbyterian Churches of Canada, the various congregations were represented by the under-mentioned Elders. Those marked thus (*) being absent from the meeting, desire to record their approval of the resolutions.

ST ANDREWS CHURCH.—J. S. Hunter, *James Goudie, *Thomas Watson, James Mitchell, *M. Ramsay.

ST. PAUL'S CHURCH.—W. Christie, A. Ferguson, Mansfield Street; G. Macdonald, T. A. Gibson, W. Ross, *John Greenshields, *George M'Kenzie.

KNOX CHURCH.—W. M'Been, E. Moore, W. Rowan.

COTE ST. CHURCH.—J. Redpath, A. Ferguson, Belmont Street; A. Stevenson, *F. W. Torrance, *J. Campbell, *A. McGown, *J. Plim-soll.

ERSKINE CHURCH.—G. Rogers, L. Patton, J. C. Becket, W. King, D. MacKay, *James Walker.

COTES DES NEIGES.—W. Boa, W. Brown.

Mr. Redpath being called to the chair, requested Mr. Rogers to open the meeting with prayer. Mr. Becket was appointed secretary. The minutes of last meeting, approving of the Union, were read and confirmed.

The Chairman stated that the SubCommittee appointed at last meeting had prepared the following resolutions for the consideration of this meeting:—

Resolved. 1st. That it is the unanimous judgment of this meeting that whatever differences of opinion may have existed at the time of the disruption of the Church of Scotland for following the same course in Canada, the period has arrived when the Church in this country can be united with great advantages to the interests of Christianity, especially of our common faith, and without interference with the conscientious convictions of any of its members.

2. That this desirable end may be accomplished in accordance with Presbyterian principles, the Elders now present agree to bring the subject before their respective Sessions for their consideration, and with a view to general Sessional approval of such proposed union; and they also pledge themselves to use every possible and legitimate method to bring about its consummation.

3. That this meeting is encouraged and fortified in the steps which it has now taken, by the example and experience of their Presbyterian brethren in Australia, who have been lately united into one body, under one General Assembly, with the approval of the Supreme Ecclesiastical Courts in Scotland.

4. That a joint Committee of Elders be and is hereby appointed to issue these resolutions to all office-bearers of the Presbyterian Congregations in Canada, with a view to obtain a general expression of opinion upon the subject herein

submitted, and that the Committee consist of the following gentlemen, namely: J. C. Becket, A. Ferguson, Mansfield Street; John Redpath, J. S. Hunter, W. Brown.

After a full and free discussion the above resolutions were unanimously adopted, and in accordance therewith, the Committee appointed to carry them out were requested to prepare a circular, and have them sent as soon as possible, in order that the mind of the Churches may be obtained on this very important subject.

DEAR BRETHREN:

The above resolutions testify to the unanimity which prevails among the lay Elders of all the Presbyterian Churches in this City with regard to the great question of Union.

Believing then as we do that such Union must tend to promote the Redeemer's Kingdom, and the advantage of His Church in these Provinces, we trust and pray that the scheme may meet with a hearty approval and be speedily consummated throughout the length and breadth of the land. We are assuredly far from being indifferent to the basis and conditions on which it must finally be effected, but consider a sessional discussion of these at present, to be premature and unnecessary. Once let it be established that the Ministers, Elders, and members of the Churches generally are convinced of the desirability of being united, and we feel assured that no insurmountable obstacles will present themselves.

We must assure you, our brethren in the Eldership throughout the Province, we have only ventured to take the initiative from a conviction that further delay would be prejudicial to the cause. We entreat therefore that you will be kind enough to take the earliest opportunity of laying the above resolutions before your brethren in session, and let us know the result without delay. Replies may be addressed to the undersigned, as Convener of the Committee.

JOHN C. BECKET.

P. S.—This Circular should properly have been directed to the various Clerks of Session, but as their addresses were not known, we have forwarded three copies to each of the representative Elders whose names are found in last Minutes of Synod of both Churches.

THE ECCLESIASTICAL STATISTICS OF SCOTLAND.

The following attempt to approximate to the ecclesiastical statistics of Scotland, while it does not pretend to perfect accuracy, is believed (says the *Edinburgh Courier*) to be very much nearer the truth than any detailed statement of recent years. At all events, as the evidence is given for every step taken in the estimate, the worth of it may be weighed.

THE U.P. CHURCH.

1. In 1864 the ministers of the U.P. Church performed 10,756 baptisms, of which 1155 were in England, leaving for Scotland 9601. Of

these, 69 were cases of adult baptism. The number of children born in Scotland, whose parents were members of the U.P. Church in 1864, was therefore 9532. But there were born in Scotland during that year 112,445 children. Hence the number of U.P. adherents in Scotland was 1 in 11 7-9 (say 1 in 12). Taking the Registrar General's estimate of the population, this would make the number of adherents about 270,000.

2. The marriage statistics of 1860 (the subsequent years make hardly any difference) show that 2837 marriages were performed by U.P. ministers. The entire number in Scotland was 21,225. The U.P. weddings were therefore 1 in $7\frac{1}{2}$ of the whole, which would give 420,000 as the number of adherents.

3. The number of communicants in the U.P. Church in 1864 was 170,520, of whom 15,150 were in England, leaving 155,440 for Scotland. The number of persons attending U.P. churches in 1864 was 199,109, of whom 21,835 were in England, leaving 177,266 for Scotland. If we multiply the number of communicants by $2\frac{1}{2}$ for adherents, we have 398,600, or 1 in 8 of the population of Scotland. If we multiply the number of attendants by $2\frac{1}{2}$ for the number of adherents, we have 398,548, or nearly 1 in 8.

4. The Education Commissioners issued last year a series of questions, the replies to which embrace the number of children at all the schools of the country and the religious denominations with which they were connected. Were these statistics complete, we should have a fair approximation to the number of adherents belonging to all the Churches: as it is presumed that (with the exception of the Roman Catholics, where children are doubtless more numerous in the Irish families) the proportion of adults to children is alike in all Churches, and that mistakes in gathering in the statistics would affect all equally. The following are the statistics affecting the U.P. Church in three districts of the country, taken without selection, and as they could be had:—In the Presbytery of Auchterarder, with a population of 23,216, there were present at the registrars' visits, in all the schools visited, 3196 children, of whom 379 belonged to the U.P. Church, which would represent its adherents as about 2900, or one-eighth of the population. In the country parishes of the Presbytery of Edinburgh (excluding the parish of Duddingston, whose statistics are not in possession) there were present in all the schools 2168 children, of whom 302 belonged to the U.P. Church, or about one-seventh of the population. In the Presbytery of Perth, 12 country parishes, with a population of 11,697, had at the registrars' visits, 1531 children at school, of whom 339 belonged to the U.P. Church, or one in $4\frac{1}{2}$ of the population.

5. Now, if these various statistics be taken together we have the following:—By baptisms, the U.P. Church numbers 270,000; marriages, 420,000; communicants, say 398,600; attendance, say 398,548; education statistics (average*), 479,800. The baptismal test must, for many reasons, be deemed by far the most accurate. But, taking the average of all the results, we have 421,849, which represents the utmost

number of the U.P. adherents, being about one-eighth of the population of Scotland.

THE FREE CHURCH.

For the Free Church the statistics are not so complete, nor the results so easy to be arrived at, nor so confidently to be asserted.

1. The marriage statistics of 1860 show that out of 21,225 marriages 4870 were performed by Free Church ministers; which would represent the Free Church adherents as 700,000, or 1 in $4\frac{1}{2}$ of the population of Scotland.

2. In the education statistics before referred to, the number of Free Church children was as follows:—In Presbytery of Auchterarder, out of 3196 children, 37 per cent. belonged to the Free Church; in the Presbytery of Perth, 24.5 per cent.; in the country parishes around Edinburgh, 16 per cent. [In the Edinburgh list, 366 out of 2168; in Perthshire, 332 out of 1531; in Auchterarder, 1205 out of 3196.] The average of the three by districts is 25.6 per cent.; by numbers, is 27.6 per cent. The former would give 780,000 as the adherents of the Free Church, or about a quarter of the population; the latter would give 86,243? or 3.62 of the population. Let the latter number be accepted meantime as the more correct.

3. There is another test. An article in the *Free Church Record* for May, 1865, narrates the increasing numbers in the Free Church Presbytery of Glasgow, states the number of communicants in that Presbytery as 26,000; and adds that this number is reckoned "to be about a tenth of the whole church." Such a statement is the more likely to be accurate from the fact that full statistics of membership, &c., have been frequently collected in the Free Church, though (so far as is known) not published. If, then, the Free Church communicants number 260,000, this number multiplied by $2\frac{1}{2}$, as was done with the U.P. Church, would give 650,000 as the number of adherents: or if the number of communicants bear the same proportion to adherents as in the U.P. Church, we should have 655,864. Taking the latter as the larger number, this test would represent the Free Church as numbering nearly one-fifth of the population of Scotland.

4. Taking the average of the three tests, thus applied, and choosing the larger figures in the two latter cases, we have the following:—By marriage the Free Church numbers 700,000; education statistics, 861,243; communicants—say, 655,864. The average gives 739,035, being 23.6 per cent. or 1 in 4 1-5 of the population. The U.P. and the Free Church taken together stand thus:—U.P. Church—number of adherents, 391,449; Free Church, 739,035; total, 1,130,484. This is about 36 per cent. of the whole population, or 1 in 2 8-11.

THE CHURCH OF SCOTLAND.

Can we make any similar calculations with regard to the adherents of the Church of Scotland?

1. The marriage statistics of 1860 show that out of 21,225 marriages, 9705 were performed by ministers of the Church of Scotland, or 45.73 per cent. This would represent the adherents of the Church as 1,426,450, or about 1 in 21.11 of the whole population.

* This average is by districts, and is rather too favourable.

2. In the country parishes around Edinburgh, out of 2168 children present in all schools, 1269, or 58 per cent. were children of Church of Scotland parents. In the country parishes around Perth, out of 1531, 822, or 53 per cent. belonged to the Church; and in Auchterarder Presbytery, out of 3196, 1542, or 48 per cent. Taking the average of these by districts, we have 53 per cent. belonging to the Church, which for the whole of Scotland would give 1,653,911 as the number of adherents: taking the average by numbers, we have 52.9 per cent. or 1,649,778, or more than a half of the whole population.

3. Taking, as before, the average of the two tests employed, and taking the smaller figure for the latter, we have the following:—By marriages, the Church of Scotland numbers 1,426,280; by education statistics, 1,649,778; average, 1,528,029. But as the education statistics are entirely from the country districts, where the Church is stronger than it is in town, we take the marriage returns, though probably below the mark. Even with this deduction the adherents of the Church of Scotland stand, as compared with other Churches, as follows—

Church of Scotland.....	1,426,280
Free Church.....	739,035
U.P. Church.....	391,449
	—————
	1,130,484

In round numbers, the Church has 300,000 adherents more than her two rivals put together, and embraces one-half of the population of Scotland. Her communicants (at the same rate as those of the other Churches) would be 570,512, and her attendants, 642,990.

The other Churches in Scotland, according to the marriage returns, stand as follows:—Roman Catholics, 265,000; Episcopalians, 59,000; other Churches, no Church, and those not specified, 236,000.

PRESBYTERY OF GLASGOW.—At the ordinary meeting of the Glasgow Presbytery, on 28th ult., action was taken relative to Dr. Norman Macleod's speech on the Sabbath question.

Mr. Monro, of Campsie, moved to the effect that a committee be appointed to confer with Dr. Macleod regarding certain portions of the pamphlet, purporting to be the substance of a speech delivered by him in the Glasgow Presbytery, which seemed to be opposed to the Confession of Faith.

The motion was seconded by Dr. Park, of Cadder.

Dr. Macleod said he thought the motion quite irregular, inasmuch as the Sabbath question had been argued by Dr. Jamieson on Scriptural grounds only, and that he (Dr. Macleod) had accepted the argument on those grounds. He further submitted that if anything transpired in his speech contrary to the Confession of Faith it should have been taken up at the time, and not now, as the pamphlet was honestly the substance of the speech. He waived all these objections, however, and would rather meet the whole Presbytery than any committee, as he had nothing to conceal, and was not ashamed of any statement he had made.

Mr. Charteris moved an amendment to the effect that no committee whatever be appointed,

and that whatever proceedings were to take place should go on before the Presbytery as a body.

Mr. MacGregor seconded the motion.

On the vote being taken, the amendment was carried against Mr. Monro's motion by 24 to 11.

A general conversational discussion followed, in the course of which various preliminary points were raised.

Dr. Macleod said that, to save further discussion on preliminaries, he would at once state frankly what were his views on the question under consideration. The Rev. speaker then entered upon a detailed statement, in the course of which he declared his adhesion to the whole doctrine of the Confession. He stated that he never wished that the Confession should be changed, nor that the Church should officially agree to any departure even from its letter, or give up its power to deal with any man who made such a departure. He also believed that it should even declare from time to time, according to its light, what it believed as a Church on matters non-essential to salvation on which difference of opinion might exist. He further maintained that while his speech might differ in the letter from the Confession, yet in the spirit they were in harmony, holding, as he did, the permanence of the moral law, though not of the Decalogue as the Decalogue, and also the necessity of the Lord's Day, though not on the authority of the Fourth Commandment. Unless this principle were acted on, he maintained that every minister of the Church might be dealt with, as no man believed the letter of the Confession in every point—as, for example, with regard to the creation of all things in six literal days; and that while by no formula could the line be drawn between essential and non-essential, yet every man of common sense and Christian conviction felt the difference, and the Church could practically draw it. It was not, therefore, a question as to the power of the Church, but one as to the righteous exercise of that power.

The explanation given by Dr. Macleod not being considered by many members of the Presbytery as altogether sufficient, a long, deliberate, and solemn conference ensued.—The Presbytery ultimately came to a unanimous finding, to the effect that they had heard with satisfaction the statement of Dr. Macleod as to his adherence to the Confession of Faith; but believed that his speech was in its language rash and unguarded, and that many statements, both of the speech and of the published pamphlet, were calculated to do harm. It is further understood that the deliverance embodied a solemn and grave admonition.

This unanimous finding, so far as the Presbytery is concerned, sists all further proceedings.

PRESBYTERY OF PERTH.—The ordinary monthly meeting of this Presbytery, was held on Wednesday. Dr. Crombie read an extract decree of the Court of Tiends, disjoining and erecting certain portions of the East and West Church parishes of Perth, and parish of Tibbermuir into the *quoad sacra* parish of St. Leonard's, Perth. It was agreed that Mr. Wilson should be admitted

a member of the Presbytery, and he took his seat accordingly. Mr. James Anderson, Forteviot, gave intimation that at next meeting he would propose the transmission to the General Assembly of an overture praying them to declare null and void the *Declaratory Act* ament changes in the forms of worship, &c. The Presbytery resumed consideration of the petition from the kirk-session and congregation at Stanley, craving to be allowed to use a harmonium in the church psalmody. The finding of the Presbytery at last meeting was to the effect "that, while disposed, from the evidence adduced, to grant the prayer of the petition, they should delay consideration of the matter for a month to give dissentients an opportunity of being heard before the Presbytery." On Wednesday no objectors appeared. Dr. Crombie was against granting the petition, especially on the ground that they had little or no control over Stanley Chapel, and had no power to enforce any decision they might come to regarding it. He moved that the Presbytery should respectfully decline, under existing circumstances, to grant the petition. Mr. Davidson seconded the motion. Mr. Tait moved, seconded by Mr. Wilson, of Methven, that the petition should be granted. After a long discussion, eleven voted for Mr. Tait's motion, and five for that of Dr. Crombie. The former was accordingly declared carried.

FORGANDENNY.—MODERATION.—The Presbytery of Perth met at Forgandenny, on Thursday, for the purpose of moderating in a call to the Rev. James Johnstone, preacher, presentee to the church and parish of Forgandenny. After sermon, the call to Mr. Johnstone was signed by the parishioners present; and no objections having been offered to his settlement, the call was unanimously sustained.

GREENOCK—OLD WEST KIRK.—A handsome communion service of silver has been presented to the Old West Kirk by a member of the West Parish Church (Rev. Dr. McCulloch's). The service consists of two silver cups, and two silver salvers of oak with silver borders. A flagon and oak chest complete the gift. Appropriate inscriptions have been engraved on the various articles. Mr. D. C. Rait, jeweller, Glasgow, executed the commission.

ANDERSTON CHURCH.—At the conclusion of the evening service on Thursday, Mr. T. P. Stewart, in the name of the Ladies of Anderston congregation, presented their esteemed pastor, the Rev. John Marshall Lang, with a rich pulpit gown and cassock, and with a magnificent Bible and Psalm and Chant Book, the Bible bearing the following inscription:—"Presented to the Rev. John Marshall Lang, with a pulpit gown and cassock, by the ladies of Anderston Church, as a mark of their high esteem and very affectionate regard;" at the same time, Mrs. Lang was presented with an elegant drawing-room timepiece, having the following inscription:—"To Mrs. Lang, from the ladies of Anderston Church, as an expression of their esteem." Mr. Stewart, in presenting these expressions of the ladies' attachment to Mr. and Mrs. Lang, took occasion to remark on the prosperous condition of the congregation in the short space of time

since the church was opened, and the considerable sacrifices of comfort and position Mr. Lang had made in leaving his attached flock and beautiful manse of Fyvie, and coming to Anderston amongst strangers, and without even the nucleus of a congregation.

DEATH OF THE REV. DR. FOWLER, OF RATHO.—We regret to learn the death of Dr. Fowler, minister of Ratho, Mid-Lothian, which took place, from disease of the heart, on Friday the 16th March, at Torquay, whither he had gone for the benefit of his health. The Rev. Doctor was ordained in 1833, and in 1837 was appointed minister of St. Luke's Church, Glasgow, from which he was translated to Ratho in 1844. He long presided over the Colonial Committee of the General Assembly, and took an active share in the business of the Church of Scotland, of which he was generally regarded as one of the ablest preachers. The Rev. Doctor, who was twice married, has left a widow and one child. He was under 60 years of age.

DEATH OF PROFESSOR FLEMING.—We regret to announce the death of the Rev. William Fleming, Professor of Moral Philosophy in Glasgow University, which took place at the College on Saturday afternoon. The deceased has been in a declining state of health for some time past. During the current session he has been unable to lecture to his students except at intervals, being confined to his house when not so engaged. Within the last fortnight, however, he became worse, and was obliged to keep his bed; and on Saturday afternoon he expired, at the advanced age of seventy-four. Dr. Fleming has been connected with the University for upwards of thirty-five years. In 1831, he succeeded the Rev. Dr. Gavin Gibb as Professor of Oriental Languages, and in 1839 was appointed to the Chair of Moral Philosophy, in room of Professor Mylne. In 1857, he published a book, entitled "The Vocabulary of Philosophy—Mental, Moral, and Metaphysical"—a work intended for the use of students, and which, we believe, has proved of considerable value to those for whom it was more especially designed. Previous to his coming to Glasgow, Dr. Fleming was minister of New Kilpatrick, where he was much respected, and where he will no doubt be kindly remembered.—*Glasgow Herald.*

THE MORAL PHILOSOPHY CHAIR, GLASGOW.—We understand that the Rev. Dr. Calderwood, of Greyfriars' U.P. Church, who has for some time conducted the Moral Philosophy class in the University on behalf of the late Dr. Fleming, is now a candidate for the vacant chair. We have likewise heard it rumoured that Dr. Caird would not be averse to a transference from the Divinity Chair, which he holds, to the professorship now vacant; but we are not aware whether any direct steps have been taken to that end or are to be so.

THE HARMONIUM IN KINGSTON CHURCH.—A service of sacred music was held on Thursday night in Kingston Church (the Rev. Mr. Pollok's), for the purpose of inaugurating a grand harmonium just erected there, consequent on the resolution lately come to by the congregation to introduce the aid of instrumental

music in the psalmody. Mr Pollok presided, and in the course of the evening briefly addressed the congregation and the strangers present with reference to the cause which had brought them together, and gave some details as to the instrument which they had now had an opportunity of hearing. It was a *chef-d'œuvre*, he said, of M. Debain, of Paris. The instrument, we may add, is in appearance a pattern of modesty and non-pretension, and is surrounded by a neat enclosure in front of the precentor's desk.

GLASGOW FREE PRESBYTERY—ADJOURNED DEBATE ON UNION.—An adjourned meeting of the Free Presbytery of Glasgow, was held in the Presbytery House on Monday afternoon—Dr. A. S. Paterson, Moderator—for the purpose of resuming the debate on Dr. Forbes's overture concerning the proposed union between the Free and United Presbyterian Churches. When the hour of meeting arrived, the passage leading to the Presbytery House was crowded by a large number of persons eager for admittance, and on the Court being constituted, all the available sitting and standing room was immediately taken advantage of. A large number of persons, however, still remained outside, and it was ultimately found necessary to adjourn to the church, in order to accommodate all who sought admittance.

Dr. Buchanan having spoken at some length in opposition to the overture, several other members addressed the Presbytery on the one side and on the other.

The transmission of the overture was negatived by sixty votes to five.

EDUCATION IN IRELAND.

(From the North British Daily Mail.)



It has been assumed by the Government, in dealing with the memorials of the Romish hierarchy on the subject of national united education, that the great body of the people concur in the views of the bishops, and that the national sentiment in Ireland is strongly in favour of the changes in the Irish collegiate system which are so loudly demanded by their clerical leaders. This, however, is a grievous mistake. There is weighty evidence to prove that the agitation against the Queen's University and Colleges is purely clerical, or rather is mainly confined to the higher Roman Catholic ecclesiastics. The undeniable fact that the attendance of Roman Catholic pupils at the national schools and colleges of Ireland is large and steadily increasing, in spite of the incessant dissensions and denunciations of the priests, generally enforced by the exclusion of the disobedient from the sacraments and other ordinances of the Church, affords a conclusive proof that the great body of the Roman Catholic laity do not sympathise with the efforts made by the hierarchy to destroy the united collegiate system of education. And the wealthier and more enlightened class of their communion, represented by such men as Judges Keogh and

Fitzgerald, and Sir Dominic Corrigan, have openly and earnestly expressed their hostility to the movement.

An excellent pamphlet on this question has just been published by Mr. Whittle, a Liberal Roman Catholic barrister,* in which he shows that the demand for the overthrow of the united system of education proceeds exclusively from the Ultramontane party, headed by Dr. Cullen, "an Irish monk, who had spent most of his life at Rome," and who was appointed in a most unusual manner the successor of Dr. Croly, in the See of Armagh, for the express purpose of developing or rather creating Ultramontane opinion in Ireland. On his translation to Dublin in 1852 he was also appointed "Papal Delegate," an office which gives him controlling power over the whole Irish Roman Catholic Church; and since this period he has used his immense powers unsparingly to promote the most extreme Ultramontanism."

The Irish Ultramontane party, of which Dr. Cullen is the head, consists of "the bishops and their political mouthpieces in the Press and in Parliament," the representatives of the Irish Roman Catholic constituencies being, as Mr. Whittle remarks, "the mere tenants at will of the bishops." "This faction," he says, "profess tenets utterly opposed to British law and civilization. Their main distinguishing principle is that the Church is the heaven-appointed ruler of the earth and all that it contains." They teach that "there is but one safety for Catholics—to think with the Church in the whole extent of faith, discipline, worship, customs, and instincts"—that not only the Christian society but civil society also, must be regulated by and depend upon the Church; that it is the duty of the State to repress heresy; that it is a crime for the State to appoint non-Catholics to public office; that intercourse with Protestants, except for the purpose of converting them, is hurtful to the soul; that freedom of thought and freedom of action are inventions of the devil, which the Church cannot depend on her purity, and truth alone to resist, but must get hold of men and mould and adapt their minds to prepare them to accept these "hard sayings."

It must be apparent at once that to invest a body holding such opinions with the charge of the education of the people must be fraught with great danger to the welfare of the country. "The difficulty," says Mr. Whittle, "of getting any large section of Englishmen or Irishmen to accept such doctrines as Ultramontanes now profess is happily very great: and it is to obviate that difficulty that Ultramontanes find it necessary to keep education entirely in their own hands." Hence the crusade of Dr. Cullen against the system of mixed education in the Irish national schools—the condemnation of the Queen's Colleges by the Synod of Thurles—the establishment of the "Catholic University" in Dublin, and the astounding demands made in the memorial of the bishops just laid before Parliament—that this so-called University shall obtain a charter and a liberal endowment from the State—shall have power to affiliate to itself other colleges and schools, and

* "Freedom of Education: What it means." By James Lowry Whittle, A.B., Trinity College, Dublin

shall be recognised as the head of Catholic education in Ireland—and, lastly, that the national Queen's Colleges shall be transformed into denominational institutions.

No words can express too strongly the folly of the Government in thinking that they can satisfy the men who put forth such claims as these by the concessions which they now offer. If they should condescend to accept these terms at all, it will be for the purpose of obtaining a vantage ground from which they may with greater facility and success direct their assaults against the entire united system of education both in colleges and schools. They have already sought to destroy the Queen's Colleges, and to fill the "Catholic University" by incessant spiritual terrorism, threatening to fix "a life long brand" to the names of refractory students, and to debar them from the sacraments of the Church; and should this ill-advised project of the Government be carried out, and the Queen's Colleges be degraded on the one hand, and on the other the sectarian seminaries rendered more attractive by means of the promised concessions, there can be no doubt that this unscrupulous clerical pressure will be renewed with tenfold violence for the purpose of driving every Roman Catholic student from the Queen's Colleges.

Mr. Whittle complains with great justice of the grievous injury which the new policy of the Government will inflict on the Irish opponents of Ultramontaniam—the independent Roman Catholics—a class which embraces the gentry, the professional and literary classes, and the leading merchants of the Roman Catholic body. Their instructions and example are gradually leavening the mass of the Roman Catholic people with their independent and sound constitutional opinions, and it is to check this process, he says, that the Ultramontanians are bestirring themselves so zealously to obtain the complete control of the education of the people, so that, to make use of a favourite metaphor, they may inhale Ultramontane principles from the surrounding atmosphere. He calls pointed attention to the grievous injustice and impolicy of assisting these enemies of all liberty, civil and religious, in their crusade against freedom of thought and the rights of conscience, and to the injury which such a procedure must entail on the prosperity of the country at large. The position of independent Catholics at the present time, he says, is a very difficult one, and "they ought not yet to be exposed to the alternative of a direct breach with the Church. If the non-Ultramontane element has time to mature its plans and develop its principles; if it is able to build up a suitably adjusted system to protect itself from its foes; if it finds leaders of learning and discretion, then Ultramontaniam will speedily pass away. But, at present, when as yet its principles are negative rather than positive, its foes blatant and triumphant, its friends silent, what can it be expected to do in the way of effectual resistance against such a body of men as the Irish hierarchy," who have shown their determination to proceed to all extremities in order to crush the dissentient element which exists within the Roman Catholic body.

"Let everything be done," says Mr. Whittle,

in conclusion, "to remove invidious distinctions between Roman Catholic laymen and Protestants. But in the matter of education I would ask the public to observe on the one hand the subtlety of Ultramontaniam and the charm it possesses for some minds, on the other, its ruthless fanaticism, its implacable hostility to everything that Englishmen and Irishmen have learned to think noble, and beautiful, and true; to observe this power settling like a black cloud over this unhappy country, that the masses of this country have always exhibited deep-seated repugnance to English or Protestant sentiment, and seem only inclined to reject Ultramontaniam for continental infidelity, that, moreover, there is struggling in the Catholic body a current of thought which may yet cleanse and purify the whole; that a Catholic university is sought expressly to dam up this current for ever, and I would ask the public, keeping this state of things in view, to consider whether the proposed policy of the Government is likely (as Mr. Gladstone supposes) to attach Roman Catholics more distinctly and closely to Englishmen generally, and to the interests and habits of this country."

THE IRISH UNIVERSITY SYSTEM—DEPUTATION TO EARL RUSSELL.—A deputation, including Dr. Wilson, Moderator of the General Assembly of the Presbyterian Church in Ireland, and other members and laymen, waited upon Earl Russell on Wednesday in reference to the proposed change in the Queen's University. The deputation represented that the existing system had been successful, and that any change which would give a sectarian character to the Colleges and University would be most undesirable. Earl Russell, in reply, said that the Government desired to act with impartiality between all religious bodies in Ireland, and, with that view, the national system of education had been adopted. Objections were made by the Presbyterians, and arrangements made by which they were to receive aid from the National Board of Education. As to academical education, he thought they ought not to be surprised that the Roman Catholics should consider it wrong that they should have an academical education in which their religion was not made a prominent feature, and in which youths of their denomination would not receive that elementary instruction which was desirable in the doctrines of their religion. He did not believe that the heads of Houses at Oxford or Cambridge would consent to take no account of the teaching of the doctrines of the Church of England, and therefore he did not much wonder that the majority of the Roman Catholic Bishops had opposed the plan of the Queen's Colleges. In England, they admitted young men educated at Stonyhurst, Ascot, or elsewhere, to academical honours at London University; and he could see no reason why they should not do the same in Ireland. He could not give the details of the Government proposals, because they had not yet been settled. He did not believe that they would satisfy Archbishop Cullen; but they would be fair and impartial. They would adopt the principle which had been adopted in England, without interfering with the system of primary education or the Queen's Colleges.

LONDON PRESBYTERY OF THE ENGLISH PRESBYTERIAN CHURCH.—At the monthly meeting of this rev. Court on the evening of Tuesday last, a number of matters of local interest having been disposed of, the Rev. Mr. Alexander, of Chelsea, suggested that, following the example of other religious denominations, they should set apart a day for humiliation and prayer on account of the prevalence of the cattle plague. He observed that the Church of Scotland, the Free Church of Scotland, and the United Presbyterian Church, had appointed the same day. They could not do that in England; but they could fix upon a day which they might consider suitable, and upon which their congregations could make united confession of sin and united supplication, and he would move to that effect. After some discussion, it was agreed to appoint Thursday, the 29th inst., on the ground that this was the day set apart by their Presbyterian brethren in Scotland.

THE PRESBYTERIAN CHURCH IN ENGLAND—DEPUTATION TO SCOTLAND.—On Thursday, a public meeting was held in the Free Assembly Hall for the purpose of receiving a deputation from the English Presbyterian Church. Mr. Charles Cowan, of Valleyfield, occupied the chair. The meeting having been opened with prayer by the Rev. Dr. Buchanan, of Glasgow, the chairman briefly introduced the deputation, when the Rev. R. N. Lundie, of Liverpool, addressed the meeting on the importance of the English Presbyterian Church to Scotchmen, inasmuch as the Church endeavoured to retain the emigrants from Scotland within the pale of Presbyterianism. Last year there were 105 churches belonging to the English Presbyterian Church. Of the large number of Scotchmen who went into England, the tide of fashion carried multitudes away; but this might be checked if churches were established in large towns; for it was found that where Presbyterians were collected in sufficient numbers there existed a sort of *esprit de corps*, which kept them together. The Presbyterian Church in England had raised a building fund of £125,000, by which means a great impulse had been given to church building and debt extinction. The Rev. W. Diawiddie, London, next addressed the meeting on the different schemes of the English Presbyterian Church, and remarked that they expected to receive £10,000 from their Scotch brethren to aid them in the prosecution of these schemes. He detailed the progress made since 1843 by the Church in London. In 1843 there were only seven Presbyterian congregations within the bounds of the London Presbytery, in 1853 there were fourteen, and in 1863 there were thirty. The meeting was afterwards shortly addressed by the Rev. Mr. Carlyle and Dr. Hamilton, of London. Principal Candlish, at the close, moved that a vote of thanks be accorded to the deputation, and that a resolution strongly urging the claims of the deputation, and expressing a hope that the friends in Edinburgh would show their interest in the English Presbyterian Church by large contributions. Mr. John Miller, of Leithen, seconded the motion, which was agreed to, and the proceed-

ings terminated after a vote of thanks had been awarded to the chairman.

DEATH OF DR. WHEWELL.—The Rev. William Whewell, D.D., Master of Trinity College, Cambridge, died on Tuesday afternoon, from the effects of the injuries he sustained when thrown from his horse on Saturday week. Dr. Whewell, who was one of the foremost and fruitfulest thinkers and writers of his day, was in his seventy-second year. His career has been in every respect remarkable. He was born in 1795, at Lancaster, where his father worked as a joiner. The mathematical capacity of young Whewell was detected even at school, and his talents were considered so striking that some friends offered to give him a University education. By their aid, he was enabled to enter Trinity College, where his genius was fitly appreciated. In due time he became a Fellow of his College, and was for many years known as a successful tutor. In 1828 he was appointed to the Chair of Mineralogy, and his acquirements were so wide that in ten years afterwards he was deemed fit to be Professor of Moral Theology. In 1848 he was raised to the highest University position by being appointed Master of Trinity College. Dr. Whewell has distinguished himself in almost every branch of science, and in not a few departments of literature. The works on which he concentrated his powers are "The History of the Inductive Sciences," "The Philosophy of the Inductive Sciences," and "The History of Scientific Ideas." Dr. Whewell has always taken a prominent part in the leading scientific societies, and in 1841 acted as President of the British Association at its Plymouth meeting.

THE REV. GEORGE GILFILLAN IN THE ISLE OF MAN.—On Sunday, the 11th February, special services were conducted in the United Presbyterian Church, Ramsey. The Rev. D. M'OWan, pastor of the congregation, preached in the forenoon, and the Rev. G. Gilfillan in the afternoon and evening, to crowded audiences, when liberal collections were made in behalf of the funds of the church. On Monday evening, the 12th, Mr. Gilfillan gave a lecture in the Wesleyan Chapel, "On the Intellectual, Moral, and Religious Influences of Sir Walter Scott's Novels." The lecturer, in the course of his remarks, spoke of Sir Walter's power of finding "the soul of goodness in things evil"—the extreme beauty of his style—the sympathy he had with even doubtful characters—the general morality of his writings—and his deep-hearted conviction in the great general truths of Christianity. However severe Sir Walter might be upon the cant and bigotry of the age, he (the lecturer) had no doubt that his views would have been modified now, had he lived in these strange times—not so much faith-shattering as faith-shifting days—when religion is gaining in breadth what it is losing in intensity, and, like a river, is not so much drying up as changing its channel.

DR. NORMAN MACLEOD ON THE BAGPIPES.—At a soiree, held in connection with St. Columba's (Gaelic) Church, Glasgow, on Tuesday evening, a piper made his appearance on the platform, and played several airs, to the evident delight of the audience. Dr. Mcleod afterwards ad-

dressed the meeting, and in the course of his remarks spoke as follows:—I don't know what it is that's about this Highland music; but I have for a number of years been hearing music of the best kind, and played by the world's best performers, and I can listen and enjoy it with all my heart; but the moment I hear that auld bagpipe, it tak's me by the throat. (Laughter and applause.) If ever you find a Highlander that does not care about the bagpipe, take care to get a receipt from him when you pay him an account. (Roars of laughter.) If he has no musical ear, don't blame the poor fellow, but pity him—(renewed laughter)—but if he has a musical ear, and don't like the pipes, take your care of that chap. (Laughter.) There is a great deal of talk just now about organs, but I think there is a great advantage in an instrument which is not filled with wind by the handle of a bellows, but by the strong hearty breath of an out-and-out Highlander. (Great laughter.) Did you ever hear of an organ being played in advance of a regiment going up in the charge against the French? What would organs have done in Egypt and at Waterloo? (Laughter.) Why, a single shot would have destroyed them. What could they do in the Galway boat with a heavy breeze blowing, in a grand Highland glen, or on the top of our mountains? (Applause.) There is no music in the world to be compared with the bagpipe. (Renewed applause.) I say it seriously. You cannot improve the bagpipe; it is the best of its kind. Consider its associations. People who don't know our associations don't understand them; and the more's the pity. (Laughter and applause.) When you and I hear the bagpipe, it is not merely hearing the sounds that come from its drone; it is more than that, for we dream of the old glen and the old fire-side. Whenever you hear it throughout the world—and I have heard it in many places—it always sets a Highlander dreaming. He begins to dream of the old house in the old glen, and he sees in it his father, his mother, and his kinsmen; he dreams of the old kirk, and he sees the people in it; of the churchyard, and he thinks of those who are lying in it—all come up to his imagination at the call of the bagpipes. (Loud applause.) It is very difficult to define what this music is. There is music in nature that you cannot set down for the pianoforte. It is in the roaring of the winds, in the moaning of the waves, and in the cry of the wild bird—and all this you hear in the bagpipes. It is the music that Highlanders understand best; and though a Highlander may live till he is fourscore years of age, and may hear all the music that was ever composed, yet there is something in the bagpipes that will stir him when nothing else can. (Great cheering.)

THE BISHOP OF LONDON ON SCIENCE AND RELIGION.—On Sunday afternoon the Lord Bishop of London preached at the Chapel Royal, Whitehall. His Lordship (who seemed far from well) took his text from I Timothy iii. 15, "The house of God which is the Church of the living God, the pillar and ground of the truth," and proceeded to show how far the Church of England answered the definition of a Church in the Articles, and how it fulfilled its special mission. Its duty, he said, was to express and

guide the religious feelings of the nation. There were many alarmed just now at a possible split of the Church into two parties—the clergy treading one path, and the laity the other; the clergy becoming more superstitious and the laity too freethinking—though all freethinking might not be confined to the laity or all superstition to the clergy, for some laymen might take a clerical tone and some clergymen ape the dangerous scepticism of the laity. It would not do, as in some countries, for religion to be confined to priests and women, and all the manhood and intellect of the age to be left to the corroding influence of scepticism. There was and could be no antagonism between religion and the exercise of man's intellect. Superstition and scepticism were antagonist; but superstition was the base counterfeit of religion, and so was scepticism of reason. Reason must not be frowned down, doubt must not be called atheism, or inquiry sin. Of late many questions, long since thought settled, had been re-opened as to the nature of inspiration, the mode of reconciling miracles with the fixed laws of the universe, &c. In what we sometimes called the torpid days of religion, a host of brilliant weapons had been furnished to Truth's armoury by men like Butler and others girding themselves manfully to confront the infidels, and they must learn to abstain from senseless clamour, or subjecting those who diverged from the belief of ill-informed people to abuse as abettors of error.

THE PRIMATE AND BISHOP COLENZO.—Bishop Colenso addressed a letter some time since to the Archbishop of Canterbury, complaining of what His Grace had written to Bishop Gray on the subjects in dispute between him and the Bishop of Natal. The Archbishop's reply, as well as the letter, has been published. Dr. Longley says:—"I have no hesitation in avowing that, according to my belief, you have been duly and canonically deposed from your spiritual office, according to the law of the Church of Christ, as set forth in the concluding paragraph of the 26th Article of the Church of England; and I must decline to hold myself responsible to you for entertaining such a belief. I have never obtruded this opinion upon others in my capacity of Primate of the United Church of England and Ireland, but I have not hesitated to avow my private opinion when it has been sought for. Nor, when my counsel was asked by those who were in doubt and difficulty, did I shrink from imparting it. I never expected that my letter would have been given to the public, nor am I responsible for the fact; but as those to whom I have addressed it have thought fit to publish a portion of it, I do not disavow the sentiment therein expressed. At any rate, I could not have objected to the course they thus took from any apprehension that I might one day be called to sit as a judge in your case; because I have high legal authority for saying that there appears to be no mode of proceeding by which I could be legally called upon to act in that capacity. The censure, therefore, which you would impute to me on this ground proves to be entirely without foundation. As you ask me to point out the errors to which I have alluded, I have merely to refer

you to the reasons for your deposition, as stated in the judgment of deprivation passed upon you; and to state my belief that for such errors in doctrine an English clergyman would have been [ejected from his cure. I am not aware that I have ever endorsed with my approval every act of Bishop Gray connected with your deposition up to the time at which you wrote, as you seem to assert. No one can more deeply deplore than I do the present unhappy condition of the diocese of Natal; but let God be the judge with whom rests the responsibility of this lamentable division in a regularly constituted branch of the Church of Christ.]

(From the Weekly Evangelist.)

"IN CONNECTION WITH."

We sometimes meet with individuals belonging to either of the two Presbyterian Churches in Canada, who attach a mistaken idea to the words "the Presbyterian Church in Canada in connection with the Church of Scotland." Some appear to think that this phrase indicates an organic connection with the Church in Scotland, and that action relative to Union must proceed upon the basis that the Church of Scotland being an established church, connection with it places the Church in Canada on the basis of a church established by law. We consider this a mistake, and in order that a correct view may be entertained, we print two extracts—one from a decision of Synod of the P.C.C. in connection with the Church of Scotland, and the other a Report of Principal Leitch to the same Synod:—

"Whereas, this Synod has always, from its first establishment, possessed a free and supreme jurisdiction over all the Congregations and ministers in connection therewith; and although the independence and freedom of this Synod, in regard to all things spiritual, cannot be called in question, but has been repeatedly and in most explicit terms affirmed, not only by itself, but by the General Assembly of the Church of Scotland, yet as in present circumstances it is expedient that this independence be asserted and declared by a special act;

"It is therefore hereby declared. That this Synod has always claimed and possessed, does now possess, and ought always, in all time coming, to have and exercise a perfectly free, full, final, supreme, and uncontrolled power of jurisdiction, discipline and government, in regard to all matters ecclesiastical and spiritual, over all the Ministers, Elders, Church Members and Congregations under its care, without the right of review, appeal, complaint, or reference by or to any other Court or Courts whatsoever, in any form or under any pretence; and that in all cases that may come before it for judgment, the decisions and deliverances of this Synod shall be final. And this Synod further declares, that if any encroachment on this supreme power and authority shall be attempted or threatened, by any person or persons, Court or Courts whatsoever, then this Synod, and each and every member thereof, shall, to

the utmost of their power, resist and oppose the same. And whereas, the words in the designation of the Synod, "in connection with the Church of Scotland," have been misunderstood or misrepresented by many persons, it is hereby declared, that the said words imply no right of jurisdiction or control, in any form whatever, by the Church of Scotland over this Synod, but denote merely the connection of origin, identity of standards, and ministerial and church communion."—*Minutes of Synod, Montreal, June 9th, 1863.*

"At present, there is no organic connection between this Synod and the Church of Scotland. We no doubt derive valuable aid and sympathy, but this might exist without any ecclesiastical connection. But it seemed to be the general desire of last Synod, that there should be a real, instead of a nominal connection, and it was thought that the best plan for securing this object, would be the recognition of our licentiates as the licentiates of the Church of Scotland. At present, the ministers of this Church, who have been licensed here, are no more members of the Church of Scotland than any dissenting ministers in Scotland. No doubt, they may be admitted on certain terms into the Church of Scotland, but they are the only terms on which the ministers of any other Church may be admitted. At present, the Synod is composed of two classes of ministers—those who are ministers of the Church of Scotland, and those who are only ministers of this Church; and, at last meeting of Synod, the general conviction was, that it was not desirable that this invidious distinction should be kept up, and that harmony of feeling would be greatly promoted were the distinction abolished. In my interviews with leading men in the church at home other points were mooted, such as the desirability of representation in the General Assembly. It is, however, not in the power of the Church to alter the constitution of her Courts, though she has full power to define the qualifications of her licentiates. It is true that the Presbyteries in India are represented in the Church of Scotland, but an Act of Parliament was required for this purpose, and such a step at the present time, in reference to the Canadian Church, would not be deemed expedient. It was also thought unnecessary that there should be the right of an appeal from the Canadian Branch to the Parent Church, in order that the desired object might be granted. The Church of England in Canada presents an example of the nature of the connection that might be most desirable. The ministers ordained by Canadian Bishops are ministers of the Church of England, while the action of Bishops and courts is independent of the church at home. The various points brought up in the course of many conversations may be arranged under two heads, viz., the advantages and difficulties of the proposed plan of a close connection."—*Report by Principal Leitch to the Synod of 1863. Page 75.*

THE PASTOR'S WIDOW.



FEW years ago our market was daily attended—unless, indeed, the weather was desperate—by an early woman, remarkable neither in face, attire, nor anything else. Her dress was always simplicity itself; she was middle-sized, had rather a commonplace face at the first glance, but what drew my attention to

her was the regularity of her attendance, for which there seemed no adequate reason, since she had, generally speaking, only a very small basket on her arm, and sometimes none at all. When she had made her purchase she did not go straight home like other people, but regularly made the circuit of the whole market; and when the weather was fine and the stalls full, often visited some of them two or three times over. Unconsciously I took to observing what she was looking for, and what it was she bought: she had never come in my way as a bargainer, never snapped up a pigeon or fowl I happened to want. Indeed, her purchases seemed all on a small scale: belonging not to the animal but vegetable world, and even of vegetables she chose the cheapest and soonest cooked, and with them almost always a little fruit. At times too she would ask the price of flowers,—a little rose-bush or pot of pansies, and I noticed that very often the market-women would give her a few lettuce leaves unasked, whence I concluded that she kept a little bird, and in all probability lived alone. Now, purchases to this amount need not have detained her two minutes; there must have been some other attraction in the market-place, and when once I began fairly to observe her, I soon discovered what it was.

Evidently, she took an infinite delight in the vegetables and fruits themselves, apart from any idea of eating them. But it was orchard-fruit that most fascinated her eyes and heart. Mere bush-fruit she seemed scarcely to notice, but apples and pears were her supreme delight, there was a new exclamation at every kind she discovered. When the new ones came in, and new and old lay in the basket together, her new year seemed to begin, and she noted and named every fresh appearance, just as a field-marshal reviews his regiment.

I began, too, to notice how well the market-women knew her tastes. They would beckon to her to show her new kinds, and ask their names. There was, in short, a quite peculiar tie between this good woman and the market-wives, and a very friendly one. The interest that she took in their stalls, her admiration of fine fruit, her judicious discrimination of the relative merits of different kinds, and useful hints as to storing them, &c., were all pleasant to the sellers, who evidently liked to see her and to exchange a few good-humoured words, as a variety in the monotony of marketing.

It was in this way that I first got into conversation with her. I wanted a quantity of apples to store up for the spring, and was in

doubt between two sorts, the rival sellers each praising their own, and endowing them with almost human excellences, when one of them pointed to the stranger, and said—"She can tell you which are best. she understands all about apples. Accordingly up she came, and quietly pronounced that those in the other stall were fitter for using now, and a finer sort of fruit: but as to keeping ones, those belonging to the woman who had called her would certainly be found to answer best. From that day we often exchanged a few words, but our acquaintance went no further. I did not even ask her name, nor did she mine that I know of.

One winter day, however, when it was bitter cold and slippery, it so happened that she fell down in going out of the market, and hurt her leg and arms very badly. She was soon raised up and set on her feet. No limb was broken. With great suffering she could contrive to walk, but not alone. I chanced to be the only creature there who had any kind of acquaintance with her, so I could not do less than offer her my arm, which she took gratefully, but with all sorts of excuses and apologies, such as were customary in my day, when every silly person had not yet got to believing that the world was created expressly for him, and that his fellow creatures were in it to wait upon his convenience. It seems to be considered old-fashioned now-a-days for one man to thank another; but what would you have? If people have left off gratitude to God, why not to each other?

I can tell you it was no easy matter to get the poor creature, who was in terrible pain, back to her own part of the town; and, indeed, it would be but proper that carriages and carts should have some sort of a litter attached to them, to transport those they run over, whether killed or wounded, to their own homes.

Her lowly room was indescribably clean and neat, and as I had rightly surmised, there was a bird in the window, who greeted us with cheerful chirrups and twittering.

"You poor dear," she said, "you think you are going to get your salad, and I have none for you to-day."

Quite exhausted, she sank down on a chair.

"My Heavenly Father!" she murmured, "what am I to do now?"

It seemed that she was quite alone in the world. Only a charwoman came in once a day with wood and water. She did everything else for herself. She rented this one little room, but had nothing to do with any one of the other inhabitants of the house, no acquaintanceship with them, except a mutual bow if they chanced to meet in the doorway. Such complete isolation as this may go on pretty well for a time, but earlier or later something is sure to happen, and the question "what next?" often gets forced upon the lonely with a sadness that takes away their very breath.

On this occasion it was I who put it, and not the half-fainting sufferer. What next, indeed? There I was, all alone; the charwoman would not come till six,—it was only ten now.

Had I been at home I could have sent for help; but I was afraid of leaving her alone, and then, who was I to call in this strange house? There was not even a bell in the room. In the midst of my perplexity, however, there was a knock at the door, and a merry childish face peeped in and said—

“Mamma sent me to see if she could be of any use to the old lady. She heard that she had come back poorly.”

Here was an angel in time of need. She came in, and in the most compassionate way began to stroke the poor sufferer, who could not reply for coughing.

“Could your mamma come here herself?” said I, not noticing the shaking of the old lady’s head, and the child was off before she could get out a word.

“Dear me!” said she at last, “what can you be thinking of! Such a distinguished lady!”

But the lady herself soon entered, distinguished no doubt, but a sweet-looking creature as well, who approached the invalid in the most sympathising manner, but bowed very stiffly to me. I set it down for pride, and thought to myself, “Ay, ay, they are all alike,” but later I found out it was shyness. It took some time to persuade me that a person over thirty, and a fashionable lady too, could be shy; but so it was, the very least thing would make her blush with downright shyness and nothing else.

And now, what next? Why, first of all we decided that we must get her to bed, and then I would go and fetch my own doctor. The lady said she would have sent for hers, only he was rather too much run after, and when once he had laid out the order of his day, nothing could get him to depart from it: if they ran after him with the intelligence that his own wife was dying, she believed he was capable of saying, “She must wait, for I have still four patients down on my list.” Meanwhile I fully expected the lady to send for her maid; but no, she took the matter in hand herself, to the inexpressible confusion of the worthy widow.

“Impossible—out of the question—the sheriff’s lady—Madam, I beg, I entreat—I shall die of shame.”

And when we came to her left foot we were nearly the death of her, for as the lady tried to draw off the stocking, she in the intensity of her distress and anxiety to prevent it, lost her balance and nearly fell off the chair. To be sure I caught her and broke the fall, but still the wrench she gave herself made her scream, and brought tears into her eyes. We had the greatest difficulty to get her into bed, but at last it was done, and she might at last have rested quietly but for her politeness and her scruples.

“And if I only knew what to do,—and she is not put out with me. She can do everything for me that I want.”

Upon which the lady explained that the allusion was to the charwoman who came once a day, and that the widow thought that would be attendance enough. But this the doctor would not hear of. The case required far more treatment, and he proposed to have the

patient carried at once to the hospital, where all the townspeople had a right to be received gratis. He was physician there, he said, and he could promise that she would be perfectly well cared for. But, to our great astonishment, the pastor’s widow positively refused; she could not venture into such a large house, could not endure to be amidst numbers—impossible to live in a large room where there was no rest or sleep day or night: a little room was such a comfort in sickness. We all tried to overcome her objections, told her a few hours would reconcile her to the change, and vaunted the comforts of the institution,—even Lisette, the lady’s maid, taking a lively part in the argument, for she feared her mistress’s kindness would give her some trouble.

The good soul knew and felt that this repugnance of hers must strike us all as childish and unreasonable, and therefore her agitation became very great, when all at once the sheriff’s lady interposed:

“Never mind, my dear madam, don’t distress yourself; there is no necessity for anything of the kind. I can easily understand your liking better to be alone than with a dozen others: when you want to sleep, somebody else is sure to begin coughing. I should feel just the same. We shall be sure to find a good nurse.”

The doctor was not one of those who are incapable of placing themselves in another person’s situation, and get angry at the least difference of opinion, but he was fond of a joke, and often tried to conceal his tender-heartedness in this way.

“Very well, my good lady, I have not another word to say. I am not such a brute as to interfere between lovers. If only we get Mrs. X. (he meant me) to look about for us,—she knows everybody, and has an eye in all directions,—depend upon it we shall get a suitable nurse.”

“Thank you for your confidence in me,” said I; and the thing was settled. I went off to seek a nurse, who was, in the first instance, to call upon the doctor for further instructions, and the lady undertook to sit with the patient in the meantime.

Thus, then, a so-called accident had brought together, and into friendly relation, persons who else would never have known each other; and but for it I should have been poorer in kindly memories and rich in prejudices.

The consequences of the accident were far more serious than the woman at first anticipated. The human frame is pretty much like a bottle of wine, which will keep clear and beautiful to the eye for years and years if you let it stand undisturbed, but a rude shake or two will so completely change its aspect, you would hardly believe it was the same wine, nor will it soon clear again. And, in the same way, let an elderly person, who has long led a quiet uniform life, meet with any outward accident that shakes the frame and changes the course of habit, ten to one some latent mischief will develop itself, so that the original accident becomes a secondary thing, and not unfrequently results in death. The widow had hoped to be up and about in the course of the next week, but she was sadly mistaken; had to put off her hope from week to week, and meekly, though

with many a sigh, to resign it as the week came round. The injuries would not heal properly; the limbs seemed to lose their power, and by degrees a general debility set in. The doctor did what he could, but gradually took to an ominous shake of the head. The nurse was very kind; I had been fortunate in my choice; not only was she skillful in her office, but she got fond of the invalid, who suffered so patiently, never ordered her about, but humbly asked for what she absolutely required, and as much as possible respected her sleep.

But, however, the nurse could not give up her whole time to one patient; she had several valuable clients whom she could not afford to lose, and therefore arrangements had to be made to prevent the invalid being left alone. The Sheriff's lady and myself, between us, contrived that the solitary intervals should be very short indeed, and I must say that it was this lady who took the greater part of the responsibility, and that not by sending Lisette or any other deputy, but in her own person. Nay, even when she knew that I was there, she would come down with her work; and help to while the time away; and when I admired her industry—just as though she had to work for a living—and vowed it put me to the blush, she would reply, "I have been used to it from my childhood; my mother never allowed any one to be idle. Every respectable lady worked, she would say; it is only raw, underbred girls who did nothing."

What struck us most of all about our widow was her entire and singular isolation. She asked for no one, sent to summon no one, nor were any inquiries made for her. Her bird seemed her only friend, and he would go on ruthlessly chirping till he got to her; and no lettuce leaves seemed thoroughly to please him but those he pecked from her hand. I must also except the market-women, who were greatly surprised at her absence, and expressed much concern when they heard of her accident, and sometimes sent her presents; and here and there one gave me a flower, another an apple, to take to her, saying they had put them aside expressly for her, knowing them to be favourites. The example being once set, so many came to offer me similar tokens of remembrance, that I should have wanted a maid to carry them; but I begged that they would not all give at once, but from time to time send a little present to the poor lady, who would not be among them again, I feared, for a long time, if ever. But, to be sure, the ecstasy of delight was to the good soul to think of being remembered; and then the beauty of the apples!—in short, every time I took her anything she used to cry with sheer happiness. So childish a spirit I never had met with in all my life. And what a precious treasure this childlike spirit is, the world little understands; 'tis one that passes understanding, like the peace of God. The so-called happiness that most of us are chasing, strays beyond the confines of both these, and is nothing but a will-o'-the-wisp or a haunting spectre.

It will be easily understood that we wished to know whether she had any relations or friends whom she would like to apprise of her condition; but we were afraid of asking her

abruptly, for fear she might fancy we wanted to get rid of our relations to her. To our individual inquiries on this head she replied, that she had no one but the guardian of the Orphans' Institute who knew her at all, and she would gladly let him rest as long as ever she could. Not that he was ill-intentioned, but a rough over-bearing man who could not tolerate the least opposition to his will; and would, if put out, run on as though life and death were in his hands. She actually trembled in speaking of him, but what was her consternation and alarm when she found out that this said despotic guardian was my own cousin. I had all the work in the world to compose her, and convince her that I was in no way offended. I was fond of my cousin, indeed, but far too well accustomed to his infirmity to mind it being commented on or laughed at.

He was a man of the old-fashioned stamp, honourable and upright in grain, and in private matters gentle and pleasant enough; but once let him get on official ground, and clouds of majesty encompassed him about; contradiction was high treason; he became harsh, haughty, magisterial; in short, I could well understand the impression he had made on the quiet widow, though I wondered how the two had chanced to come in contact.

Everything combined to make me anxious to raise the curtain of her past, and to learn how she could possibly be the lonely creature she was. But it was not I alone who felt this curiosity; the sheriff's lady shared it to the full. One day I met her outside the room, and she began:

"Do tell me whether you really know as little as I do about the history of our good widow; I would give anything to have some insight into it. She keeps it as close as a sitting hen does her eggs, and never makes the least allusion to it, which increases my wonder."

"Just so with me," replied I.

"Now look here," she went on; "you are a person of courage and resolution; do devote this afternoon to finding out. It is such thoroughly bad weather, that we are sure that no one will disturb us, and 'tis just the time for listening to a story, and she is so kind I don't think she will refuse; and whatever she tells us, she can trust us to keep to ourselves."

So I consented; and as soon as we were both comfortably seated and the knitting going on, I began:

"What would you have said, Mrs. —, if I had brought my cousin in here to see you? I stumbled upon him almost at your door, and had half a mind to tell him he was but a sorry guardian after all, and looked very ill after his ward; what a face to be sure he would have pulled!"

But I soon repented of my mischievous speech, it threw the poor soul into such a state of alarm.

"Oh!" she cried, "if only I may be spared that! I do believe if I were to see him suddenly look in, the shock would kill me. What things he would say to me for not having announced my illness to him, and for refusing to go to the hospital; he would have me carried off there upon the spot."

After we had quieted and comforted her as

well as we could, I went on to beg that she would tell us why she had such a dread of the worthy guardian, and also to give us some insight into her past life; we knew nothing about her but her name; and in our town the custom was to get full possession of a person's family history as far back as their grandparents before we could feel acquainted with them. At first she excused herself on the score of having really no history to tell.

"O dear! what should I find worth your hearing?" she said. "How could such an insignificant creature as I am have met with anything remarkable? You could only fall asleep over my story."

When we told her that this fact alone, of her knowing no one, and seeming to have dropped down out of the sky, was in itself truly remarkable, she said it was perfectly natural. She did not belong to our town, but to—; and so she suddenly found herself launched upon her history: and once fairly off, she forgot her scruples."

"When I was young," she began, "I little thought of ever becoming a citizen of B—. But, begging your pardon, it is not all gold that glistens. I belonged to one of the small towns in which, as the proverb says, you may pour out a quart of cream at the higher gate and gather it again at the lower without losing a drop. My father was the gate-keeper, and had besides to look after the town clock, and to see that it kept good time. It was an important post, but a difficult one too, for the clock was old and had a trick of standing; and if my father did not find this out at once, the mayor, or the lawyer's lady, or some other of the first quality in the little town were sure to be down upon him, and send him flying off with a threat that if the time were not better looked after, a change would have to be made. Just under the gate my father had set up a little shop, both as a source of profit and amusement. There the very best matches were to be had, as well as other things,—tobacco, for instance, and coffee; and in winter, walnuts and chestnuts to. My father was a widower, and had no child but me, nor could he afford to keep a maid. My father was not one of those who fuss themselves about time. He ate his dinner, when it was ready, and did not expect it to be always to a minute, like the lawyer's lady, with her pointed nose. I often was rather perplexed what to do to make the two ends meet, but I was contented. It never occurred to me that we were badly off, and the Sundays were always beautiful days. There was church in the morning, and time for the most delightful meditations; and when Monday came, I began to look forward to the next Sunday. And so I lived on, quite happy, though quietly so. I had, indeed, very few playfellows, and was generally at home when there was more than enough to do; but my father was very kind to me, and what better did I want? To be sure, I had my troubles every now and then,—if a flower I was fond of died, or my father gave me a slight reproof. One day—but really I do not know how to tell you this part, I must skip this," said the old lady, positively blushing.

But we were well aware that this would

turn out the most interesting part of her story, and therefore we never ceased begging and coaxing till she began again. "One day—one day"—but she stammered over it a good deal, and it was some time before we could get her fairly started.

"One day, then—it was on a Thursday, and getting on to evening—a short gentleman made his appearance in my little shop, and inquired for tinder. I served him as I should any one else; he was a long time in choosing. I gave him my advice, and at length he went off without my thinking more about him than that he was a kind-mannered gentleman, had a lovely voice, and no doubt sang well. I wished I could hear him.

"The next Monday he again appeared suddenly before me, and quite startled me, for I had entirely forgotten him. He was full of praises of the tinder, and inquired whether we had tobacco as well, his being nearly done. I said we had, and as he had been so much pleased with the tinder, he said he might trust us as to tobacco, and I had to put him up a small parcel, which I did in fear and trembling, lest he should not approve it. At last Monday came again, and he too, saying he had never bought any tobacco so good as ours, strange to say; but it was not always the largest shops that had the best things, and in future he should get everything he could from us. I did not know what to say in reply, and but that he spoke so kindly, I should have thought he was surely laughing at us.

"In the evening I told my father that a gentleman had been to the shop, who meant always to buy his tobacco from us. I should like to know his name. When my father had asked what he was like, and heard that he always appeared on a Monday, he pronounced that it must be the Helmsvale curate, who was in the habit of coming to town on that day, and got laughed at because he always bought a small bottle of some stomachic elixir at the apothecary's. It made me very angry, to think that people should laugh at so kind a gentleman, and next time he came I was the more attentive, because I felt sorry for him. He chatted, too, longer than usual, and when I called him Reverend Sir, seemed pleased at my knowing who he was. He told me that Monday afternoon was the only time he had for recreation; early on Tuesday he had to set to work again studying for the following Sunday.

"Now, then I became sonder than ever of the Sunday, because Monday came next. All the week through I used to think, 'Oh, if Monday was but here!' But I was always in great alarm lest my father should send me out on a Monday afternoon, and the curate find no one in the shop, and so buy his tobacco elsewhere.

On one occasion, just as he had pocketed his purchases, a sudden snow-storm came on. It got quite dark, and the snow blew in at the door, so that I could do nothing but shut it to and ask him to step into our room, for, with the door shut, we could hardly have turned round in the little shop. As it was, he was covered with snow, and I should have liked to have shaken it off, but did not, out of respect.

"From that time we got on more friendly

terms, and he used to come, not only into the shop, but the room, to have a look at the rose-tree. My father thought a great deal of him, both because it was an honour to be on familiar terms with the clergy, and because he listened so patiently to my father's droll stories, and would laugh at them heartily, which was a new thing to my dear father, who hardly ever met with anyone who had not heard them before; and he would say, 'Such gentlemen are not often to be met with in our part of the country; things would go on better if there were more like him.'

"Now people even began to tease me about a love affair. I looked upon it merely as one of their customary jokes, and laughed with them. All I feared was, that the curate might come to hear of it, and get his tobacco elsewhere, which would have been a loss any way, particularly to my father, who so enjoyed a talk with him."

At that we both smiled, and the sheriff's lady said,

"But you, my dear madam, would you not have been grieved, too, if the curate had left off his visits?"

"No doubt I should, afterwards," she replied, "but I was not conscious then of my own real feelings. To be sure, I used to think what a fine position a pastor's wife had: how she could have her own way in house and garden, and go about her parish like a queen amongst the other women, particularly if she had such a good, learned gentleman for her husband as the curate was. But that such good fortune could ever fall to me didn't enter my head, nor did he give me any room for thinking of it. He was not one of the young gentry, who pay compliments to every girl they meet. Nothing of the kind ever passed his lips; he was kind, but grave; always called me Miss Susan; never shook hands with me; never spoke of settling, or of future prospects, or bragged about his sermons; only sighed sometimes over his difficulty in composing them."

"Those men are the most dangerous of all, my dear lady," I broke in; "they only humble themselves that they may be praised by others."

"No, indeed no; that he never did; he was far too sincere for that; he was not like folks now-a-days. And it would have done him no good either. I could not have praised him, nor should I like to have told him what people said; that they were getting rather tired of him at Helmsdale: he had been there so long—not that there was much to find fault with, either, except that he was so short in stature."

"But one Monday came and did not bring him, and waiting and watching were all in vain; the whole week through not a creature came from Helmsdale from whom I might inquire whether the curate was sick. To be sure, he had missed one Monday before, but then he had told me of it beforehand, and taken two packets of tobacco. Ah! this was a long week, indeed, and my father and I did nothing but wonder what had happened to him. The following Monday the weather was so dreadful that we decided he never could come. However, on the mere chance, I thought I would make it twelve o'clock, a little earlier than usual, so as to get our dinner well over and

things all out of the way, and to have time to—well, I will not say dress myself a little, my father would have given me a proper lecture for that—but at all events it could do no harm if I gave my face an extra wash, and chanced to put on the handkerchief that I wore on Sunday.

"As we were in the middle of our dinner, a knock came to the door, which indeed often happened, for people had a way of leaving things under our care, and my father called out, 'Come in.' And in came—his reverence the curate. Perhaps we had heard that he had been appointed to the living of Grenethiel?"

"No, indeed; and very kind we took it of the reverend gentleman that he should take the trouble of announcing this to us himself. But there was more to come, which quite overwhelmed both my father and me. He went on to ask me in marriage, and dwelt so beautifully on his being an orphan, and alone in the world, and that he wanted a wife to be a father, mother, and all in all to him, that I can't help crying to this very day when I think it over. Then he told how that he thought he had found all he wanted in me, in such a way that my father wept out loud like a child, so that I did not know whether he was pleased or not; and when he ceased speaking, neither of us could answer him a word. And thus I, a poor gate-keeper's daughter, was to become a pastor's wife, and a citizen of it—! It was too much for my head to take in: it did not seem real. I felt as if in a dream.

"My father was the first to get the use of his tongue, and he went on about the honour and our poverty, and I, in my confusion, murmured something about not leaving my father, for how could the shop be carried on without me.

"Then came the best of all. 'If that was all the objection Miss Susan had to make,' he said, 'he had anticipated it, and could, he thought, overcome it. He was about to propose that my father should live with us; it would be a great benefit to him if he could make up his mind to do so. There was glebe land with the parsonage that he should not know what to do with; he did not understand country pursuits, and my father did most thoroughly, he knew, and could therefore be of the greatest assistance to him.'

"The next morning the news was all over the town, and before noon our own pastor came to tell my father that, having heard such a report, he felt it his duty to come and warn him of it, and he sincerely regretted that his daughter should have been so indiscreet as to carry on a flirtation with a curate. Then my father replied that I had done nothing of the kind, but that the curate had been appointed to a living, and that quite unexpectedly I had become engaged to him yesterday. Our minister would not believe it, and thought we had mistaken jest for earnest. But when he was really convinced, he wished me grace to profit by my good fortune. But I was still, he said, far from being qualified for such a position, and gladly would he lead me all the assistance he could, and I might come to his house whenever I liked. He added that, he must say he never should have expected such a thing: but it was true enough, that still water runs deep.

You can easily imagine the noise it made in our little town; but no one seemed to grudge me my happiness, not even those at the parsonage, where there were seven daughters. Everybody was kind to me, and seemed to think that my good fortune was an honour.

"I had to go over to B—, where I had never been before. It was a grand day for me, and I enjoyed it much, only with fear and trembling. He led me everywhere by the hand, else I should never have had courage to walk about; and it was a great relief to me when we left the gates behind us. I was so afraid we should lose our way, and not get home again, though he kept assuring me he knew all the ins and outs from his childhood, and could find any given house with his eyes bandaged.

"The following day was the most important in my life; it was that on which our banns were given out, and we went to church together. After that we were busy, indeed. My father was resolved to leave none of our poor furniture behind. What we had, he said, we need not buy, and that was money saved at all events: added to which, under his auspices, the curate bought some very nice things; and as to presents, I had so many I was quite ashamed. It seemed the whole town wanted to share in setting us up. I never could have believed people had been so fond of us. At first we thought we had better not have all our effects carried to the parsonage at once, but my father decided that the sight of such a load would inspire the parishioners with respect, and went with it a day before, to get all ready for us. The next morning we got quietly married, and that evening arrived at the parsonage.

"That was a day of which I can say little more than that I did not know if I was standing upon my head or my heels. I was so full of joy and humility, that I did not speak a dozen words throughout its course. I seemed to float in rapture and joy inexpressible, and could only thank those who greeted me, with tears.

"Our new pastor's wife is still quite a child,' the villagers said; 'but she is one of the children who will turn out a good kind of woman; she has no pride.' Oh, no, indeed, I was not proud: I only felt that Heaven had opened and taken me in.

"Many laughed at us, no doubt, but we were not aware of it. And then we, especially my husband, has such a genuine goodwill to all men, that the laughter soon died down, and it was allowed that he was one of the right sort, and would help every one if he could. But it was my father who was the most looked up to. He had just the proper self-respect; sat quite at his ease in our mayor's company, and had always plenty to talk of, as well as plenty to do; for our glebe, and especially our orchard, kept his hands full. We lived very much to ourselves. The village was remote: nor had we much intercourse with the other pastors round; my husband was shy, and I still more so. I can quite understand that we were of little value in society; for, if not stupid, we could not prove ourselves the reverse; but we were none the less happy for that. My husband with his

flock, my father with his fields, and I with my garden—the narrower our interests, the more engrossing they seemed, and the joy of one was shared by the other two. And our joys were new, day by day; each season brought baskets full, and we were like children in our delight over our crops; more particularly my husband, who had been brought up in the town, and now for the first time experiencing the charms of a country life, felt as if new-born. And in addition to this came the sense of being independently respected and beloved. But indeed he was so good and so dear in every way, that it is not to be told; and often he declared that he had never believed any human being could be so blest, and least of all himself.

"Nor was my father less happy than my husband: and moreover he ascribed all our prosperity to his own efforts. We should see, he said, how differently things would go on but for him; and we were but a foolish inexperienced pair, and had no idea of management; and we fully believed him. We both felt that we were blest far above our deserts, and indeed I was so childish that I often felt quite ashamed of it, and almost sad in the conviction that it could never last. For small as our income really was, our wants being still less, we always felt ourselves to have all and abound, and I do not believe a happier household could have been found than ours for many, many a year.

"The first blow was my father's sudden death. He had retained his energies so completely that we never thought of losing him. He made a sad gap in our life; we missed him in every way. And then we had no children, and began to feel a conscientious scruple in living so completely to ourselves, while others were oppressed by family cares. We thought God meant us to come to this conclusion, and had sent my father's death to point us to it. Then we were childishly delighted to find a little orphan, to whom we both took—a lovely boy, with light curling hair; and we rejoiced in the thought of bringing him up well—the more so, that he came of a very wild stock. We got inexpressibly fond of the child; he was our little idol; never off the lap of one or the other, and allowed to have his own way in everything. Yes, indeed, we forgot our garden and our orchard in our new treasure; he might pull our best apples, or knock off the heads of our prettiest flowers; we could not make up our minds to thwart him, though we looked on in sorrow and dismay. We thought that he only behaved so ill because he knew no better, and would get more manageable by-and-by.

"But no, on the contrary, he grew worse and worse, rude, and more defiant. Do what we would we could not elicit a spark of love or a trace of sorrow. He was a tyrant to all other children in the village, and brought down much censure upon us for our bad bringing up of him; in short, he was a heart-break to us every way; but we reflected that each human being must have his portion of sorrow, and that it behoved us to bear it patiently.

"God knows what would have become of us all at last if our dear Lord had not mercifully

taken matters into his own hand. He removed the boy out of our keeping; sent his angel, Death, to bring him away to himself. The poor fellow showed a much better spirit during his illness; we thought him really improved, and fervently did he implore that he might be spared. But at length we came to see that he only humbled himself under the Lord's hand during his hour of suffering; that if he had got well and been committed to our management once more, he would have been just the same; and our comfort was that God had not allowed him to relapse into evil, but had called him away when his heart was softened, and he wished to improve. We understood at last how gracious God had been in freeing us from a self-imposed responsibility. He gave us no children. He knew our hands were too weak to rule them. Why should we have tried to be wiser than He, and to undertake duties He had not imposed? For all that He would not suffer a soul to be lost through our folly. The boy was not left to grow mature in sin or to die hardened, nor we to the agonizing conviction of his spiritual ruin lying at our door.

"This was our season of bitterest trial, and taught us to feel the incompleteness of this world. After it was over, our days again flowed on peacefully and lovingly, each brought some good and most sweet joy. We became very skillful in the cultivation of fruit and vegetables, and our garden supplied half our neighbours.

"And so it was, that a long series of years glided away, and we were already getting old, when my husband suddenly died. This blow I had never thought of. He had not been laid up at all, and scarcely seemed less well than usual. He was always rather given to doctoring himself, probably because he had been delicate from childhood, so that it seemed a thing of course that he should be slightly ailing, and a little more or less was not easily observed. It was a thunderbolt out of a cloudless sky when I so suddenly lost him. Then I discovered the whole extent of my love for him: that I had lived, as it were, in his life for nearly forty years: that he had been my father, my husband, my child—my all! And yet at first I could not estimate all that was buried in his grave. The village had become my world: I knew of none outside it. All my hope and consolation would have been in remaining there, with my dear trees, near my church, near his grave. The smallest room would have been enough for me, and I knew of one that suited perfectly. We had never saved any money; true, we had spent little on ourselves; but that people were aware of, and therefore they required more, and we both were fond of giving, and so nothing could be put by. But when everything was sold, there was a small sum left; and besides I had a claim on two widows' funds, and therefore hoped to be able to live on the proceeds. But the gentleman in office would not hear of it. He told me plump and plain that I was a stupid woman, and did not understand the case, and that when I had removed from the parsonage, and had everything to buy, I should have great difficulty in getting on; whereas, if I lived at B—, there were civil rights that I

could have the benefit of. But I thought I should have died at the very idea of moving, and therefore had the courage to oppose him. 'Very well, try it,' said he; 'we shall soon see who is right.'

"Alas! he was right; but I will not go over all my sorrowful experience of how much kindness and consideration for me was buried in my husband's grave. I had to write and tell the guardian I could not make the two ends meet; to which he replied, 'of course not,' and he would look me out a lodging in B—. Ah! that was a season of weeping, and the consolations of my neighbours, about the fire-wood gratis, and other perquisites, only made me more wretched. I began to fancy they were tired of me, and were glad I was going away, which distressed me bitterly, yet made my nerves easier. When at length the parting came, my heart nearly broke. The trees were all in full blossom, but many eyes, too, were wet, and many an old woman said to me: 'I shall not know what to do with myself when you are gone. Here we shall never meet again, but please God we shall elsewhere, and perhaps before long. I am breaking every day, and you are dreadfully pulled down of late.'

"And now I found myself in a broad stony street, and knew no one but the guardian of the widow and orphan's fund; and if I chanced to see him, I always felt as if he were the bear out of the pit coming to devour me. It was ungrateful of me, too, for he had cared for me like a father—had taken this room, and put all I wanted into it, and at the same time admonished me sharply not to become a useless gad-about, as most of the pastors' widows who came to B— did. Alas! he meant well, but he little knew how wide of the mark he was. Timid by nature, and made more so by sorrow, I never made an acquaintance—nay, at first I never ventured out of my room, saw no trees, no flowers, heard no song of birds. I learnt then what is meant by dying of depression—of the feeling that you are forsaken by every living being, are nothing to anybody in all the world, made to live on without sympathy and without affection.

"And so for some terrible weeks I did live, and should soon have died, but that God in mercy put it into my head to bring some living thing or other into my room. I ventured as far as the market, and all at once found myself restored to a familiar world. I was acquainted with everything in the stalls, and accustomed to speak to country women. I bought a few flower-pots, and next my little bird, and later took to going daily to the market. That was my life, and when I got accustomed to walking about I soon found other places where I could enjoy trees and flowers, especially the beautiful churchyard and pleasure-gardens outside the town, where no one goes on working days. And so I gradually got reconciled to the town, but I made no acquaintance except the market-women, who were always kind to me.

"And so I lived a quiet, happy life here, such as I did not believe it possible to know again: and if ever I fell into low spirits, my little bird would come and peck at me till I began to play with him. Then, I found my money go much further than in the country,

for no one ever asked me for anything, so that sometimes I am ashamed of spending all upon myself, and think anxiously how I shall answer when God asks me what I have done for the poor. I have to confess to the guardian whenever he brings me my money, that I am far better off here than in Helmsvale. He never lets me off. He is a worthy man, but when I see him I never can help thinking of the bear in the pit. Once he invited me to dinner, but I am sure we were all equally glad when it was over. His wife is a smart, talkative lady, and I don't believe I got out ten words; and once back in my little room, I felt exactly as though I had been in the bear's den, and unexpectedly got out alive. I never was so stupid in my life. It is to be hoped they won't judge the other pastors' widows by me; it would be wronging them greatly. But, I am thankful no other invitations ever came, and I went on living in my quiet way, and very grateful for it to God, till He was pleased to visit me with this trial, and I found out that I could no longer get on alone; and now how grateful to Him ought I not to be for having sent me his good angels in my hour of need."

Such was the widow's tale, but not told in the course of one afternoon, for talking tired her, and yet it did her good. In her intensely quiet life she had garnered up much of thought and feeling, of which she was scarcely conscious. Her heart was ever-full: our sympathy unlocked it, and it evidently cheered and refreshed her to tell us what she had experienced.

But she grew more and more feeble. I think hers was naturally a very fragile constitution; healthy so long as day passed after day in the same quiet uniformity, but incapable of sustaining a sudden shock. Perhaps, too, there may have been some latent constitutional disease, which the accident rapidly brought to a crisis.

She lived on a little while, but it seemed as if her life were all spiritual. She expressed herself far more fervently. Her feelings appeared more lively than in the first part of her illness. She spoke much of making a little journey to Helmsvale when she recovered. She had such an intense longing after her beloved husband's grave, and she should like too to see how the trees had grown in the parsonage orchard, and whether there were any persons left who still remembered her. When I brought her home a present from any of the market-women, she still showed all a child's delight, and would almost weep for joy. But gradually, indeed, they ceased to remember her in the market. Everything gets forgotten at last; only to prevent her finding it out, I went on bringing her little gifts, as if from the women themselves, and each of them was a solace to her spirit.

It was the will of the Lord that she should die. One morning, just as the sun began to gild her little room, she gently slipped away, without even one deep-drawn breath; the bird alone, who was sitting on her pillow, witnessed her departure, fluttered wildly about her head, perched on her shoulder, sang as loudly as he could, as though he would waken her, and when he could not waken her drooped his wings and sat dull and listless in the same place

without moving. In a few hours all his feathers looked rough, and in the evening when we were going to put him to roost as usual, we found he was gone to roost for ever; he lay dead on her shoulder where in life he had sat so constantly; he had followed his kind mistress; he could not endure to be without her loving care for a single day. It is but seldom man so clings to man. We miss and mourn each other, indeed; but hearts are not often torn to bleeding, to say nothing of their breaking outright.

Well, her loss left a large gap in my life, too; a gap such as I seldom experienced, and for which my cousin, the guardian, took me severely to task. He could not, he said comprehend my grieving thus after her: we were in no way related; not even in the same social circle; our acquaintanceship had not lasted for many months, therefore my depression was not natural, but affected, abnormal, sentimental: all the board of guardians of the orphan institution considered it in that light, and had discussed it with great disapprobation.

As the Pastor's Widow had no relations, no one took any notice of her death, but the said board, who exactly filled the mourning-coach that followed her coffin. Thus, her departure made no stir on earth: was passed over in utter silence. But so much greater was the joy in heaven of the angels who had long known and loved her, when she came to join them, and with them to bless and praise the Lord, as only they who are pure in heart may.

J. G.

DEAN RAMSAY'S SECOND LECTURE ON PREACHING AND PREACHERS.

On Friday week, Dean Ramsay delivered his second and concluding Lecture on "Preaching and Preachers" before the members of the Philosophical Institution, in Queen Street Hall. The Hall was again crowded from floor to ceiling, and the lecture was listened to by the audience with evident pleasure, and was frequently applauded during delivery. The following is an abridged report of the lecture:—

ANECDOTE AS TO SLEEPING IN CHURCH.

Before I commence my second lecture I wish to mention that, since the first lecture was delivered, I have received letters from the country from persons who have expressed a kind interest in our subject, and who, although strangers to myself, have suggested anecdotes illustrative of the various topics which have been taken up in reference to preaching and preachers. One anecdote I cannot resist repeating, as it bears so directly upon one of our divisions of the last lecture—viz., upon that of sleeping in church; for it shows a delicacy and an address in a minister's mode of dealing with this somewhat difficult question that has taken my fancy. My correspondent is a grandson of the late Rev. James Bonnar of Auchtermuchty, of the Relief Kirk, who was eminent as a preacher, and noted in his day for some of those little eccentricities which have disappeared from our modern pulpits. He was one day preaching in Kettle, in Fife, for his friend the Relief minister thereof. It was a very warm day, the church closely packed, the occasion the Sunday following Communion.

He observed with some annoyance many of the congregation nodding and sleeping in their pews whilst he was preaching. He took his measures accordingly, and introduced the word "hyperbolic" into his sermon; then he paused, and said—"Now, my friends, some of you may not understand this word 'hyperbolic'—I'll explain it. Suppose I were to say that the whole congregation in this church were asleep at the present time, I would be speaking hyperbolically, because (looking round) I don't believe much more than *one-half* of you are sleeping." The effect was instantaneous. Those who were nodding recovered themselves, and nudged their sleeping neighbours, and the preacher went on as if nothing had happened.

THE MEDIEVAL PREACHERS.

The class of preachers of whom I have next to give some account, according to our third division, is the mediæval preachers—that is, preachers who flourished in the Middle Ages, and who followed the writers, say, of the fifth or sixth centuries—a class of preachers, including a large number of divines, of whose works some portions have been translated and published, but of which many remain in MS. deposited in our great libraries. Here the Rev. Dean enumerated some of the mediæval preachers, and dwelt upon their searching, scriptural, and faithful style of preaching. He then proceeded to give the following instance of

A CAUTION'S MODERN PREACHER.

I must say that this bold and faithful mode of ecclesiastics in authority treating in the Middle Ages with the shortcomings of their

brethren in the ministry, contrasts favourably with a case of modern times recorded of a visitation discourse preached before Bishop North of Winchester—a dark and dead time for the Church of England certainly, and a time when the trumpet of the Christian ministry too often gave a very feeble or very uncertain sound. A clergyman of the diocese was to preach before the Synod, when he chose for his subject the "Existence of God." Some of his brethren, after the meeting, expressed some surprise at the subject he had chosen, and hinted that he might have found a more edifying topic before such an audience than to enter into the proof of a truth so elementary as the existence of a God. He must have been somewhat of a humourist from his answer—"Why," said he, "to tell you the truth, it was the only subject of which I could think where I was sure not to have a difference of opinion."

JOHN WESLEY.

The name of Wesley naturally becomes associated in our minds with that of Whitfield. They are constantly named together, but on the points of election and freewill they differ as the Calvinist differs from the Arminian. Wesley's is now the greater name. The followers of John Wesley, in England, America, and the Colonies, are now counted by millions: and many of his printed discourses are able and powerful sermons. One sermon is, indeed, celebrated. It is an attack upon the extreme Calvinistic doctrine of election and reprobation. Southey, in his life of Wesley, has declared that it is one of the finest examples of impassioned eloquence in the English language.

Sabbath Readings.

THE GREAT DISCOVERY.

He (Andrew) first findeth his own brother Simon, and saith unto him, We have found the Messias, which is being interpreted, the Christ. And he brought him to Jesus. The day following Jesus would go forth into Galilee, and findeth Philip and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the Law and the Prophets did write: Jesus of Nazareth, the son of Joseph. —John i. 41, 43, 44, 45.



HAT a marvellous portion of holy Scripture is this first chapter of the evangelist John! What great and blessed truths are here presented to us! It contains the sublimest discoveries. Its teachings are both doctrinal and practical. First we have the fullest and most distinct statement of the divinity of our Lord Jesus Christ; and all opposing criticism here is utterly feeble and powerless. Then follows the declaration of our Lord's human nature in conjunction with

it, "the word was made flesh and dwelt (tabernacled) among us"—a term of full meaning to the Jew. Again, John the Baptist, the forerunner of the Messiah, is introduced to us. Already his ministry had awakened the highest expectations of his countrymen, but as it held out little promise of external glory and national exultation, the majority of them turned away disappointed. Now John announces Jesus of Nazareth as the Messiah, and the form of this announcement is especially observable; "Behold the Lamb of God who taketh away the sin of the world." This is his characteristic designation, the work for which he was made flesh, and thus he is spoken of at his first public annunciation. Some of the disciples of the Baptist hear their Master's words, and at once attach themselves to Christ. Two of them seek a private interview with him, and he graciously accedes to their wish; and ah! what emotions are awakened in us as we

think of the converse of those favoured hours. But we may not linger on this and the succeeding narratives of the chapter—narratives as full of instruction as they are of pictorial beauty. Andrew hastening to tell his ardent brother, Simon, the wondrous discovery he had made, and bringing him straightway to Jesus: Christ himself, finding Philip, and Philip finding Nathaniel, and the beautiful and most instructive episode which describes the call of this guileless Israelite. What truth, what beauty is there in it all! But we hasten to consider the words of our text—“We have found the Christ”—and they may be regarded—

I. As indicating the reward of an earnest and diligent search after truth. The Christ expected, looked for, is found. Is it not written, “They who seek (really seek, not only desire, but seek,) shall find?” “Then shall we know, if we follow on to know the Lord.” Let a man dig in this mine, he shall not search in vain. He shall be like the successful merchant in the parable—yea, he shall find great spoil. God ever reveals himself to those who humbly, earnestly seek him. It matters not how lowly they may be; for remember this is the peculiarity of divine teaching, and no other form of knowledge can boast it. When the Holy Spirit becomes our teacher, not only is there infinite wisdom in Him as a teacher, but he gives understanding to his pupils to discern that wisdom. Now in what we here state you have a great principle of God’s moral government in connection with the communication of truth—a principle very necessary to enforce; for are there not some who seem to entertain the notion that religion will come to them as by miracle, without the exercise of a single faculty or the putting forth of a single effort on their part? and, moreover, do not some really good people so misconstrue the blessed doctrine of divine influence as to forget altogether that the Spirit of God works in connection with means?

Now, the motives which influence men in the pursuit of truth are various. All are not worthy. These first disciples of Jesus were the disciples of John the Baptist; but you may easily mark a difference in the followers of that distinguished man, typical to a great extent of the religious classes of every age. Some followed John out of mere idle curiosity. He announced something new. And there are always in the Christian world novelty-hunters. They inquire for new preachers, new doctrines.

There must be something to tickle the fancy, to gratify the vanity of such men, to afford food for their criticism. Then there were those who might listen to John from motives of self interest, and we know that in every age that has led men to assume the garb of religion. Yet again, there were those who thought of the coming Messiah only in connection with national glory and greatness, whose views were material, and who turned away disappointed from the prophet’s too spiritual teaching; types, perhaps, of those who substitute the pomp, and ceremony, and circumstance of religion for that worship which alone is spiritual and true, and so acceptable to God. But there were also those who were under other and better influences, men anxious to know the truth, who sympathized with the spiritual teaching of John, and so were looking for the Messiah, and of these were the true seekers, and they found what they sought.

We may learn here the value of religious instruction rightly received, and that truth so sought and so used, will marvellously develop itself. We learn this, too, that diligent seekers will be great finders. Only let us be sure that we are seekers in the mine of God’s Word, and not in the rubbish heap of our own notions.

II. Let us look at the special character of the discovery thus made. What is the actual fruit of this true honest seeking? What did Andrew find, and what will all who possess his spirit also find? No earthly possession, not wealth, nor wealthy honour—not national glory, the fond dream of the Jewish patriot—no startling scientific discovery to tell upon the world’s future civilization and well doing. No; he found the Christ, a discovery to the unbelieving Jew then, and to the unbelieving world now, of little account; but, as we know, the greatest, the most blessed truth ever revealed to man. Ah! what would be the strange tumultuous thoughts that would, as in a moment, rush into the soul of this inquiring disciple—Jesus the Messiah, he that should come, for whom we have so long waited, the Christ of whom Isaiah and David and all the prophets spake, in whom all the types are realized. He in whom the great mercy of God in the salvation of man is to be fully developed, the Lamb of God who taketh away the sins of the world! It is not worth while for us now to inquire, even were it possible to do so, how far the views of this thoughtful disciple (and such Andrew especially was) were more or less clear on this great topic. There was incomplete-

ness about them no doubt. Still he laid hold upon the great fact that Jesus of Nazareth was the Messiah, and believed in him as such. And surely if we have got at this truth, we have made the greatest of all possible discoveries. For observe here—

(1), That our highest desires after truth are all realized and only realized in Christ. Let us be sure that whatever we have found, if we have not found Christ, we have as yet found nothing—nothing that will meet the urgent necessities of our souls. The infinite God has no greater discovery for man than this. Happy they who, like Andrew, have found the Christ, recognised him as the true manifestation of God, and unhappy they who reject him. Yet many are saying, "What is truth?" and are looking everywhere for it but in the right quarter. Vain is all seeking elsewhere. The Jew still seeks a sign, and the Greek wisdom, and yet they are no nearer the truth.

But (2), it is especially in the sacrifice of Christ, his great atoning work, that we find the fulness of truth. Most striking surely is the Baptist's announcement here, "Behold the Lamb of God." Nothing is said here about Christ being a great teacher, a great worker of miracles, a bright and lustrous example; but already the desert-prophet points his finger to Calvary—"Behold the Lamb of God who taketh away the sin of the world." Take away or explain away the doctrine of the atonement, Christ's death a sacrifice for sin, make it but a martyr's death, a general expression of God's love, and I am ready to affirm that the doctrine of the cross is literally and truly foolishness, a thing without meaning, without saving power. No; but there, by faith, we behold him on whom the Lord hath laid the iniquities of us all, and in Jesus made perfect through suffering we find salvation.

(3). What completeness of blessing there is found in this discovery. Without more fully illustrating this point, just take the following divine utterance "Christ Jesus is made unto us wisdom, and righteousness, and sanctification, and redemption."

III. Observe the principle of faith which says lay hold upon this, and whose possession issues in the most blessed results.

(1). It is the power which makes this discovery a real possession, Faith is the receptive faculty of the soul. Hence its absolute necessity. Believe and it shall be done unto you. And how powerful the influence of a true faith! See it here, overcoming prejudice, dissipating preconceived

and fondly cherished notions. So, too, in the case of Nathaniel, and more wondrously still in the case of the Apostle Paul at his conversion. Reason must argue or doubt; but faith rises above all these mists into the clear light of truth. What was there to distinguish Jesus as he stood amongst that common multitude? He was not conspicuous, like Saul, a head and shoulders above his fellows; his face did not shine as that of Moses, no halo of glory encircled his brow. He had a more real glory indeed, but it was veiled to human sight. They heard John speak, and they followed Jesus. Such was the blessed issue of a simple faith—a faith which is the result of divine influence, for the Holy Spirit is its author. He enlightens, he constrains, he brings the soul to Christ.

(2), A true faith leads to personal consecration. So Andrew, then Peter, and Philip, and Nathanael followed Christ. Their discipleship was the fruit of their faith. Yes; faith—a true genuine faith which will lead a man to forsake all and follow Christ. Would you know its mighty efficacy, read that glorious epitome of its fruits in the 11th chapter of Hebrews. But faith is an ever active principle, and it works by love; and so,

(3), We have here the immediate discovery of this blessed truth to others. Faith brings others to Christ. We believe, therefore we speak—cannot but speak. Surely a most important lesson is here. There is something in the very instincts of our nature which leads us to proclaim glad tidings to others; but here is added a yet higher feeling—love to our fellow-men, to their souls, and a concern for the Master's glory. Faith and love thus co-operating, will divest the soul of all selfishness and all narrowness, and with the energy that knows no weariness, will men seek to impart the good they possess to others. And the spirit of those endowed with these precious graces, will be as sincere as it is loving, encountering objections as Phillip did, when he said to Nathanael, "Come and see!"

And now there just remains the simple question which this whole subject naturally suggests—a question on which depends the eternal welfare of each one of us—Have I found the Christ? Is he *my* Saviour? Have I believed and entered into this rest? Have I forsaken all and followed him, and am I seeking to promote his kingdom, bidding others come and see this great and glorious sight—the Lamb of God which taketh away the sin of the world?

CHRIST ON THE CROSS.



SACRED head, once wounded,
 With grief and pain weighed down,
 How scornfully surrounded,
 With thorns thine only crown!
 How pale art thou with anguish,
 With sore abuse and scorn!
 How does that visage languish,
 Which once was bright as morn!

O Lord of life and glory,
 What bliss till now was thine!
 I read the wondrous story,
 I joy to call thee mine.
 Thy grief and thy compassion
 Were all for sinners' gain;
 Mine, mine was the transgression,
 But thine the deadly pain.

What language shall I borrow
 To praise thee, heavenly Friend,
 For this thy dying sorrow,
 Thy pity without end?
 Lord, make me thine for ever,
 Nor let me faithless prove;
 O let me never, never
 Abuse such dying love!

Be near me, Lord, when dying;
 O shew thy cross to me;
 And, for my succour flying,
 Come, Lord, to set me free:
 These eyes, new faith receiving,
 From Jesus shall not move;
 For he who dies believing,
 Dies safely through thy love.