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THE PRESBYTERIAN

OCTOBER, 1873.

JOTTINGS FROM OLD SCOTIA

BONNIE DUNDEE—THE CARSE OF
GOWRIE—DUNBLANE—THE TROS-
SACHS—LOCHLOMOND.

If it be right to say, "See Naples and die!" then might one wish never to see St. Andrew's again; for, such first impressions as those that have been alluded to are not likely to be repeated. At least so felt this writer as he was borne away from it, straining his eyes to catch the last glimpse of its grey towers ere they vanished like a dissolving view amid the glories of an autumnal sunset. One lingering regret there was, and is, that I have it not in my power to say a few words "concerning" A. K. H. B., the "County Parson" whom all my readers know so well through the pleasant pages of his "Recreations" and his "Leisure Hours," as well as by his words of "Counsel and Comfort." But that was not to be.

A night spent with old friends in the Free Church Manse of Tayport gave a new turn to thought and conversation. My host was one of those ministers who had joined the memorable Exodus of 1843, and who has since grown grey in the service of the Free Church of Scotland. I have no right to say, or to think, that he ever repented having made the sacrifices he then made. But I do believe that this good minister, and many others like him, respect and love the old Church of Scotland still, and look forward, hopefully, to the reunion of these Churches, as a consummation worthy of fresh sacrifices. It was exceedingly interesting to learn from him details in regard to the working of that eighth world's wonder, the Sustentation Fund of the Free Church, which has been on its

trial these thirty years past and has not yet been found wanting. How was this £136,364 3s. 8d., the last year's revenue, collected? Just as I expected. *The ladies* had a hand in it; indeed, chiefly to their agency in visiting from house to house, monthly, is the success due.

On the following morning, I crossed the Firth of Tay, in the Railway steamer. The great bridge in course of construction is a few miles above this. It will be much longer than our Victoria bridge at Montreal, and it will cost a great deal less money. But it will not compare with it in massive strength and durability. Neither is the Firth of Tay to be compared with the estuary of the Clyde, though it is not devoid of beauty and interest. It is studded with shipping. Broughty Ferry, near to which we land, is the Brighton of Scotland, occupying a commanding site. Behind it, the hills which rise to a considerable height are crowned with splendid residences. In front, its picturesque old castle juts out into the sea. It is kept in habitable repair by the Government, and garrisoned, too, in conformity with the terms of the never-to-be-forgotten Treaty of Union between the two kingdoms, the wisdom of which is not now called in question, although it took more than a century to disabuse the Scottish mind of the belief that thereby "The glory of the country had departed for ever!" In a few minutes we reach Bonnie Dundee, the third city in Scotland in extent of population, and the second in manufactures. Owing to the shortness of my stay, and partly perhaps on account of the heavy rain then falling, I failed to discover much *beauty* in the town. The houses looked old and dingy, the streets gloomy and irregular. The three public buildings that attracted my notice, I

judged at the time to be ugly, in the positive, comparative, and superlative degree. These were, the extravagant Royal Arch, erected on the quay in commemoration of the Queen's visit in 1844; the Tower of St. Mary's Church, the chief object of interest in the city, an architectural curiosity, held in reverence for its great age and massive proportions, and upon which large sums of money have been expended in its restoration; and the "Town House," so called, though quite unworthy the name it bears. The harbour is extensive. It has capacious docks from which are sent forth fabrics of linen and jute and lots of delicious marmalade to all lands. Dundee is the great Scottish emporium of the seal and whale fishery, but this "jute" trade throws all others in the shade. Upon jute the honest burghers of Dundee fatten and thrive; proclaiming to the world "there are tricks in all trades but ours," the while fashioning this coarsest and most worthless of the hempen species so skilfully as to admit of its being smuggled to an inconceivable extent not only into such fabrics as are unhesitatingly sold for "a' 'oo," but even into the finer textures of silks and satins. Some of these jute mills really present a palatial appearance, covering acres of ground, and employing a large number of hands. Princely fortunes have been realized by their owners, some of whom, like our friend, "Glen Ericht" have invested largely in Highland estates.

Dundee was one of the first places in Scotland where the principles of the reformation took root, and it has ever since retained a kind of celebrity in ecclesiastical annals. Specially just now do we think of it as the scene of the religious revival, which took place here some five and thirty years ago, under the ministry of the saintly William Murray McCheyne, simultaneously with the awakenings at Kilsyth and other places in Scotland, where, as in the days of John Baptist, "the kingdom of heaven suffered violence, and the violent took it by force." It has its four and twenty Presbyterian Churches now, and numbers among its ministers the talented, if eccentric, author of the Bards

of the Bible, the Rev. George Gilfillan of the U. P. Church, and the now celebrated Mr. Knight of Free St. Enoch's. I failed in one, if not the chief object of my visit, which was to pay my respects to the Provost, who, since the time that he was introduced to my readers, has been elevated to a seat in the House of Commons. He was just then presiding over a meeting of the "Bailies" with closed doors.

Onward we move! now flying like a rocket through the Carse of Gowrie, the most fertile vale in Scotland. Already we are in the land of song and approaching that of sweetest poetry; though, as yet, my muse takes no higher flight than to recal a snatch of the old ballad by William Reid.

"Upon a simmer afternoon,
A wee before the sun gae doun,
My lassie wi' a braw new goon
Cam o'er the hills to Gowrie."

But before long we were doomed to stoop to a passage of very sober prose. It gives me pain to utter an unkind criticism upon any human being, but the serio-comic drama enacted on the platform of the Perth station upon our arrival there has haunted me ever since, and I must out with it. What with trains arriving and departing, the spacious and elegant depot was thronged with people, great and small. Among them were a bevy of clergymen and their wives, tourists, probably, judging from their impedimenta. One unfortunate attracted the attention of all beholders. How shall I describe this gentleman's appearance with becoming respect for the cloth? He was a man of middle age; but prematurely old he looked; bowed down, but not with years. Faultless in attire, his *toute ensemble* bespoke refinement and culture. He had a club foot and walked painfully lame. One side of his delicate white and pink face, too, was badly swollen, owing to which preponderance, perhaps, he had a peculiar "list to port," as sailors would say. To any one with a single drop of the milk of human kindness in his composition, he was an object of the most tender commiseration. His wife, for I have no

doubt the Jezebel who dogged his steps, and pulled him rudely by the sleeve or coat-tail as occasion offered, called him "her own," she was a tall, pale-faced, hateful looking creature; without eyebrows, which intensified her ill looks. Some portion of their luggage was amissing and "he was to blame for it; she knew it would be so; the muddling creature that he was!" How she dragged that poor man about from post to pillar, from the luggage van to the omnibus and back again to the van with unwomanly upbraidings and jesticulations! It was a caution. I could have choked her with complacency. But not so this good man. He was a genuine cross-bearer. That woman he evidently regarded as his appointed thorn, "the messenger of Satan to buffet him." Was it because of his bodily infirmities that he was thus held up to ridicule? Then, what stronger plea need we, that even in point of physique the standard-bearers of the Cross should be "picked men." Depend upon it, it is only one minister in a thousand, only such men as the Apostle Paul and Dr. McGregor of Edinburgh, that can afford to glory in their infirmities.

Any summer morning you may leave Glasgow at seven o'clock, Callander at nine, lunch at the Trossachs at one; by half-past two you may be on Lochlomond, and, if you like, you can return to Glasgow in time for an early dinner. You can do this for a few shillings. Hundreds do it daily. One should have travelled much before attributing to any given spot of this earth unequalled loveliness. This much may be said, however, in regard to the route in question, that it would be difficult to point to any other ten-hours-journey combining greater beauty and diversity of scenery. Add to this that it is haunted, so to speak, with the shades of Roderick Dhu and "Rob Roy McGregor, O;" and if there is a spark of the poetic element in your Scottish mind these scenes will fan it into a flame. We are just going to have a peep at this fairy land. At six o'clock in the morning we leave Perth; at a quarter before eight we find ourselves in an old town, so

quiet, you plainly hear the echo of your own foot-fall as you pace its narrow streets. The author of the Canadian boat song never saw St. Anne's, and neither did Tannahill this beautiful place that he has married in song to "*Sweet Jessie the flower of DUNBLANE.*" While breakfast was getting ready there was time to inspect the Cathedral—a very fine specimen of Gothic Architecture dating from the year 1240, that is to say it is six hundred and thirty-two years' old! Such monuments of by-gone days are unspeakably touching. You admire them as ruins, and yet would fain see them as they *were*. Well, you have both aspects here; for one half of the Cathedral of Dunblane is a grand roofless ruin, the other, in perfect preservation is now used as the parish church. The work of "restoration," which has been going on for years under Sir Gilbert Scott, is still in progress, and it makes one's heart swell with gratitude to observe the loving care of the Government for these venerable buildings which are thus being preserved for the interest and instruction of our children's children. Every now and then, as the work goes on, new features are being brought to light, disclosing gems of architecture that were either plastered over or hidden by stone and lime walls during the time of the Reformation to prevent their demolition by ruthless hands. By a winding staircase we mounted to the top of the Cathedral wall. So thick is it up here that we walked on it through an arched gallery the length and breadth of the building, the sides of it being pierced with clerestory windows through which you look down upon the graveyard on the one hand and the Cathedral floor on the other. The great central tower, that stands as it were between the living and the dead, is the oldest part of the edifice. It belongs to three periods. Its base, of red sand stone, is supposed to date from the sixth century, and to have been built by the Culdees from Iona. Perhaps some of my readers will hardly believe this. I do. And more, that there are sermons in these old stones! The main body of the tower, as far the roof-

ridge, is coeval with the church and remained long unfinished until it was completed by the good Bishop Leighton who left to the clergy of the Diocese his large and valuable library which is still preserved for the good of the town.

On returning to the inn we found a delicious breakfast spread for us in an upper room, and, thus refreshed in mind and body, we resumed our tour. We had not proceeded far when the speed of our Iron Horse became slower by degrees, and beautifully less until the panting steed fairly succumbed, but in a few minutes another came snorting up behind us, and pushed us up the steep grade to the village of Doune, where the Tieth is spanned by a noble bridge, beyond which rise up the ruined walls of a majestic old castle, with massive towers and embattlements, and just before reaching Callander, the remains of a Roman Camp are pointed out to us. Discard we now all other guide books, save that one which has made the ground we now tread for ever classic. There may have been six coaches or more, with four horses to each, each vying with the other, in the brightness of their tartan decorations. All were soon crammed to their utmost capacities. In the struggle for seats, I got separated from my friend the Principal; but neither of us was inconsolable, for I believe he happened alongside an old college chum—a brother clergyman who after a residence of seventeen years in the United States had come back, like ourselves, to have "one more look" at the dear old land. As for myself, the lines always fall to me in pleasant places. Whether quite by accident or otherwise, I cannot be expected to remember at this remote date, but my recollections of this romantic drive are still pleasantly associated with two bright Rob Roy shawls, worn by two blooming Scottish sisters, with whom I shared a forward seat in the coach, and who for the hour became my guardian angels and guides.

It were a waste of words to attempt any description of the scenery which now opens to our view as we skirt the margin of Vennacher and Achray, now with Ben-

ledi on the right, and again with Benvenue on the left. But, to state one phase of the impression left upon the mind is less difficult. It is not that you discover and appreciate the faithfulness of Sir Walter's word-painting, though that is striking enough; but the inclination to believe in the literal historical truthfulness of the poetical romance itself becomes irresistible. I speak for myself. Scarcely had we left Callander when this feeling took possession of me. "See! over there, a little to the south of us, in yon hollow: yes, you have it now; Well, *that is the identical spot* where Roderick Dhu challenged Fitz James to single combat, when the chieftain 'threw down his target and his plaid, and to the Lowland warrior said,'"

"See here all vantageless I stand,
Armed like thyself, with single brand,
For this is COILANTOOLE FORD!
And thou must keep thee with thy sword!"

This is the way in which the thing is put. You cannot resist the testimony of your senses! And, should you doubt, fresh evidence is adduced at every turn of the road. Here, is *the veritable hillside*, where, on the sound of his whistle, "the signal flew from Crag to Crag," when, as you know,

"On right, on left, above, below,
Sprung up at once the lurking foe,
And every tuft of broom gave life
To plaided warrior armed for strife."

And, there, as sure as you live, is "THE ROCK!" the *very rock* in front of which the brave Fitz James "returned the chief his haughty stare," and, despite the fearful odds exclaimed:

"Come one, come all! this rock shall fly
From its firm base as soon as I."

And so when you cross the old "Brig of Turk" you feel sure that here it was "the foremost horseman rode alone." And when at last we come to the entrance of the Trossachs, and the finger is pointed to the spot where "the gallant horse exhausted fell," you look as though you had expected to find a little tombstone there, and you feel—well, you don't know how, but perhaps you take out your pocket-handkerchief to stop just one little tear

that is ready to trickle down your cheek, and which you would not for the world that any body should see. Ah! *there is something, after all, in poetry.* But I don't think I have made this peculiar feeling intelligible to my reader, who must learn it by experience for himself.

This famous pass is hardly one mile in length, and, bowling along as we now do at the rate of ten miles an hour, it is impossible to appreciate its grandeur. We can only say we have seen it. And now, at the further end of it, the road we have travelled comes to an abrupt termination. At a rustic alcove, on the edge of "a narrow inlet still and deep," we alight from the coaches, embark in a beautiful little screw steamer, the "Rob Roy," which runs like a witch, and immediately are out on the bosom of Loch Katrine.—

"One burnished sheet of shining gold,"

and swiftly sail past *the* Island of the Lady of the Lake. Near the west end of the Loch is the commencement of the aqueduct by which its sparkling waters are conveyed to Glasgow, first, by a tunnel of 6975 feet in length, thence, in tunnels and aqueducts twenty-six miles to the reservoir where *five hundred millions* of gallons are stored, capable of supplying the city at the rate of ninety millions of gallons daily, and lastly through eight miles of mammoth iron pipes. The actual consumption per day at the present time is said to be at the rate of seventy-three gallons to each man, woman, and child in the city—equal to half the minimum flow of the river Clyde!

The scene at Stronachlachar, where we disembark, was highly amusing. Near the landing stood six coaches; three with horses and three without, three of them at least named "Roderick Dhu." We flew to them like birds to their perch, and as though some dreadful thing might overtake "the hin'most." There, was the fussy old lady who had lost her band-box; and the disconsolate lady sitting on her trunk, with no one to help her, and seeing no prospect of ever getting up on the top of that coach! And here, the obnoxious individual, who has spread out his plaid

across three several sittings and declares that they are "taken." But at last we get off, and after topping the summit, descend by a rapid incline to Inversnaid, where another steamer waits to convey us to the foot of Loch Lomond, the Queen of Scottish lakes. And here our poetry ends. At Dumbarton, I parted with my good friends, the Principal and his lady; leaving each, behind us, as we sped in opposite directions, the grand old castle perched on the Rock, like a big dot, to mark the termination of a most delightful tour. C.

Our Own Church.

THE SYNOD'S REMIT ON UNION.

In terms of a standing law of the Church, known as "the Barrier Act," it is wisely provided that no departure from the authorized Doctrine, Discipline, Government or Worship shall be made until such shall have been first submitted to all the Presbyteries of the Church for their approbation. In matters of special importance—where constitutional changes are contemplated, as in the present instance, it is deemed desirable to go a step further and accord to every member of the Church the right to express his opinion. The Remit is now in the hands of the several judicatories of the Church, and it behoves each of these Courts to give it their earliest and most earnest consideration. If no action is taken in the premises it is well to remember that silence is held to mean "consent." The consideration of the Remit will naturally commence in the Kirk Session, whose duty it will be, whether they themselves approve, or otherwise, to summon a general meeting of the congregation and ascertain their views thereon. The parties entitled to vote at a congregational meeting, as we understand it, are communicants in full standing (male and female). Members of congregations other than communicants having the right of recording their approval or rejection of the Remit in a separate document, it being distinctly understood that they do not vote. The Sessions and con-

gregations transmit their reports to Presbyteries, and Presbyteries their own reports and those of Sessions and Congregations to the Synod. It is only necessary further to add that the body of the Remit is composed of the resolutions adopted by the Synod in regard to union at its last meeting, in slightly different order, but precisely the same in substance as those already given in the July number of *The Presbyterian*, page 164.

The Synod having appointed Thursday the 16th instant as a day of

PUBLIC THANKSGIVING

to Almighty God for his abundant mercies, and more especially for the harvest of the year, it is to be hoped that the occasion will be observed with becoming respect, the more so as a simultaneous arrangement has been made by other leading Protestant denominations.

If it meets the approval of "the Brethren," we would suggest that in all cases a suitable *thank offering* accompany our devotional services, to be appropriated to some purpose separate and distinct from our own congregational affairs, and even from our ordinary synodical collections. Suppose it were applied to further the interests of the Waldensian Missions in Italy. Those of our people who know anything about the history of this most interesting Mission will be thankful for the privilege of contributing towards its support. Those who do not, should lose no time in acquainting themselves with it.

THE PRESBYTERY OF LONDON met in St. James Church, London, on the first Wednesday of August, *inter alia*, arrangements were made for the induction of the Rev. Hugh Cameron, of Ross and Westmeath, to the charge of KIPPEN, on the 16th of September. Deputations were appointed to visit certain congregations with a view to carry out the instructions of the Synod in reference to an increase of stipends. A minute was then unanimously adopted in reference to the death of the late Alexander McKid, of Goderich, setting forth in feeling terms the estimation in which he was held by his brethren of the Presbytery, expressing their deep

sympathy with his bereaved family, and commending them to the care of Him who has promised to be "a father to the fatherless and a husband to the widow." During his last illness, which was brief, the deceased minister was sustained and comforted by the truths of the blessed Gospel of Christ, that he had so often proclaimed to others, and departed this life on the 21st May, in the good hope, through divine grace, of a place in the heavenly mansions.

On the 23rd of August, the Presbytery met at Kippen, for the induction of Rev. H. Cameron to this charge. Rev. J. H. Taylor, of Lucknow, preached from ii. Corinthians, v. 14; Rev. J. Sieveright, of Goderich, addressed the minister, and Rev. W. T. Wilkins, of Stratford, the people. Rev. T. Goldsmith of Seaforth, and Rev. Mark Danby, of Bayfield, ministers of the Canada Presbyterian Church, were also present and took part in the induction services. Mr. Cameron enters on his work under the most auspicious circumstances, the call being unanimous and hearty. During the vacancy a substantial brick Manse has been completed.

THE PRESBYTERY OF OTTAWA met on the 21st of August, when it was agreed to translate the Rev. Hugh Cameron, of Ross and Westmeath, to Kippen. We are sorry that we have not room for the entire extract minute of the Presbytery's resolution in this regard, kindly forwarded by the clerk, the concluding sentences are as follows:—

"Be it also resolved, that this Presbytery, knowing the worth and ability of Mr. Cameron, his fearlessness in the cause of truth, his untiring energy and unceasing labours in the work of the ministry; and knowing that the cause of Christ and the prosperity of our Church have been extensively promoted by him during his eleven years of residence in that district, do record their appreciation of Mr. Cameron's labours, their high esteem for him as a Christian man, an earnest, laborious, and faithful minister, and a wise counsellor in the affairs of the Presbytery. Be it further resolved, that it is with deep sorrow the Presbytery parts with him, with prayerful wishes for his restoration to full health and vigour of body and for abundant success in his new sphere of labour."

Mr. Cameron has ministered laboriously and successfully in this portion of the

Lord's vineyard for about eleven years, and we sympathize with him and the people who learned to love him so well, and to appreciate his self-sacrificing efforts for their highest welfare, in the mutual regrets, which they experienced consequent upon the severance of the pastoral tie. In the words of a member of the congregation, we can only add, "while regretting his removal, his old friends sincerely pray that in his new charge he may meet with those who will be able to understand and value his great kindness of heart and wide sympathies." It affords us pleasure to learn that the vacancy thus created is expected soon to be filled, the choice of the congregation having fallen upon Mr. Alexander Campbell, a younger brother of the minister of St. Gabriel's Church, Montreal, whose ordination and induction is expected to take place about the 8th inst.

THE PRESBYTERY OF MONTREAL met *pro re nata*, on the 16th ultimo, for the purpose of considering an application from the Rev. Samuel McMorine, for leave to resign his charge of Huntingdon. We are sorry to find that Mr. McMorine has been led to take this step owing to ill-health. The clerk was instructed to cite the congregation to appear before the Presbytery in their own interests at a subsequent meeting. The annual Missionary meetings under the auspices of the Presbytery's Home Mission Committee were held during the past month in several of the congregations. From the reports that have reached us we are led to infer that the deputations and the people, too, have had "a good time." Unforeseen circumstances prevented the full carrying out of the Convener's programme. At Georgetown, for example, where the Church has been closed for some time for the purpose of having it painted and put in thorough repair.

We observe that the Rev. W. T. Wilkins has been presented with a very handsome pulpit gown and cassock by the ladies of his congregation. And that Miss Chambers, of Nairn, has received from the members and friends of the Sabbath School of St. Andrew's Church

there, a parting gift consisting of a gold chain and brooch in acknowledgment of her valuable services in developing the musical talent of the school.

The annual meeting of the congregation of St. Paul's Church, Montreal, was held on the 1st September. The report of the Trustees was satisfactory. It set forth that the whole of the debt on the Church property, amounting to \$22,441.98, had been subscribed for during the past year and that \$6,666.50, had already been paid. In this connection, the Treasurer called attention to the obligation under which the congregation lies to a member of the Board of Trustees, Mr. Donald Ross of Viewmount, one of the oldest members of St. Paul's Church and among the foremost of its supporters, who, in addition to liberal contributions to the building fund, at large personal outlay secured for the congregation the adjoining lot of land which he has now generously made over to the Trustees at its original cost, although in the meantime it had more than doubled in value. The pew rents for the year were reported to amount to \$4925.50, and the entire expenditure reached \$9,142.33, of which, \$1319 10, appear to have been given to the Schemes of the Church.

The Rev. Duncan Morrison, of Owen Sound, has gone to Scotland on a visit to the land of his nativity, where we doubt not he will still find some old friends and make a host of new ones.

So many of our ministers have been on the wing of late, they might easily have supplied us, had they only thought of it, with jottings that would have served us for months to come. One of the flying squadron incidently mentions having alighted at ARNPRIOR, and that he was delighted with the general appearance of congregational matters there. He represents the minister of that rising town as dwelling if not in "marble halls," at least in a beautiful manse faced with Arnprior marble, and records his satisfaction that all this talk we have been having about more adequate stipends has not been in vain. In this instance the stipend has been in-

creased from \$800 to \$1000. We hope to hear of many others doing likewise. Another, speaking of Matilda, says that at the last communion there (6th July) "the membership was double what it had ever been before!" A west end church at Lachine is now on the *tapis*. An eligible site has been presented on which to build, and \$500 are subscribed towards the erection of a wooden chapel for the accommodation of the numerous summer residents of the west end. \$300 have also been subscribed for the purchase of a musical instrument for St. Andrew's church there.

Advantage has been taken of the holiday season to effect sundry repairs and alterations upon the city churches of Montreal. St. Paul's and St. Andrew's were each closed for a fortnight for the purpose of being cleaned, when, for the time being, it was found advantageous, and agreeable withal, for these two congregations to meet together for worship under the same roof. The enlargement of St. Matthew's church has been accomplished. It will immediately be reopened with nearly double the number of sittings it formally had. ST. GABRIEL'S, the oldest Protestant church in the city, has also undergone embellishment and repairs, and has quite renewed its youth. It was first dedicated for divine worship in 1792, so that now it is an Octogenarian. Long life to this weather-beaten old landmark! A good comfortable church it is, large enough for an audience of seven hundred people, and better proportioned in shape than the half of the newer and more "fashionable" church edifices of the present day.

SABBATH SCHOOL PICNICS in various quarters are reported to us as having afforded "a treat" to numerous gatherings of the dear children. Mr. G. Craig, the superintendent of St. Andrew's S. School, KINGSTON, has our thanks for a beautiful set of views photographed by Sheldon & Davis, illustrating a gathering of this kind on Wolfe Island, where over a thousand children and teachers from all the Presbyterian churches in the city met and spent a delightful day in fraternal intercourse—a day to be remembered by all who had the good fortune to be present, in respect

of which the *Daily Whig* kindly says: "We trust the good feeling evidenced on the grounds during the day may be the index of the unanimity which only can secure a happy and successful issue to the contemplated union of the Presbyterian Churches of Canada." Another very enjoyable occasion of a similar kind was the seventh annual picnic of the VICTORIA MISSION Sabbath School, now supported by the young men of St. Paul's Church, Montreal. The scholars and their friends, numbering nearly 300, drove out to the "Back River," where they enjoyed themselves to their heart's content, and returned to their homes late in the evening, nothing having occurred to mar the enjoyment of the day. That of St. Mark's Church, Montreal, held on St. Helen's Island, was no less gratifying to all concerned. A more romantic spot could not have been selected for old and young, who, from all accounts, entered indiscriminately into the sports and festivities of the day.

Mr. JAMES GRANT, an Elder of forty years' standing in the Congregation of Williamstown, died at his residence, Charlottenburgh, on the 16th of July last in the 75th year of his age. He was an earnest and a cheerful Christian, warm and firm in his attachment to the Church of his fathers, and attentive to the ordinances of the Gospel while health and strength lasted. For the last two years, however, he was unable to attend Church as formerly. In the end, his death was somewhat sudden, but we trust he was prepared for the great change, and that he has entered upon that blessed "rest" that remains for God's people.

We regret also to learn that SHERIFF McDONALD, of Goderich, died recently at Sarnia from the effects of a fall which he happened with a week before. He too was an Elder and a staunch supporter of the Kirk. A noble specimen of a Highland gentleman, outwardly, and at heart. Having enjoyed his hospitality we can testify that it was of the right stamp, *ever the same*. He was a man of mark, probably one of the first settlers, and perhaps the oldest inhabitant, but of this we can-

not speak certainly, as we have not received any communication on the subject except the brief obituary notice in a local paper.

Our attention has been called to the death of yet another who, though a young man, had already given promise of Christian usefulness, and who has gone down to the grave prematurely, as we are in the habit of saying sometimes, leaving a large circle of friends to mourn his loss. For the last two years Mr. ALEXANDER McRAE was a student of Queen's College with a view to qualifying himself for the ministry. He had served one year as a Catechist in the London Presbytery, and had been appointed to fulfil the same duties in the Augmentation of Grenville during the present vacations, but, as "a friend" writing from Glengary informs us, "sickness prevented him from beginning a work in which his whole soul was engaged. As a student he was persevering, as a Christian devout and sincere—never losing an opportunity of doing good. He was taken hence on the 22nd of July in the prime of life to enjoy the happiness of a better world."

Many of our readers will sympathize with the minister of St. Gabriel's Church, and a large family connection, thrown into mourning by the lamented death of Mr. ARCHIBALD CAMPBELL of Perth, who has been cut down in the prime of manhood and the meridian of a successful life. Mr. Campbell was a native of the Township of Drummond, one of a numerous family of brothers, three of whom became ministers of our Church. He was a man greatly respected. The funeral cortege that followed his remains to the Elmwood Cemetery is said to have been one of the largest assemblages—of all classes and creeds—ever seen in Perth.

The Schemes.

MANITOBA MISSION.

It is proposed to call a meeting of the Manitoba Mission Committee for the 20th October, to decide whether another Missionary shall be sent to represent our

Church in Manitoba. The Committee were authorized by the Synod "to secure as soon as possible the services of at least one additional Missionary." It was thought desirable, however, to send a deputation to Manitoba to examine the field before acting upon the Synod's instruction. Mr. Carmichael of King, and myself accordingly paid a short visit to the Province in the month of August.

We find that here there are six Ministers connected with the C. P. Church: Mr. Black, who has so long and faithfully laboured at Kildonan, and whose congregation is self-sustaining; Mr. Fraser, at Little Britain; Prof. Bryce, who has been taking the oversight of the Winnipeg congregation in addition to his professional duties; Mr. Donaldson, sent out and partially supported by the Irish Presbyterian Church, at Headingly; Mr. Mathieson, at Portage la Prairie; and Mr. McNabb, at White Mud River. Our Church is represented by Mr. Hart, whose labours both in the College and in the way of mission work have won for him the highest esteem of our C. P. brethren.

On the last Sunday we spent in Winnipeg, the Sacrament of the Lord's Supper was administered to fifty communicants, Mr. Carmichael and myself taking part with Messrs. Bryce and Cochrane, in the services connected therewith. The Lieut. Governor and Mr. McMicken, were the officiating Elders, as they have been on previous occasions. In Winnipeg, more than anywhere else in the Province, the importance of united action on the part of Presbyterians is evident. It is felt on all hands that it would be disastrous to divide our forces, and the Committee's delegates were thoroughly convinced by what they saw and heard, of the wisdom of our Synod in choosing rather to unite with the C. P. Church in the work which had been already well begun, than to raise a separate standard. The Presbyterian Church at present holds the leading position in the Capital. The College, which is now at Kildonan, is to be removed to Winnipeg, and the position of Presbyterianism will be thus additionally strengthened. The Winnipeg congregation are

prepared to give a salary of \$2000 to the man of their choice. It is probable that an arrangement will be made for temporary supply, pending the selection of a minister. The position is an important one, and ought to be filled without delay.

Our Committee will have to consider the wants of two or three localities which are at present unsupplied. Three questions will have to be decided: 1st. Is there need for another missionary? 2nd. If so, can we find the right man? 3rd. Can we raise the additional amount needed for his salary?

The first question must be answered in view of the immense immigration that is confidently looked for. A little colony is coming from Wisconsin, alone, application having been made on its behalf for *four townships*.

There is no doubt that next year, when the Dawson Route will be in better order than it was at the beginning of this season, a very large number from all parts of the Dominion will find their way to the North West.

To the third question there ought to be only one answer.

Meantime, it will help to the solution of the second question if any of our Ministers or Probationers whose thoughts and hearts are turning to the North-west, will communicate with the Convener before the 20th of October.

D. J. MACDONNELL,
Convener.

AN SEANADH—THE SYNOD.

Tha gach neach a tha' toirt aire air bith do chuiscan na-h-Eaglaise fiosrach gu bheil an Seanadh no ard-chuirt na-h-Eaglaise coinncachadh aon uair anns a' bhliadhna. Cha-n' eil aon aite sonraichte anns am bheil an Seanadh a' suidhe bho am gu-h-am. Do bhrìgh gu bheil an duthaich co-anabarrach farsuing, agus gu bheil ministirean gu minic a' tuineachadh astar mor bho cheile, tha e gun teagamh ceart agus freagarrach nach bithheadh an Seanadh a' coinncachadh daonnan anns an aite cheudna. Is anns a' bhaile mhor eireachdail, *Montreal*, a bha ministirean agus

foirich na-h-Eaglaise d' am buin luchd-leughaidh a' chuirteir so, cruinn ann an toiseach dara mìos an-t-samhraidh. Tha aobhar laidir aig an duthaich gu leir a bhi proiseil gu bheil baile mor innte, le sràidean co gasda agus le tighean co snasmhor agus co foghainteach. Tha Eaglais na-h-Alba laidir anus a' bhaile bheartach so. Buinidh dhuinn aircamh mhor de na daoine as modha maoin 'us ainm 'us onoir ann. Is abhaist gach am do chuiscan 's do cheistean duilich cudthromach 'tighinn fa chomhair an-t-Seanaidh. Buinidh e do ard-chuirt na-h-Eaglaise gach ceist fhuasgladh agus gach combstri 'reit-eachadh a dh'fhaodas 'a bhi 'toirt dragh 'us curam mor do chuirtean iosal na-h-Eaglaise. Tha cunntas soilleir mionaid-each, mar an ceudna, air a thoirt seachad air gach gnìomh 'us oidheirp a tha 'n Eaglais a' deanamh a chum gu bi soir-bheachadh dreach mhor fallain ceart innte fein, agus, fos, gun sgaoil-i beannaichdan an-t-Soisgeil air feadh na duthcha mhoir fharsuing anns am bheil sinn a' gabhail combnuidh. Gun amharas, cluinnidh gach neach aig am bheil speis do'n Eaglais, le tlachd's le toilcachas, gu bheil an Eaglais a' soirbheachadh gu fabharach; gu bheil na daoine' bhuineas di'nochdadh barrachd faoilidheachd na bha iad roimhe, agus gu bheil aobhar laidir againn a bhi 'g altrum an dochais gu'n cinn an Eaglais na's luaithe's na's fhearr na rinn i riamh fhathast. Tha 'n Seanadh gu tric a' sparradh air gach combhional gu bheil moran r' a dheanamh; gu bheil daoine's airgid a dhith, agus gu feum gach ball de'n Eaglais barrachd treoir 'us dichill a nochdadh, agus comhnaidh a's fearr's a's caoimhneile 'thoirt seachad.

Is i 'chuis a bu chudthromai-che gu mor a bha air beulthaobh an Seanaidh-aonachadh nan Eaglaisean a tha' g'aideachadh nam beachdan ceudna, agus a' cumail suas riaghailtean a tha coionnan. Tha trì bliadhna 'nis, bho'n thoisich iomradh air an ni so. Rè na-h-uine 'chaidh seachad, bha moran dragh air a ghabhail le daoine pongail foghluinte anns na-h-Eaglaisean a tha 'g'aideachadh nam beachdan ceudna anns an duthaich so, a chum gu faigheadh iad a mach gu cinnteach ciannar

tha 'chuis a' seasamh. Tha moran a nis fior-iarrtuiseach agus toileach gu'm bitheadh na-h-Eaglaisean ann a' Canada aig am bheil riaghailtean, beachdan agus eachdraidh ann an torhas mor ceangailte ri Eaglais na-h-Alba, air an aonachadh, air an cur le cheile, agus air an nasgadh fo aon ainm agus fo aon riaghladh. Gun amharus tha e arson iomchuidh agus nadurra gu bitheadh gradh blath aon-hillte' aig gach duine do'n Eaglais shonruichte ris am bheil e-ceangailte. Aidichear air ball gu bheil e ceart do gach Eaglais anns an duthaich so a bh' g' amhaire le muirn 'us caoimhneas 's taingeachadh air an Eaglais air taobh thall a' chuain mhoir bho'n dh'fhuair i iomadh comhnadh 'us cuideachadh. Bha Eaglais na-h-Alba bho thus ar laithean mar Eaglais anns an tìr so, caoimhneil, earthannach agus faoilidh ruinn. Chuir i iomadh n' inisteir a nall am feadh a bha e cuomasach an Soisgeul a chuinntinn air doigh eile. Chuidich i sinn fos le' maoin 'us le' *deadh*-ainm. Re bliadhnanachan lionmhor nochd i duinne moran graidh, agus rinn i moran maith duinn fein agus do'n duthaich anns am bheil sinn a nis a' tuineachadh. Thig e duinn a bh' measail air an Eaglais urramach bho'n d' thainig sinn, agus a lean sinn riamh le' beannachadh agus le' comhnadh laghach toileach. Faodaidh sinn da rìreadh luathghair a' dheanamh, oir tha Eaglais na-h-Alba aosda, urramach agus cliuiteach. Cha'n' eil an diugh Eaglais eile ann a tha' togail guth a's airde agus a' nochdadh dealais a's modha airson an t-soisgeul, na-Eaglais ar-n-athraichean. Chi sinn fathast gu bheil aobhar laidir againn a bh' tangeil do bhrìgh gu faod sinn sealltuinn le tlachd air an aonachadh a tha' ni's air a luadh 'nar measg, agus aig a' cheart am a bh' cinnteach nach teid mirun no miachaoimhneas air bhith a' charamh air Eaglais onorach ar Sinnsirean.

CONA.

A good old Scotch minister used to say, to any of his flock, when they were labouring under affliction, "time is short; and, if your cross is heavy, you have not far to carry it."

REPORT ON CHRISTIAN LIFE AND WORK.

QUESTIONS ON CHRISTIAN LIFE AND WORK, SENT TO MINISTERS AND ELITE SESSIONS OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND, 1872.

I.—THE FAITH OF THE PEOPLE:—What of its vitality? Is it affected to any extent by the special worldliness of this new country? Has it been shaken by the questions and controversies of the day—such as that pertaining to the Inspiration of the Holy Scriptures; or that of an ordained Ministry as a Divine Institution? Is there any appearance of letting go old and once cherished beliefs, and taking up with some of the many forms of error now prevailing—such as that of the Thomasites or the Plymouth Brethren?

II.—THE MEMBERSHIP OF THE CHURCH:—What may be the number of the unbaptized over two years? Is the privilege of Baptism confined to such as are members of the visible Church, or do you in your practice take in a larger circle? In some congregations the idea prevails, that the Sacrament of Baptism does not hold the same high ground that the Sacrament of the Lord's Supper does—that is, that it is an ordinance for believers alone,—and many are found acting on this idea. Then again, the mother is a communicant, while the father stands aloof, and so claims the privilege of Baptism—what of your congregation in these respects? What of private Baptism? Would you indicate what your practice is as to admission to the Lord's Supper? Do you, for example, in dealing with applicants, require, besides a good life and an intelligent view of the Gospel, any personal experience of its power? Do you in every case insist upon an adherence to the standards of the Church as a term of communion? Would you, for example, admit one holding Arminian or Baptist principles? What may be the number over eighteen years of age that have not entered into the communion of the Church, and are living unpledged to a Christian life? What is the amount of your Church membership?

III.—THE WORSHIP OF THE PEOPLE AND THEIR ATTENDANCE ON ORDINANCES:—What proportion of your people may be chargeable with the sin of often speaking the assembling of themselves together on the Lord's Day? What may be the causes of their neglect of this duty? What of the worship of those that do attend? In some congregations the end sought by many of the worshippers is no higher than the gratification of the intellect or imagination. There is a disposition to criticise the sermon, enjoy the music, and see the people, rather than to feed upon the word. Do you find these evils to any extent among your people? If so, what suggestions would you offer as a remedy? What of family worship? In last year's deliverance on the Committee's Report the Synod gave certain recommendations anent this duty. What has been the effect of such recommendations in the case of your people?

IV—THE SPECIAL SINS OF THE PEOPLE:—Would you state what these special sins are? What of Sabbath desecration—worldliness, intemperance and the sins against the Seventh commandment? What might be the number of illegitimate births among your people last year? Would you state how many cases of discipline you had to deal with during the past twelve months? Do you subject those chargeable with the sin of intemperance to discipline? Do you and your Session offer any special encouragement to the Abstinence principle? It is said that Denominational rivalry is doing much in the way of relaxing discipline. Do you find it to do so in your congregation? How are your people affected by the contemplated union of Presbyterians?

V—THE RELIGIOUS LIFE AND WORK OF THE PEOPLE:—The Master compared himself to a householder (Mark, XIII chap., 34th v.) who, when leaving for a season, gave every man his work to do and commanded the porter to watch. How far is this great thought, bearing upon working in the Church, carried out by your people? What proportion of your congregation may be set down as being actually engaged, from week to week, in some duty pertaining to Church life or work, including Elders, Sabbath School Teachers, Managers, Collectors, Public Choirsters, &c.? Are there any engaged in Evangelistic work under your supervision? If so, is your experience of it such that you would recommend it as a congregational agency that might be adopted with advantage in other cases in the Church?

VI—THE INSTRUCTION OF THE PEOPLE:—In regard to Scripture truth and the standards of the Church, there is much ignorance prevailing; more especially in reference to Infant Baptism and the Presbyterian form of Church Government, in consequence of which many of our people are lost every year to the Church, and become the easy proselytes of another faith. What of your people in this respect? And in reference to the special sins referred to under heading IV. do you give your people the needed instruction, *warning every man and teaching every man in all wisdom*? What provision for the religious instruction of the young? Any special services for them during the year? What of the Sabbath School? Bible Class? Prayer Meeting?—Any tokens of prosperity resulting therefrom?

VII—THE SUPERVISION OF THE PEOPLE:—How often do you visit them pastorally? Would you indicate what your practice is on such occasions? Have you any private and personal dealing with the young who are reaching mature years, but who are living unpledged to a Christian life? Do the Elders share with you in the general work of the care of souls? Has each one his district which he is expected to work—his own portion of the flock, for whom he holds himself specially responsible?

VIII—THE CONTRIBUTIONS OF THE PEOPLE FOR THE SUPPORT OF ORDINANCES AND THE MISSIONS OF THE CHURCH:—What does each communicant average? What is your method of raising these contributions?—If by weekly offering

under the envelope system, how does it work?—Would you recommend it? The Committee will be glad to receive from you any suggestions on this or any of the preceding subjects.

To these questions fully sixty returns have been received, being an increase of twenty over last year, and with these returns many pleasing assurances are given of the beneficial effects of this new effort of the Church. In some instances ministers have taken the circular to the pulpit, and read it to their flocks, commenting thereon, and in other cases they have taken it with them in their pastoral rounds, and taken advantage of the opportunity afforded of conversing with the people in their own homes in reference to prevailing sins, and on such subjects as family prayer, and regularly waiting upon God in his ordinances.

Several brethren bear testimony to the good results therefrom, and the quickening power which the circular has imparted to such, bringing before them, as it did, points which had been somewhat overlooked, and stimulating them to the prosecution of their many-sided work with a more single eye to the glory of God. But there is a dark as well as a bright side of the picture which the Committee are bound to present to the Church. Even of those congregations referred to, they cannot speak in terms of unqualified congratulation, much less of the Church as a whole, as will be seen in dealing with the questions separately.

In regard to the first question in the circular there is no great complaint in the replies to this question about speculative error or departure from the faith as set forth in the time-honoured standards of the Church. There are, indeed, cases mentioned in which scepticism, in some forms, is openly avowed, but the complaint on this score is trifling compared to that on the latent scepticism which is never avowed—the numbers in every neighbourhood who have no feeling on the subject of religion at all, neither hope nor fear, joy nor sorrow. There are thousands of the people, it would seem, that have hardly a thought to spend on the subject as a matter of personal concern—thousands that never think upon it, but in that passive, easy, good natured way which comes from custom or education. According to these returns about one-half over the age of eighteen years are living in this condition; and with regard to the other half who have made a profession of their faith, there is the almost universal complaint of a lack of spiritual life, a feeble faith, all but overcome by the benumbing touch of the world. The spiritual life of the people, to a large extent is running low, the vision of God is dim, and the heart heavy, set upon earthly things.

The one cause assigned for this low spiritual state is the intense pressure of business—the prospect of getting on in life, and reaching to something like a competence, if not to wealth, and the terrible energy with which this prospect is prosecuted—an energy stimulated moreover by the shortness of the seasons and the precariousness of the rewards. Such an energy,

maintained from day to day, and year to year, is found to be fearfully secularising, and at war with the higher life of faith unfitting the mind for serious thought, for private devotion, and dissipating such impressions as may be made upon it from time to time in the sanctuary. In short, the all but universal complaint is the want of a living, thoughtful, earnest, intelligent Christianity.

To meet this great evil among our people, to strengthen the things which remain and are ready to die, the Committee have no suggestion to offer, but a deeper consecration on the part of our ministers, to the great work which has been given them to do. The evil in question is not peculiar to Canada. It is an evil which is everywhere felt, but which everywhere will yield in due time to one in communion with the Eternal, fetching his supplies from the unseen, and himself alive to the grand realities of the eternal world. Keeping himself in the love of God and coming daily into those wholesome conditions and holier fellowships wherein his true strength lies, he will not be like one crying in the wilderness, mourning over empty pews and barren results, but on the contrary he will be a power wherever he goes. He may go forth weeping, but he goes forth bearing precious seed and he shall doubtless come again rejoicing, bringing his sheaves with him.

The next question bears upon the Membership of the Church, the practice of Ministers as to the dispensation of the Sacraments, and the qualifications insisted upon in the applicants. [See Question II.]. In reading the replies the Committee were struck with the diversity of sentiment prevailing in reference to Baptism. With three or four Ministers private baptism is the rule, and with all more or less practised. One brother presiding over a large country congregation insists that it is the best for all concerned, and a large number have no rigid rule on the subject, but baptise privately or publicly as circumstances indicate. Still, whatever the practice, the almost universal voice of the Church is that Baptism should be public—should be in the face of the congregation.

Then as to those parents receiving Baptism for their children, there is also a remarkable diversity of sentiment on the part of Ministers. One baptizes all but the children of avowed infidels; about ten baptize only the children of communicants in good standing; two the children of all that have themselves been baptized, believing that in virtue of the parent's baptism he has a claim in behalf of his child.

In order to give a specimen of the sentiments prevailing in the Church anent baptism the following passages are recorded which have been gleaned from these returns, and which the writers will readily recognize.

(2) My theory is that the children of all baptized persons have a claim to Baptism.

(2) Baptism is not wholly confined to the children of professing Christians, but since fitness to assume the parental vows at an infant's baptism should certainly qualify the parent for admission to the communion of the Church, and since an open profession of faith is the best security we can get for the right

fulfilment of baptismal vows, I strive to secure that, at least, one of the parents be a communicant, and this is almost invariably the case.

(4) I baptize the children of parents who are not members of the Church. I know it is the doctrine of the Church that the children of members only should be baptized, but I think there is incontrovertible Scripture ground for the baptism of the children of such as believe only intellectually in the great doctrines of the Word of God. "At the commencement of my ministry I was disposed to carry out the doctrine of the Church inflexibly, because I was brought up in a section of country in which this practice was observed, but as a different practice had prevailed here for 30 years, I was led to investigate the subject, and I concluded that those who had themselves been baptized could claim the right for their children."

It appears further from these returns that the Sacrament of Baptism does not occupy the same high ground in the estimation of many of our people which that of the Lord's Supper does, as will be seen by the following statements from esteemed brethren:—

(1) "The Sacrament of Baptism is not looked upon with the same degree of solemnity or sacredness as the Lord's Supper. It is not considered so binding in its requirements."

(2) I believe that some of my congregation regard the Sacrament of Baptism as inferior to that of the Lord's Supper. I think that Gaelic Ministers and people have elevated that of the Lord's Supper to an undue extent by their number of week-day services in connection with it, and by their observing of it only once a year.

(3) The common error of regarding the Sacrament of Baptism as less sacred than that of the Lord's Supper does prevail, partly in consequence, I believe, of the unceremonious manner in which it has often been celebrated, as in private houses, without convenience or a decent vessel for the element used—fitted to bring it into contempt, or at best inducing the belief of its being merely a decent form of giving the child a name. I would recommend the use of a font, or other comely vessel, in a prominent place, before the eyes of the congregation, where it may be seen at all times, and let the service be as solemnly and reverently gone about as the celebration of the Holy Communion.

(4) Surely the practice of the Church in the administration of Baptism should be more equalized, not merely that Ministers should follow the same practice, but that a greater equality of solemnity or sanctity should be given to the two Sacraments, instead of our having one unduly exalted at the expense of the other.

From these representations it is clear that there is no uniform sentiment or practice in regard to Baptism, and it is also clear that it does not generally occupy the same high ground which that of the Lord's Supper does.

Then again in regard to the admission of candidates to the Lord's Supper the diversity of sentiment as to qualification is no less remarkable.

One says: "Persons professing to hold Arminian or Baptist principles cannot be received."

Another says: "I do not regard the observance of the Lord's Supper as having anything to do with denominational peculiarities. I would admit an Arminian or Baptist, or for that matter a Roman Catholic, if I had reason to believe that he was animated by love to Christ, and had an intelligent view of the Ordinance."

Another says: "I always seek to ascertain that the applicant has had a personal experience of the power of the Gospel. Better a small but living membership than a large half-dead-and-alive one. I now insist upon the adherence to the standards, but at communion season I always extend an invitation to any members present from other Churches who are in good standing."

Such is a specimen of the returns bearing upon admission to the Lord's Table. Quite a large number of ministers would admit any one asking for the privilege who simply professes his faith in Christ, no matter what his peculiar tenets may be. The Committee abstain from making any remarks upon these statements, but in view of the diversity of sentiment prevailing on the subject of the Sacraments and the possible dangers that might arise, the Committee express the hope that the Synod will not dispose of the report without giving forth an authoritative expression of its mind on the subject to the end that there may be a closer adherence to the standards of the Church, and greater uniformity on the part of Ministers in the administration of the Sacraments. They would reiterate the wise words of an esteemed brother which they have already quoted. "Better a small but living membership than a large but half dead and alive one. The practice of some Ministers in preparing the young for the Holy Communion by a special course of instruction is worthy of notice and commendation. If we are to look for a true and an intelligent people—a people that will stand in the evil day and be a real contribution of strength to the Church, the Committee feel that her people must be well indoctrinated—that the youth when they do take Christian ground—do so with an intelligent view of the Gospel and a full appreciation of the responsibilities of the new life to which they are called.

The next question bears upon the worship of the people, public and private, and especially upon the attendance on ordinances. [See Question III.]

The census of 1871 gives to the Church 107,259 adherents, which reduced by one-third for children and others not able to attend, leaves 71,506 as the number that should be in attendance, but instead of having 71,000 present as an average over the whole Church, there is reason to fear that we have not more than two-thirds of that number—that is to say, there are well-nigh 24,000 of our people chargeable with the sin of neglecting ordinances. It is impossible of course, for the Committee, with the very insufficient data before them, to say that that is the actual number, but looking at these

sheets they fear that they may be regarded as something like an approximation.

Seven Ministers set down one half of those able to attend as the average number absent: two, one-third; two, one-fourth; four, one-fifth; two, one-tenth; eight, a few, and one Minister says that none of his people can be charged with this sin. The rest do not speak definitely on this point, but it is clear to the Committee that the number is alarmingly great.

But though there is much complaint upon the score of non-attendance, there is little or no complaint as to the worship of those who do attend. While there may be those who go to Church for no higher ends than those referred to in the circular under this head, it is believed that the great body of the people who do wait upon God in His ordinances are true worshippers of the Father, and that in some places there is a growing thirst for the word, and an increasing number of thoughtful, earnest men, repairing to the sanctuary, ready to welcome a true messenger from God, and to listen reverently to the message which he brings. Still there stands the dark fact that nearly 24,000 of the people are neglecting the means of grace, and doubtless for the most part, swelling the tide of ungodliness, and every Sabbath giving way to riot and dissipation. Moreover in connection with the returns bearing upon the worship of the people and their attendance on Divine Service is the alarming fact already referred to, which must not here be passed over in silence—namely, the large number who have reached mature years that make no profession of their faith, and who seem to have no connection with the Church, save only a nominal adherence.

To the question, *What may be the number of your congregation over eighteen years that have not entered into the Communion of the Church*, the reply in some cases is to the effect that more are they that are in this state than in that of the Communion—the young men are especially at fault in this matter—that loving the present world and the license of an easy non-profession, and perhaps in some cases, labouring under false impressions in regard to the Holy Communion—they are slow to assume the vows of a Christian life and consecrate themselves to the service of God. One Minister declares that out of about two hundred whose marriages he has solemnized, not more than twenty had taken Christian ground, and he believes that his case is not peculiar, but that all over the Church there are multitudes rushing into life's solemn responsibilities like the war horse into battle, unpledged to a Christian life and unprepared to meet its trials. It would seem, moreover, that the sentiment is growing among the young, both in town and country, that a public profession of Christianity is a matter in which they are not immediately concerned—that that is for a graver period of life—and a period less exposed to temptations than theirs—in short that it is for those that have become heads of families, and the aged and infirm.

With regard to the causes assigned for so much absence and non-profession one or two deserve particular notice, and first that which

has been already mentioned under another head—the pressure of business—the power of the world—the long hours in which many have to work, and the weight and weariness of their labours. Few either in town or country, save those in easy circumstances, take time for prayers in the morning, and many are so exhausted when the Sabbath comes that they want rest for the body rather than refreshment for the soul. There is but little time for reading and reflection, and often no heart to attend to the one thing needful, and it is not to be wondered at that there are so many pews vacant every Sabbath that should be filled, and that so many ultimately fall away into practical atheism and are lost both to the Church and the world.

Another cause assigned for this evil is the heavy and uninteresting character of the Presbyterian worship. A distinguished Minister maintains that the use of the Scottish Hymnal and a free use of Euchologion in the prayers, have improved worship and greatly increased the interest in the service in his Church, and another holds that many have fallen away from the Church, and settled down in other communions, who fell away by reason of our bald and barren service—our everlasting preaching to the intellect, and making almost no provision for man's emotional nature, and he intimates that the great want of our time is not better sermons, but better prayers, finer music, in short, greater attention to the devotional part of the service.

These are statements worthy of being pondered, but we must not forget that preaching is God's great ordinance, and therefore the Committee very cordially endorse the saying of an esteemed brother, and commend it to the Synod. "I think," he says, speaking of the evils under this head, "I think that earnest preaching, which is at once thoughtful and simple—preaching that touches the society of today—drawing its illustration rather than its subjects from the questions, customs, follies and sins that are most likely to occupy men's thoughts through the week—with devotional exercises that are brief, fervent, and well expressed, and as great heartiness as is attainable, are the means which we may most confidently expect God to bless for the edification of His Church.

And the Committee would add that while there is a loud call in these days to give more heed to the devotional part of the service, the sermon also needs to be something more than what it was in former days, when books and papers and periodicals were rare.—and if the sermon rise to its relative place, and deal prominently and strongly with the great doctrines of grace it will still be the grand attraction, and will be felt to be the wisdom of God and the power of God. The Committee are not insensible to the charms referred to, and how all such are fitted to stir man's emotional nature, but the Committee would submit that man has a deeper nature than the emotional, and that for the rousing of this his deeper nature—his intellect—his conscience—his spiritual sensibility. *God's great instrument is the sermon*; and the Committee venture to

state that wherever this is lost sight of the people, in spite of all the attractions that minister merely to the senses, will fall away. Finding nothing to nourish their deeper nature,—to scatter the darkness that rests upon many questions—nothing or next to nothing to brave them up to fight the battle of life, they will perish for lack of knowledge, or wander away to other and better pastures.

The next question bears upon the sins of the people. [See Question IV.] From the replies to these questions it appears that worldiness, so strongly referred to under another head, is the great sin against which the Church has to contend. Other sins are mentioned, such as intemperance, uncleanness, slander, Sabbath desecration, irreverence, but these all shrink into insignificance beside this great overshadowing evil.

Fourteen cases of discipline are reported as having taken place during the year. Some of these have been for sins against the Seventh Commandment, but the most have been for intemperance. It appears that this last mentioned sin is now happily on the decrease—that the Church is now more alive to its duty in this regard. Twenty-three of those Ministers who have sent in returns have espoused the Total Abstinence principle, and, in most cases supported by their Elders, have been the means of working a great reformation. And while a few in their returns pass over the subject in silence, the rest bear testimony to the fact that they do everything they can to encourage temperance among the people, and fail not both in the pulpit and out of it to lift their voice against this great evil.

In this connection the Committee feel bound to mention another sin which has been brought under their notice—that is, the sin of irreverence—the want of respect to things sacred. It appears from some of these sheets that the want of proper meeting houses in some country places, the want of a vestry, the want of conveniences, and proper sacramental vessels has something to do with the prevalence of this sin. No doubt the root of the evil lies deeper, but as it is, the sin in question has been greatly fostered by the want of such things, and this sin often rising to foul-mouthed scorn, is manifested not only against God, but against all his appointments, the Sabbath and the sanctuary, the minister, the magistrate and the parent.

With reference to discipline it would appear to your Committee that in many cases it is merely a name, seldom resorted to, unless in very scandalous cases, and when resorted to, it is often with a timid and trembling hand.

It was in this connection that they ventured to insert the question as to the effect of denominational rivalry, and whether the contemplated union would tend towards a higher life and a firmer discipline, but it does not appear that the questions have been always answered in that light.

In view of these evils overshadowing the whole Church, and in some cases eating out the very heart and soul of Religion, the Committee feel that a pastoral letter would, under the blessing of God, be attended with good results,

—that is, a letter drawn up by the Moderator, or the College of Moderators, and issued by the authority of the Synod, addressed to all Ministers and Elders, calling attention to these evils, exhorting them to raise their voice against them, *warning every man, and teaching every man in all wisdom, that they may present every man perfect before God.*

The next question on which the Committee sought information, touches the numbers actually engaged in Christian work in the different congregations. (See Question V.)

In a goodly number of the reporting congregations there is a very considerable proportion of the members of the Church that lay themselves out to take part in Christian work from week to week and Sabbath to Sabbath, and that feel the force of their obligations in this regard. One-third, one-fourth, one-fifth, one-sixth, one-eighth, one-tenth, are the proportions set down in some of these returns; and although there be many that engage in the work of the Church as Sabbath School teachers, choristers, collectors, visitors, managers, from inferior motives, yet looking at these facts all in all, the Committee are cheered with the life and work which these facts reveal. But there is also a dark as well as a bright side of this picture which must be presented, and it is this, that fully two-thirds of the Ministers in giving in their replies to these questions complain of the slowness of our people even of the Elders to take part in Christian work.

This question was introduced into the circular not only from the conviction that there is much work that cannot be overtaken by the Minister; but also from the conviction that there is a great deal of latent energy, that might be employed in many ways, such as in the Sabbath School, the prayer meeting, district visiting, ministering to the sick and the poor of the flock. In every town, in almost every neighbourhood, there are numbers in ignorance and out of the way, careless and churchless, yet claiming, it may be, connection with the Church, that might be greatly benefitted by the kindly visit, from time to time, of one who had himself or herself tasted that God is gracious, but who are nevertheless left to perish for lack of sympathy—lack of humanity.

Then again it appears from these reports that many of the Sabbath Schools are not half equipped, not that they are without teachers, but that they are without competent teachers, many of those to whom classes have been committed—to whom little children are looking up for instruction in divine things—perhaps the only instruction they will ever receive—are themselves very young, very poorly furnished, and as yet strangers to the power of the Gospel. And yet within a stone's throw of the school where such juvenile teachers are working there is perhaps some man of influence and talent taking his ease, and elderly women, whose years and experience in divine things might be expected to give a higher tone to the school, are at home, not knowing very well what to make of themselves.

Then again in regard to the prayer meeting there is the all but universal complaint, on the part of Ministers, of the poor attendance and the

want of assistance—how that in many cases they cannot get one to open his mouth, or go to visit a dying man, and carry to him the consolation of the Gospel. In short, there are hundreds of our people, it is feared, perishing for lack of knowledge, while there are hundreds of gifted men and women in the Church, professing to love the Lord, who are standing all the day idle, Grievous complaints have reached the Committee on this score, from several Ministers who declare that our people as a people have no proper conception of the duty under consideration, and intimate that the evil must continue till some means are used to break up their lethargy and draw forth their hidden talent in the service of the Master. In some denominations the tendency is the other way, and surely where God has given the word, that word ought not to be suppressed—the prayer ought not to be restrained. When the labours of some layman are called to remembrance by your Committee, the feeling very naturally rises: *Would that all the Lord's people were prophets!* Through the whole Church there is a great backwardness in this respect, and such a labourer as an evangelist is unknown, unless it be in some of those congregations that have sent in no report.

The idea of working in the Church in any way is to many a strange idea, and one respecting which they need instruction,—*line upon line.* The prevailing notion seems to be that in entering the Church they enter it to hear sermons, partake of sacraments, and then go their way, absolved from all sin, and relieved from all further duty. They believe in the decrees of God—in the fact that He is working, but they have no idea of working with God and for God, or taking part in those great redeeming agencies that are making glad the City of God.

On this subject the Committee have no suggestion to offer but this, that the Synod in its deliverance give forth an expression of its mind to the effect that our people be better instructed in regard to their duty in this respect, and that Ministers, in their parish work and organization, seek to make use to a larger extent of the talents of our people.

The next question bears upon the instruction of the people. [See Question VI.] From the replies sent in to these questions it appears that out of the sixty congregations that have reported, thirty-two have Bible classes, kept up for the most part through the year. In twenty-three, there are special services for the young; in thirty, there is the weekly prayer meeting; and in fifty, sabbath schools have been established and maintained, and in many cases maintained with great vigour and regularity.

A few ministers acknowledge that there is considerable ignorance among their people in regard to infant baptism and the Presbyterian form of Church government—that is, as to the scriptural grounds on which these principles are maintained and defended, and they take blame to themselves in not giving the needed instruction; but it does not appear that many have fallen away from the Church on that ground, or become the easy proselytes of another faith. It also appears from these re-

turns that the want of a *manual* such as that of Witherow, on the subjects named, for putting into the hands of the young, is very much felt; and it may be worthy of the consideration of the Court whether some such manual should not be adopted and commended to the Church for instructing them in the way of the Lord more perfectly,

The statistics bearing upon Sabbath Schools present a very cheering aspect. There are probably not less than 25,000 children in attendance in these Sabbath Schools, with a corresponding number of teachers. Some of the churches have several Sabbath Schools in operation, superintended by gifted men, and worked by a noble band of self-denying labourers, who freely give their time and talent to the service of God. With such a provision for the instruction of the young, the Committee, in taking a mere surface view of the matter, might suppose that they were well instructed in all the great truths of the Gospel, and that a Church membership, graduating from such schools, will be highly intelligent—not only professing the faith, but prepared to defend the faith that was once delivered to the saints, but they have reason to believe that this is far from universally the case. On the contrary they have reason to fear that there is great ignorance among thousands of the people, even as to what be the first principles of the oracles of God. Several ministers complain of this in regard to applicants to the Lord's Supper. They find out that after years of such instruction in Sabbath Schools they have been preaching to such applicants in vain—"preaching over their heads." It would appear from these sheets that there is a great deal of teaching in the Sabbath School that goes for little—that there is a want of system and thoroughness in dealing with the lessons, that the teaching in many cases is fragmentary and unconnected, making but little impression upon the minds of the children, failing even to attach them to the Church. Moreover, many of the teachers are mere boys and girls that have hastily assumed the duty of teaching a class, and perhaps as hastily abandon it to give way to teachers like themselves, and when they remember that this is all that many receive in the way of early religious instruction, the Committee feel that there is a need for Ministers looking well to their Sabbath Schools, and still more looking well to the families where the great responsibility lies, for it is just here, it is believed, where the root of so many evils infecting society is to be found. It is plain to the Committee that family religion is on the decline in this country, and that the tendency of parents in regard to the religious instruction of the young is to leave that duty to the Sabbath School teachers. The old custom of Sabbath evening catechizing seems to be passing away—that blessed custom which not only gave the child light, but a memory which followed him through life like a ministering angel, and spoke to him with power when father and mother were able to speak to him no more.

The supervision of the people by Ministers and Elders is another subject on which the

Committee sought information. [See Question VII.]

In the matter of pastoral visitation there seems to be great faithfulness on the part of all those Ministers that have sent in returns. With a very few exceptions the flock is visited once and in some instances twice a year, and such visiting is all but invariably accompanied by the reading of appropriate Scriptures and prayer and speaking of the things pertaining to the Kingdom, but the same complaint that was so strongly expressed last year in regard to the small share of the burden borne by the elders is no less strongly expressed in these returns. Only ten out of the sixty speak favourably as to the work of the eldership, and very few seem to have the congregation divided into districts with an elder placed over each. There are only seven such cases reported. In short, with a few exceptions, the only supervision exercised over the flock is by the Ministers themselves.

And there is one question under this head that deserves special notice—the question bearing upon personal and private dealing with the young who have reached mature years without making a consecration of themselves to God. Alarmed at the extent of non-profession among the adherents of the Church, notably among the young men, many Ministers lay themselves out to improve the occasion of their pastoral rounds for the special benefit of such young persons. Twenty-five of these returns go to show that this is the case, and bear testimony to the wisdom of such close and personal dealing. Serious and thoughtful, it may be, but held back by some temptation or misconception, many a one only wants a ray of light shed on some felt difficulty or a word of encouragement in regard to some known duty to lead him to cut his connection with sin, and take Christian ground, and many a one standing at a distance and looking wisely at a religious life would doubtless welcome a true man that would approach him in this way as an angel of God. But in regard to this whole subject of the supervision of the people it is plain to the Committee that it cannot be accomplished by the ministry unaided and alone, and in view of this fact, and also in view of the loud complaints which have been raised, both this year and last, on the backwardness of many of the elders to bear their share of the burden, the Committee would suggest that in the pastoral letter, already recommended to be issued by the Synod on the sins of the people, the brethren in the eldership be also faithfully exhorted in regard to their duties, setting before them anew their solemn obligations, and calling upon them to take a larger share in the shepherding of the flock.

All which is respectfully submitted,

DUNCAN MORRISON,

Convener.

DELIVERANCE BY THE SYNOD ON THE FOREGOING REPORT.

It was moved, seconded, and agreed to—that the Synod thank the Committee, and especially

the Convener, for the very able and exhaustive report now presented; express their thankfulness to Almighty God for the many encouraging facts which it reveals; and in reference to the evils complained of, viz.:—the low spiritual life of certain congregations—the neglect of ordinances on the part of many of the people—the large number over the age of eighteen years living unpledged to a Christian life—the prevalence of certain sins in the country—and the very small share of the labour borne by many of the elders in caring for the souls of the people, the Synod deplore the same and appoint that in the devotional services to-morrow morning humble confession of these evils be made at a throne of grace, and prayer be offered up for a time of refreshing from the presence of the Lord. Further, the Synod appoint the Moderator in concert with the Committee to issue a Pastoral Letter, bearing on the evils referred to and calling upon their beloved brethren in the Eldership to take a larger share in the work of the Ministry. With regard to the membership of the people and the administration of the sacraments, the Synod resolve to re-affirm the doctrine of the standards touching the same and direct that her Ministers conform thereto as nearly as possible—that in the matter of Baptism they be careful to teach that it is an ordinance for believers only, and that the ordinance be held up to the people in a light no less sacred than that of the Lord's Supper—that in reference to the Lord's Supper Ministers and Elders exercise a wise oversight over the flock as to their Christian knowledge and fitness to discern the Lord's body, warning every man and teaching every man in all wisdom that they may present every man perfect in Christ Jesus.

The Committee were re-appointed with Mr. Morrison as Convener and Mr. Lang, as Vice-Convener.

Miscellaneous.

A FORTNIGHT'S FURLOUGH.

Continued.

We take the mail route from Canso to Halifax by land. To New Glasgow the distance is one hundred and six miles. Considering that there is here no law of the land interdicting the sale of "intoxicants" it struck me as something quite exceptional that along that whole distance, traversed daily by a stage coach, there is not to be seen one single way side tavern or house of entertainment in which liquor is openly sold other than the spruce beer of the country which is a very harmless beverage. Were I to say anything about the soil of Nova Scotia, it would be that the good land is *very* good, and the bad land, which largely predominates, *very* bad. The cus-

oms of the people are simple in the extreme—"Contented wi' little and cantie wi' mair," judging from appearances, is the motto of most of them. Business ideas, I should say, limited—that is in the rural districts. So averred the stage driver at least—a clever Yankee—who in answer to an enquiry respecting a forlorn looking little building on the road-side of about eight feet by ten, replied with great gusto, "That 'ere, Sir, is a boot and shoe manufactory!" A rough box nailed to a hemlock post, out of sight of human habitation, was in like manner explained to be a "Way Office," into which Her Majesty's mail was daily dropped. But along with this, it would be most ungracious and ungrateful of me to omit mention of the unaffected kindness and hospitality of the people.

I had occasion to stop a night at Antigonish where a short time previously the Rev. Mr. Chiniquy and the resident Presbyterian minister of the place had been shamefully maltreated. It is a pretty little village surrounded by a fine agricultural country. Here the R. C. Bishop of Arichat has his residence, and a very large cathedral church to cost some \$150,000 is in course of erection. The Protestants in this vicinity are said to be in a minority of one to six. From conversation with respectable representatives of both creeds, I gathered that feelings of animosity had been aroused in a hitherto peaceable community which Protestants and Catholics alike deplore, and which it may take a long time to allay. The distance from New Glasgow to Halifax, one hundred and four miles, was easily accomplished by rail in six hours. A day or two was pleasantly spent in the capital of Nova Scotia, noted for its spacious harbour, its forts and citadel, its romantic scenery, beautiful drives, its fogs, and fine gardens, no less than for the sociability of its people. Confederation has already done great things for Nova Scotia, by giving an impetus to manufactures and every branch of business. Your true-blue Haligonian has his weakness, albeit it "leans to virtues' side." It only demands of every stranger subscription to this article of his creed, that every-

thing you see on and around this pretty little peninsula of his is positively "Magnificent."

I called for Mr. Grant, of course, and had the privilege of attending his Wednesday evening meeting in the basement of St. Matthew's Church. This spacious and handsome edifice is seated for over a thousand persons and every pew in it is rented. The prayer meeting was largely attended, and I mention it scarcely knowing whether to account it as the cause or the effect of the minister's pastoral fidelity and success, that upon this occasion four or five members of the congregation took part in the service, while five times that number of the audience had they been called upon were equally able and willing to respond to the request—a statement which all of us who bear office in the church do well to ponder. St. Andrew's Church, of which the Rev. John Campbell is minister, is also a beautiful structure, indeed one of the most tasteful church edifices in the city. It is seated for 650 and its affairs are also in a flourishing condition. Close to it is a large church of handsome exterior in which the Rev. J. K. Smith formerly of the C. P. Church of Galt officiates, while at the further extremity of the town is the mission church, in connection with the Kirk, over which the Rev. James Fraser Campbell has the pastoral oversight. The church and school room form a very neat group of buildings and the minister seems to be largely imbued with the "enthusiasm of humanity." He accepted this charge, it is said, on condition that during six or eight weeks of each summer he should be free to engage in missionary work beyond the bounds, and I see by the papers that he has gone off in a trading vessel on a missionary voyage to Labrador and the leading fishing stations on the west coast of Newfoundland.

There are various routes by which to return to Montreal. Via Truro, St. John and Bangor there is now uninterrupted railway communication. Those who prefer a sea voyage have their choice of going in a first class steamer to Portland. But that affording the greatest variety is to Windsor, Annapolis, and Digby by rail,

then, crossing the Bay of Fundy to St. John N. B., taking the steamer to Eastport and Portland. From Portland Montreal is easily reached in fourteen hours and, since the introduction of Pullman's palace cars, it is done with great comfort. The tourist who has time should not fail to ascend the St. John River, as far at least as Fredericton. There is a quiet beauty about this river that is really delightful to behold. There is no "shooting of rapids," but the peeps one gets of the Kennebecasis, and other beautiful reaches of the St. John, and of the wooded mountains of New Brunswick, are very fine, while the Cathedral of Fredericton is of itself a sight worth going a long way to see. It reminds one more of an old English Cathedral than any thing else I remember to have seen in America. If I cannot say much in praise of the fare and accommodation provided for travellers on this round trip, I will say nothing to the contrary. In over-crowded steamboats and hotels one must make up his mind to "rough it" a bit, and it is always pleasant to come back and to be able to say, "THERE IS NO PLACE LIKE HOME!"

OMEGA.

COSTLY AND CHEAP CHURCHES.

From the New York Tribune.

Local papers in most of the cities record the selling and letting of pews in the majority of churches, this being ordinarily, the beginning of their financial year.

The results, if we trust these reports, must be more gratifying than usual to the vestries or wardens. Religious learning or eloquence was never more popular than now, or commanded a higher price in the money market. Church business appears to an outsider to be managed very much like any other financial operation, with the advantage, it is true, of certain peculiar privileges which appertain to it. A few monied men form a corporation and put up a church edifice, which, nine times out of ten, costs two thirds more than they at first planned. Carved angels, gargoyles, tiling, frescoes, stained glass, all the best of their kind (for was it not the

Lamb without blemish that was dedicated to the Lord?)—these things cost money. A heavy debt or mortgage remains on the building, which is one of its privileges. To pay this debt or even to keep themselves from further loss, the money spenders must have all things in accordance. A choir must be salaried at a high figure. The people used to works of art in their own homes, would not be likely to enjoy congregational singing. The preacher must be one who will draw, either from his devout piety (which does draw let us acknowledge with thanks,) or his genuine power as a pulpit orator, or his ability to perform new pranks every Sunday on a sort of religious tight-rope. A paying congregation thus insured, the pew renting is the first mode of tapping their pockets. Front pews in some of the fashionable churches, as we learn from the daily sales, command a premium of thousands of dollars; the very back pews and less desirable sell for several hundred. Now no poor man, or even mechanic with a moderate income, can afford to pay two or three hundred dollars, not into the treasury of the Lord, but to keep up, as his common sense tells him, a gorgeous show of carved stone and coloured glass, which the theatre in the next street outshines. In consequence, the poor man and the mechanic stay away, not being minded to sit on the two or three "poor benches" at the back of the gallery, and the well-to-do investors in this sacred stock, sink comfortably into their cushioned seats, complacent in the consciousness that the thing will support itself now and needs no further outlay. A mission chapel is built of plain, barn-like appearance, and sustained by the wealthier congregation for the use of the poor, which is a very good and commendable effort as far as it goes.

But the gist of this matter of costly churches lies here. Granting that Dives has a right to gratify his vanity and æsthetic tastes under the pretence that they help us to worship God, while his brother Lazarus lies at his gate starving for the very Bread of Life—is this help given where it is needed? It is the poor

man, not the rich, who should have these aids to lift him out of his coarse drudgery of every day. Frescoes and pictures, oratory and music are stale common place matters to Dives lolling critically in his front pew. He hears better logic every day in court than that of his rector, and then how the man slurs his I's! What is the leading lady, too, beside Parepa? The man for whom this might have a glamour and force of exaltation, as it would on a child, is shut out. The plea for this expense is usually Solomon's Temple, ordained and planned by God. But the "Lamb" without "blemish" was not auctioned off like the pews. The pillars of Shittim wood and gates and roofs of gold were given by the rich for the use of the poor. Each man "gave of his substance," but the curtains of Tyrian purple and the blaze of the mysterious jewels were for all alike.

The Roman Church which knows better than any other how to manage men, follows in this Jewish example. All through the continent, prince and peasant kneel side by side. Protestants complain that the Catholic church works upon ignorant natures by sensuous appeals, yet they carefully confine such appeals on their own side to the more cultured and enlightened. The force of the Roman policy one can see any Sunday in the faces of their worshippers. Dennis spends the week with his nose in a sewer or manure heap over a spade; Mary in a kitchen. On Sunday they enter an enchantment of colour and perfume and harmony. Lofty arches rise heavenward; angelic voices summon them; the priest glitters in mysterious splendours; while flowers crown the altar of Mary, whose sweet face and outstretched hand seem to scatter blessings. They have no picture galleries, no exquisite dresses, no opera in their experience of life, these are all here in one. All that the world holds of beautiful and best in their knowledge is subtly made for them part of their religion. Now this, according to Protestant theory, may be all a paganish and base appeal to the flesh. If so, what do our own churches want with it? Why did Dives pay this week a thousand dol-

lars premium for a comfortable seat in which to enjoy it to-morrow, and so send Lazarus to base brick walls to worship God, and to the twenty-five cent gallery of the theatre for his emotional satisfactions?

ARCHIBALD CAMPBELL, MARQUIS OF ARGYLE.

At the head of the Scottish reformers stood Archibald Campbell, Marquis of Argyle. His gravity, his prudence, the purity of his life, and the ardour of his zeal had made him the chief agent in all the religious changes that had passed over his country since the famous rising of 1667; his scholarship was considerable, his courage, though sometimes wavering, had often been displayed in the field as well as in council; his territories had been ravaged by the predatory bands of Montrose and the Irish invaders. Yet his loyalty to Charles II. had been as conspicuous as his pious zeal, and when the youthful prince was proclaimed king at Seone, the Marquis of Argyle had placed the crown upon his head. When Charles was driven from Scotland, he acknowledged the faithful services of the marquis, and promised, on the word of a king, that, should he ever be restored to his throne, he would repay with gratitude the favours he had received and the large sums of money for

which he was indebted to Argyle. The Restoration came. Charles was King of England. One of his earliest acts was to direct the trial and execution of his benefactor. The faithless Stuart remembered the bold words in which Argyle had reproved his vices; he resolved to strike down the most powerful of the Scottish Presbyterians, and intimate its doom to the unsuspecting church. The marquis, who had gone up to London, with some misgivings, to welcome his early friend and sovereign, was at once thrown into the Tower. He was afterward sent to Scotland, and confined in the common prison at Edinburgh. He was condemned to die. He parted from his faithful wife with words of resignation. 'I could die,' he said 'like a Roman; I would rather die like a Christian.' He put on his hat and cloak, and followed by several noblemen and friends, went down the street and with great serenity mounted the scaffold. He kneeled down, he prayed, gave the signal, and his head was severed from his body. It is easy to conceive with what indignation and what grief the Scottish Covenanters beheld the fate of the wise and generous Argyle, the first martyr of the new persecution; nor could presbyter or layman any longer doubt that the unsparing tyrant who sat on the English throne had resolved to repay with no less bitter ingratitude the early devotion of the Scottish Church.—From *'The Scottish Covenanters.'*

Our Sanctum.

That a minister be eligible for election to a charge, it is necessary according to Presbyterian Polity that he have conducted public worship "on at least one Sabbath before the congregation," and so we read in a recent Scotch paper that the Very Rev. Dean Stanley attended St. Cuthbert's Church Edinburgh, and listened to Dr. McGregor's "trial sermons." This is one of those cases in which we had almost said the absurdity of the practice is made apparent. The idea of the foremost preacher in Scotland being subjected to such a test! In his own city, too, where as every body knows he had already given full proof of his ministry! Granting that something may be said in favour of the general principle, it is worth con-

sidering how much, or rather how little importance should be attached to the custom. In the first place, the candidature for a vacant church is apt to become neither more nor less than a "preaching match," lowering to the dignity of the sacred office and exposing the minister, his message, and his office, to unrighteous criticism. There are men, and among them, the best of men, who instinctively shrink from the ordeal—whom no consideration would induce to make such a public exhibition of *themselves* as is implied in the practice, and who are therefore debarred preferment and doomed like many a lovely flower "to blush unseen." In the second place, the criterion at best is a poor one, inasmuch as the most worthy candi-

date, in the very nature of things is most likely to make an "unfortunate appearance," as compared with his more showy and, perchance, shallow competitor. Few men upon such occasions are just equal to themselves. They either surmise themselves, or, fail to do themselves justice. In both cases the result is so unsatisfactory as to suggest the question *cui bono?* And this leads us to think of *occasional vacancies* brought about by some unforeseen and unavoidable cause, such as, sickness of the stated minister, or detention by the way in the case of expected supply, when a congregation perhaps meets at the usual hour, sits for half an hour twirling their fingers and, after exchanging significant glances, rise from their seats and leave the House of God *en masse*, without so much as singing a psalm or reading a chapter of the Bible. This is by no means an uncommon occurrence, yet it signifies that there is a screw loose somewhere. What is the use of Elders if they cannot be counted upon in such an emergency? Are ministers altogether blameless in this matter? In Apostolic times "John also taught his disciples to pray."

The meeting of the Evangelical Alliance, which commences in New York on the 2nd inst. will in all probability be the grandest council of the Christian Church ever held on this earth. For never before did such an array of distinguished men, representatives of the religious thought and learning of the age from all branches of the Protestant Church, meet for a similar purpose. The evening of the first day will be devoted to a social entertainment, when an address of welcome will be delivered by Dr. William Adams, and responses made by representatives of foreign countries. The first working day of the Conference will be occupied in the reception of statements, one from each country, regarding its religious state. From day to day the discussions will bear on those questions which have an immediate bearing upon the progress of true religion on the earth. The Rev. Dr. Smith, Dean of Canterbury, a most distinguished man, will speak, on the 4th, of the great fundamental idea of the Alliance—CHRISTIAN UNION. Dr. Hodge, of Princeton, perhaps the foremost theologian of the Presbyterian Church, speaks on the same day. The French speaking delegates will occupy the platform on the 7th, and deliver addresses in their own tongue. The German Delegates, including some of the most learned men of the day, are to have the evening of the 10th. The Young Men's Christian Association have placed their spacious building at the service of the Alliance, for ten days. Its hall seats advantageously 1500 persons. Several large churches in the immediate neighbourhood have also been engaged for use, and in these prominent members of the Alliance will be seen and heard every day, and no charge will be made for admission. The last Sunday evening, October 12th, will be the closing meeting, when the Conference will be formally dissolved. What a delightful privilege is thus afforded to all who have it in their power to attend this Christian and pre-eminently Catho-

lic Convocation! Among the Delegates from Montreal are the Rev. Dr. Jenkins, Dr. Wilkes, Dr. Douglas, Principal Dawson, Canon Bond, Rev. Mr. Gibson, Mr. Jas. T. Claxton and others. One honoured name among American Divines will be absent, who has gone to "the General Assembly and Church of the first born, which are written in heaven"—the venerable Dr. Spring, of New York, who died recently in the 89th year of his age, concerning whom the following touching incident was related by Dr. Paxton in his address at the funeral.

"When disease was added to the infirmity of age, he seemed to be taken back to his childhood, and on one occasion, after repeating a child's hymn, Dr. Spring repeated also the evening prayer of early days, 'Now I lay me down to sleep,' and added; 'God bless me, and make me a good boy, for Jesus' sake, Amen.' It was truly a sublime scene, this aged and learned theologian, entering heaven as a little child."

DR. WALLACE'S CASE.—At a meeting of the Established Presbytery on Wednesday, the following letter was read from Dr. Wallace:—"I have to acknowledge receipt of your communication of the 2nd inst, enclosing judgment of the Presbytery of Edinburgh upon certain statements found by them to have been employed by me on occasions specified, and informing me that an opportunity of denying or retracting those statements is open to me until the 1st of October next, and that any relative extracts from the Presbytery's records will be furnished to me on application; and I have to say that this judgment shall receive my earliest and most respectful attention. I have also to request that you will send me such extracts as relate to the case of minutes of meetings of Presbytery subsequent to the deliverance of last General Assembly."

HEARERS WANTED.—The incumbent of the Episcopal Church at Blairgowrie, in Perthshire, writes a letter, asking the editor kindly to announce the existence of his "nice little church, with choral services on Sundays and holydays," for the benefit of the English tourists and those come into his neighbourhood during August and September to shoot. Not content with this perfectly legitimate announcement, the Blairgowrie incumbent goes out of his way to have a fling at the Kirk of Scotland and the Queen, "I find," says the reverend gentleman, "that many—some, perhaps, designedly, others through ignorance, though there is a church in the place—follow the example of our most gracious Sovereign lady the Queen, and attend the preachings of the disciples of Knox and Melville! This ought not so to be."

OUR EXCHANGES.—Among our new friends we gladly make mention of the *Presbyterian Witness*, published in Halifax, N.S., now in its twenty-sixth volume, and the *Presbyterian Advocate* of St. John, N.B., both excellent weekly papers. The *Patriot* and the *Evangelist* from Prince Edward Island, and the *Home and Foreign Record* of the Presbyterian Church of the Lower Provinces. *Der Canadische Evan-*

gelist reminds us of futile attempts to master the German tongue, and of Herr Lauenberg's frequent interrogatory, "Do you wish that I should toss you out of de vindow." But to those who have made better use of their education it is doubtless interesting and instructive. Among those of older standing special thanks are due to the *Canadian Illustrated News*—valuable not only for its illustrations, which increase in number and in beauty of execution every year, but also, and quite as much, for its instructive and interesting reading matter. And to the *Scottish American Journal* of New York, which we are glad to know has a large circulation in the Dominion, though not nearly so large as it deserves. When we think how small a return we can make to these friends, we sometimes feel like saying "stop!" But second thoughts come, and they are said to be sometimes best.

Our esteemed friend Dr Willis, Ex-Principal of Knox College, Toronto, is writing a book to consist of Pulpit discourses, College addresses, &c. Mr. Duncan Campbell, of Halifax, N.S., is at present in Montreal, superintending the publication of a new and popular History of Nova Scotia, from the press of our enterprising publisher Mr. John Lovell.

Mr. Edward Jenkins has commenced his course of lectures in Boston.

Absolute silence respecting ones self is one of the best evidences of a finished education. It is a rare attainment. Hence the point in the following definition of

A BORE.—The man who persists in talking about himself when you wish to talk about yourself.

NOTES FOR SABBATH MEDITATION.

SELECTED.

1. Though apparently the greatest injuries may be done us, yet it is wise to suppress rash anger and deliberate before we punish.

2. In very dark cases, where any circumstances appear that will admit of a favourable interpretation, charity, which thinketh no evil, will gladly entertain them.

3. They who know the value of Christ's favour will stick at no pains in following Him whithersoever He calls them.

4. Jesus is truly the object worthy of our adoration, even in His lowest humilia-

tion; the babe in the manger is still the mighty God, the everlasting Father, the Prince of Peace.

5. When we are found in the way of duty, using the means God hath given us, we shall not be left without a guide.

6. The word of God, and the ministry of it, are the star to lead us to Jesus, and blessed and happy are they who follow its directions.

7. When for awhile we have been left in the darkness of affliction, temptation, or desertion, with double joy we behold the re-appearing of the day star to our benighted souls, and rejoice with exceeding great joy.

8. The Lord, by strange and unexpected ways, often supplies the wants of his people. They who trust in Him will assuredly own that He hath never failed them in time of need.

9. The place where God's people suffered the bitterest persecution, afforded an asylum for His Son, so easily can He who hath in His hand the hearts of all men, make our once inveterate enemies our firmest friends.

10. They who are willing to follow the path of duty, if they know it, shall be directed aright.

11. No danger must deter us when we have God's call to go; but we must not willingly rush into temptation.

SENEX.

PRAYER AND POTATOES.

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?—JAMES 2; 15, 16.

An old lady sat in her old arm chair,
With wrinkled visage and dishevelled hair,
And hungry-worn features;
For days and for weeks her only fare
As she sat there in her old arm-chair,
Had been potatoes.

But now they were gone; of bad or good
Not one was left for the old lady's food,
Of those potatoes;
And she sighed, and said, "What shall I do?
Where shall I send and to whom shall I go
For more potatoes?"

And she thought of the deacon over the way,
The deacon so ready to worship and pray,
Whose cellar was full of potatoes,
And she said: "I will send for the deacon to
come;
He'll not mind much to give me some
Of such a store of potatoes."

And the deacon came over as fast as he could,
Thinking to do the old lady some good,
But never for once of potatoes,
He asked her at once, what was her chief want,
And she, poor soul, expecting a grant,
Immediately answered—"Potatoes."

But the deacon's religion didn't lie that way;
He was more accustomed to preach and to pray—
Than to give of his boarded potatoes:
So, not hearing of course, what the old lady said,
He rose to pray, with uncovered head,
But she only thought of potatoes.

He prayed for patience, and wisdom, and grace;
But when he prayed—"Lord give her peace."
She audibly sighed, "Give potatoes;"
And at the end of each prayer which he said,
He heard, or thought that he heard, in its stead,
That same request for potatoes.

The deacon was troubled; knew not what to do:
Twas very embarrassing to have her act so
About "those carnal potatoes."
So, ending his prayer, he started for home;
But, as the door closed, he heard a deep groan,
"O give to the hungry, potatoes!"

And that groan followed him all the way home,
In the midst of the night it haunted his room—
"O give to the hungry, potatoes!"
He could bear it no longer; arose and dressed,
From his well-filled cellar taking in haste
A bag of his best potatoes.

Again he went to the widow's lone hut;
Her sleepless eyes she had not yet shut;
But there she sat in that old arm-chair,
With the same wan features, the same sad air,
And, entering in, he poured on the floor
A bushel or more from his goodly store
Of choice potatoes.

The widow's heart leaped up for joy,
Her face was haggard and wan no more.
"Now," said the deacon, "shall we pray?"
"Yes," said the widow, "now you may;"
And he knelt him down on the sanded floor,
Where he had poured his goodly store,

And such a prayer the deacon prayed
As never before his lips essayed.
No longer embarrassed, but free and full,
He poured out the voice of a liberal soul,
And the widow responded aloud, "Amen!"
But said no more of potatoes.

Christian Guardian.

QUEEN'S UNIVERSITY AND COLLEGE.

THE thirty-second Session will begin on the first Wednesday (1st) of October next. Matriculation Examinations will commence the day after. Copies of the Calendar, for Session 1873-4, giving full information as to course and subjects of study, scholarships, &c., may be obtained on application to the Registrar, Professor Mowat. The Registrar will also attend to applications for Endowment nominations to the privilege of free attendance.

Royal College of Physicians & Surgeons.

IN AFFILIATION WITH QUEEN'S UNIVERSITY, KINGSTON.

The next Winter Session begins on the first Wednesday of October, 1873.

STUDENTS attending this College may obtain either the degree of M.D., or the License of the College. Certificates of attendance are recognized by the London and Edinburgh Colleges. The new College building is commodious and convenient. Unequalled facilities are presented for the study of Practical Anatomy, and great advantages are afforded for Clinical instruction at the General Hospital and Hotel Dieu.

Information may be had on application to the Registrar.

WIFE FOWLER, M.D., L.R.C.S., Edin-
June 15, 1873.

From GRAFTON'S, Montreal, we have the July part of the *Sunday Magazine*, in which we find an excellent article on the late Dean Alford, with a fine portrait of that amiable, accomplished and Catholic English Divine.

WORLD'S EXHIBITION, VIENNA, August 19th—S. B. SCOTT & Co., Montreal. Awarded Wheeler & Wilson Sewing Machine; Grand Medal on progress, Grand Medal of merit, and the only sewing Machine Company recommended by the International Jury for the Grand Diploma of honour Wood.

ADDRESSES OF

TREASURERS OF CHURCH FUNDS.

TEMPORALITIES BOARD AND SUSTENTATION FUND: James Croil, Montreal.

MINISTERS' WIDOWS' AND ORPHANS' FUND: Archibald Ferguson, Montreal.

FRENCH MISSION: James Croil, Montreal.

JUVENILE MISSION: Miss Macfar, Kingston, Ont.

MANITOBA MISSION: George H. Wilson, Toronto.

SCHOLARSHIP AND BURSARY FUND: Prof. Ferguson, Kingston.

SYNOD FUND: Rev. Kenneth MacLennan, Peterboro.

QUEEN'S COLLEGE ENDOWMENT FUND: Wm. Ireland, Kingston.