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THE PRESBYTERIAN.

SEPTEMBER, 1871.

COMPARATIVELY few are aware of the success which has attended the French Mission of our Church for some years past. To those who merely look at the small congregation worshipping in St. John's Church, Montreal, it may appear even to be a failure. It is not to be wondered at should this impression prevail, and there is no doubt that it does prevail to a very considerable extent. Hence, in some degree, the small amount of contributions received, much increased latterly, it is true, but still insufficient to conduct operations on so extended a scale as is necessary in view of the magnitude of the work to be accomplished. What has actually been done it is difficult to estimate. This much can be confidently affirmed, that the number of those who remain in Montreal after conversion bears no proportion to those who have left, owing to the great difficulty of obtaining employment, so soon as it is known that they have left the communion of the Church of Rome. On the one hand, there is the persistent persecution of those who have left Rome, no longer conducted in the open and undisguised manner usual a few years ago, but none the less effectual because concealed; on the other, is the indifference, and even something worse, shown by Protestants themselves towards converts. For, owing to the misrepresentations of the priests and their lay assistants, it has come to be believed, even among those who would deny the existence of such a feeling, that these converts are not to be trusted; some even go so far as to say that no man is to be relied on who has left the religion in whose belief he was educated, to join another Church. Many have, therefore, been obliged to go to the United States, and some to Upper Canada, to obtain the employment denied to them here, so that the paucity of adherents in St. John's Church

may be satisfactorily explained. There has been no failure in the Mission. On the contrary there is every reason to go forward vigorously and energetically; to thank God and take courage.

The dissensions existing amongst the members of the Romish Hierarchy in the Province of Quebec, a very striking evidence of which was afforded previous to and during the elections for the Local Legislature, by the contradictory circulars of the Bishops to their clergy, in regard to what was known as the *Programme Politique*, gave a rude shock to the minds of the "faithful" who had believed that the Church was one and indivisible, and that all the chief shepherds were directed by the one Infallible Head, sitting at Rome and from thence radiating his infallible teachings. Nor was the shock confined to men of culture. In spite of every effort to stifle discussion and to prevent the influence of journalistic controversies from reaching the more illiterate, the electioneering struggles and the speeches delivered by opposing candidates spread the knowledge of these differences of opinion, which existed between the two opposing parties in the Church, among the electors, and excited a feeling of wonder, succeeded by a spirit of enquiry. For years past a process of preparing the minds of the French Canadian population for the reception of the truth has been going on. Like all great works destined to bring about an important change, the work has been going on silently and almost imperceptibly. In spite of a few exceptional attacks on colporteurs and missionaries, instigated by blind adherents to the Church of Rome, a great and marked improvement has been shown in places where not many years ago a *Suisse* could not offer his Bibles for sale except at the probable risk of his life, with the certainty of being roughly used. Now this is changed,

and the foolish and arrogant assumptions of what is known as the *parti prêtre*, the Ultramontane party, resisted by that portion of the French press, which is stigmatised as Gallican, is doing much to awaken still more, those who have hitherto been contented to take the teachings of their priests as the voice of God.

In a series of remarkable articles in the *Nouveau Monde*, the organ of the Ultramontanists in Canada, the proposition is set up that all civil governments are subject to God and under his control, which is undeniable, but that by virtue of his office as vicegerent of God on earth, the Pope is the Supreme Dispenser of all kingdoms, principalities and powers below. The doctrine is not new, but even the present Pope himself has attempted to tone down his pretensions, in face of the storm of opposition which arose on the promulgation of the Dogma of Infallibility. Not so with his followers. They refuse to abate one jot or tittle of their pretensions. That we may not be supposed to exaggerate, we translate part of the reply of the *Nouveau Monde* to the *Journal de Quebec*, which declines to accept the doctrine laid down by the Ultramontanists. "We, the other day," says the *Nouveau Monde*, "established the doctrine of the subordination of civil societies to the Church by the testimony of the Popes. Our contemporary has remained crushed under this weight of infallible authority." Referring then to some attacks made by the *Journal* on Rohrbacher, whom the *Nouveau Monde* defends, it says: "He proves by the history of the Church, that political order is not separated from the moral and religious order, and that every government which refuses to acknowledge its subordination to the Church is without God (*atbée*) or ought to be so." The same newspaper, which, it must be remembered, is not a mere irresponsible newspaper but an official and recognised organ of the most influential body in the Church of Rome, insisted lately that all ecclesiastical property belonged to the Pope, that the Bishops were the administrators, responsible to the visible Head of the Church, and that neither the parishioners, nor those who built the churches or provided the buildings or land connected with them, had any voice, or could exercise the slightest control over them. The doctrine was startling to many and excited some discussion, soon, however, stopped

as if it was felt that it had gone too far, the attention of the people having been directed unmistakably towards the subject. All these things are creating an opinion and opening a way for the admission of truth. Other influences have also been felt, among others, the somewhat celebrated Guibord case, and undoubtedly there never was a time in the history of this Mission, weak and small as its results may appear to many, when greater efforts should be made to sustain it in active operation.

Acting on a suggestion made by a correspondent of the *Presbyterian*, our French Missionary in Montreal lately visited a few of the Western congregations, to diffuse information regarding the scheme. The season being unfavourable for week-day meetings, he confined himself to visiting some of the most central points, and officiating on the Sabbath for the resident ministers.

"My reception in Galt," he writes, "was most cordial; the meetings were well attended, and I found the most hearty sympathy for the Mission, both among the people and the ministers. I preached in the morning in St. Andrew's Church, and in the evening in the U. P. Church (Rev. Mr. Acheson's)—the collections were handed to me in full for the benefit of the Mission, and amounted to the handsome sum of \$28. I learn since from the Rev. J. B. Muir, that an auxiliary association has been formed, which doubtless will prove a great help to the Committee. My next Sabbath was spent in Hamilton, Rev. Mr. Burnet doing all in his power to further my efforts. A collection of \$24 was taken up for the Mission, and another auxiliary association is being formed. In the course of the following two weeks I visited London and Chatham. I can only repeat what I have said before about the hearty welcome given me by the ministers and people. Both these places having already sent contributions to the scheme the collections were not so large, but I feel certain that the feeling of confidence in the efficiency of the French Mission has been increased, and that it will tell on future efforts. Two more Sabbaths were spent in Brockville and Perth—the latter place has already sent in this year about \$59 to the Treasurer of the Mission. The congregations in Perth were large, and contrasted somewhat in this respect with those further West.

I cannot close this rapid sketch of a six weeks' journey without expressing my thanks to our ministers, and especially to their wives, for the hearty and hospitable welcome which was accorded me in every respective manse. I hope, however, that a systematic programme may ere long be arranged, to give me the opportunity to visit in as brief a space of time as the distances will allow, those country congregations, scattered over the face of the country, which have seldom, if ever, seen the French Missionary. I think it would not be amiss if the ministers who desire such visits should communicate with me, or with our Convener, Rev. Gavin Lang, so that some suitable arrangement could be made to that effect.

CHAS. A. DOURIET.

We publish a long report of the proceedings of the Presbytery of Montreal, as the question discussed is one of great

interest, as to the powers of Kirk Sessions.

Correspondence.

TOLERATION.

To the Editor of the Presbyterian.

Amidst many disadvantages, one of the gains growing out of sectarianism is the exercise of toleration and kindness which it imposes—a proper regard for the opinions of those who do not agree with us in religion or politics. Our nationality imposes obligations on us in the same way. In honouring our own beloved flag or church, it is not necessary that we should despise the flag or the church of others. We ought to rise superior to such unworthy feelings.

Our neighbour's religious creed and political flag are to him very dear. He loves them from the teachings of his mother. Do you blame him for his attachment to them? When you say aught against either, you send the blood in anger to his combative region, and throw him into a very undesirable condition for pleasurable or profitable companionship. We should act with our opinions somewhat as the honest countryman does on the highway, when, in the interest of peace and goodwill, he gives up more than his share of the road. Destructive collisions had better be avoided.

It is only in great crises that we are allowed to intensify our sectarianism or nationality—only when others are doing violence to the royal rule we advocate. Out on the ocean our war-vessels salute the flag of other nations with respect. The opinions and peculiarities of opponents whom we meet on the ocean of thought are entitled to the same courtesy. The man who reads his Bible with care and mingles most with the world,—particularly the honest reader of his Bible,—has the least prejudice and the kindest consideration for those of different blood and other schools; for, he finds under every form of government, and under all creeds, men equally lovable with the best of his own circle.

The self-denying St. Paul got him trophies and friends everywhere. On the barbarous island of Melita he met men who showed him no little kindness. In all directions he found rich soil bringing forth good fruit. When all things earthly

are ended, the grand and good men of all tribes will be proclaimed worthy because they lived kindly in Christ.

If worshipping acceptably under our own vine and fig tree, and, as a consequence, enjoying the favour of heaven, we cannot be without goodwill to every human being. Without this kindly spirit we are in darkness. There is only one way of dispelling this darkness. The Captain of our Salvation, the Light of the World, bids us come into the light. Shall we not go and possess our share?

The fidelity and modesty of true military men are proverbial. Here is instruction by one of that class: he was in trouble, for his devoted servant was sick; he needed for him divine medicine and sought an introduction to the master. The words of the introduction are: "He is worthy; he has built us a synagogue." His monument of marble has long ago crumbled into dust; but the meritorious words of the Apostles about him are still ringing through and cheering the world. The heart and the purse of the noble centurion knew not the limit of sect or country. Penurious Scotchmen, shame upon us all! we who so generally forget that the labourer is worthy of his hire; who starve our ministers and leave them without libraries or magazines. See our Redeemer recognizing and rewarding the centurion for his large-heartedness.

Those imperishable words, "He is worthy," make us love a nature so humble and generous,—natures which drag us, in spite of ourselves, out of the miserable traces of a narrow sectarianism into a broader and better state of universal Christian brotherhood.

We all love our Church and country, because, in their proper place, they deserve our veneration. At the appearance of our flag in foreign countries we instinctively uncover our heads; we see in it an old friend. Some years ago it went marching through Abyssinia for our restoration to freedom. We have a Captain and a Shepherd who follows us with greater care to free us from the tyrant Sin. Let him have our best devotion and most liberal country.

butions of acts and words, as He is presented to us by our own beloved Church.

But this feeling of regard for our flag or Church, so creditable in itself, should never so tyrannize over us as to steel our hearts against others for doing the same thing in a different way.

An humble follower of Jesus, in the neighbouring republic, or under the scorching sun of India, is dearer, because better, than one in our own country who cares nothing for the Christian life. A Roman Catholic, of blameless life and generous instincts, who studied with us in the parish school, following honestly his Douay Bible, is dearer far than the Protestant worldling who occasionally reads his improved version, but who, with the sweating brow of selfishness, is ever busy adding field to field and joining house to house.

Of ourselves, it must be said that we have not mastered even the elements of our religion, have not caught even a glimpse of the Divine Master, if there still lurk in our hearts unkindness and illiberality towards those who do not think and worship as we do. We are still in the frightful condition of St. Paul before the Lord of Glory tore the scales from his eyes and expelled sectarianism from his heart. If we look upon our Episcopalian or Free Church brethren, with envy or malice, we answer exactly to the impious sinner who thanked God he was not as other men. If really in the fold of Christ, we must on earth re-echo the heavenly

song of peace on earth, good will to men; not the men of our own Church and country only, but men of every nation who are to appear with us at the same judgment seat, and to accompany us through eternity.

The narrow prejudices, the mean natures and churlish spirit, which many professing Christians too often exhibit, drive the world away from the Church and Christ into utter indifference and ruin. It is the spirit which would make our Saviour weep if again in the flesh, as He wept over obstinate Jerusalem. Think not that, with this spirit in our breast, we are any better than those upon whom the tower of Siloam fell.

As we cannot expect, till the millenium dawn, to harmonize opinions, let us, as we mingle with the world, bear about us constantly the largest toleration and the heartiest good will for all. A kind word spoken, or a gift bestowed upon the undeserving, sticks to the memory and will produce fruit. Let us, like Christ, be kind to the sick and the unworthy. These He came to save. When disputes arise in the congregation or elsewhere, let us remember what a great fire the tongue kindleth, and that our words should be conceived and uttered as if the visible eye beheld the Master. My brother, remember that, in approaching the sanctuary, you are going into the presence of the King.

GLENELG.

Notices and Reviews.

POEMS AND HYMNS.—By the Rev. Charles Innes Cameron, M.A. Geelong: John Purdie, 81 Moorabool street, 1870.

The author of the above little volume is a graduate of Queen's College, whose name is familiar to many of our readers, especially as some of the hymns in the volume made their first appearance in the *Presbyterian*. A brief notice of the book will, therefore, not be without interest to Mr. Cameron's numerous friends in Canada.

These "Poems and Hymns" must be read and criticised in the light of the preface which explains the object of their publication. We shall, therefore, draw attention to two points in this preface, one bearing upon the "Poems," the other upon the "Hymns."

In the first place, then, with reference to the former, our author says: He "came to the conclusion a good many years ago, that his was not the poet's vocation, and that even as a secondary pursuit he could not expect to accomplish much good by the study. . . . As far as the "Poems" are concerned, he is not very careful what verdict may be passed, as he has no intention of writing others." Now, we shall say nothing on the one hand of the questionable propriety of publishing these pieces after the author had come to such a conviction with regard to his poetical qualifications, nor, on the other hand, of the praiseworthiness of abandoning a vocation when one feels that one does not possess the special endowments which the vocation requires. But the author will excuse us.

for expressing regret that he had formed such a conclusion, and the appreciative reader of this volume will agree with us that the conclusion has been perhaps too rashly adopted. Here we have various reasons for this regret. The first is, that this volume gives sufficient evidence, not only of a poetical *sensibility* considerably more refined than is common even among educated men, but also of a poetical *faculty* worthy of being cultivated for more elaborate achievements.

The few poems which form the first part of this work look like stray flowers culled at random from the garden of their author's intellectual life, which have been left to grow almost entirely by their own natural force, but which, if transplanted to a more genial spot, and tended with a more loving care, might have risen to the perfection or cultured maturity. We might point to faults in poetical thought and expression arising from this want of culture; but as the author avows his indifference to the verdict passed on his "Poems," and disclaims all intention of making use at any future time of any suggestions in reference to such compositions, nothing would be gained by our criticism. We must, however, vindicate the opinion we have expressed of the poetical power which this volume exhibits, and we shall do so by referring merely to one of the poems, "Daydreams and Purposes," which was originally read at a conversation given in 1863 at the close of the session in Queen's College. In the "Prologue" to this poem, verses iv., viii., inclusive, we may notice an answer to the question, "What is the past?" as containing some imagery which only a poetical insight could have sought out. But we shall limit our quotations to a single passage in Part I., descriptive of the Spring.

"Resistless energies diverge

Through nature's frame in every part,
The life blood coursing from the heart
Throbs quivering to the farthest verge,

Swells in the maple's bursting leaf,
Trills in the robin's morning glee,
The promise of the wealth to be
When harvest binds the golden sheaf.

We gaze upon the awakening earth
And verdure struggling into life,
Impatient of the silent strife
And longing for the fuller birth

Which Summer brings in flower and leaf.
When earth assumes her regal dress,
Nor statelier Autumn crowns the less
With russet leaves and ripened sheaf."

We believe that the young man who could write thus eight or nine years ago, need not have despaired of his poetical vocation.

There is a further reason why we regret the conclusion expressed in the passage quoted from the author's preface, to which we shall call attention. After stating that he had come to the above-mentioned conviction with regard to his poetical powers the writer goes on: "For some time, however, the conviction had been growing in his mind, that . . . in the field of hymnology his labours might not be altogether in vain. . . . Has he a talent entrusted to him, which he is bound to employ in the Master's service, or is it only a rudimentary tendency which must be repressed or indulged in only as a pastime? To help him to decide the question, he has ventured to publish this volume. In regard to the "Hymns," if he finds that the opinions of God's people are favourable, he will be encouraged to persevere in a work in prosecuting which he might otherwise feel irresolute." Now, in reference to this somewhat unfortunate explanation, it may be remarked that as the hymn is a kind of poem, the hymn-writer who disclaims the power of writing poems, impliedly disclaims the power of furnishing hymns for the use of the church. The hymn-writer need not be gifted with remarkable power in any other form of poetical composition. Other lyrical writers have either never attempted, or have failed in attempting, a drama or an epic poem, and Shakspeare never wrote a love-song like "Burns," or a war song like "Tyraens," or "Körner," or a hymn like "Keble." But a hymn is essentially a poem—a lyric, and all that is necessary to make the poet capable of writing hymns is, that he be touched as with a live coal from the altar of God—fired with the passion of devoutness—the peculiar emotion of which the hymn is a lyrical utterance.

The question, therefore, to decide which this volume is professedly published, is virtually decided by the author, if we take him at his word. But we have already refused to accept Mr. Cameron's estimate of his poetical vocation, and consequently our opinion is, that he possesses the poetical qualification necessary for the sacred lyricist. As to the few hymns in the volume, however, it is a delicate task to speak with certainty in view of the special

object for which an opinion is asked by the author. Whether none of these hymns is adapted for the service of the church, is a question that may be easily answered; but it is a different question to decide what place should be assigned to them in the hymnology of the English language. In answer to the first question, we have no hesitation in saying that even Mr. Cameron's least successful performances are not so poor as many hymns that we have met with in collections which are extensively used, and the hymn which seems to us the finest—that entitled "The Glory that excels," would not be out of place even in a very select book of hymns. But on the second question we have not the confidence to speak. There is a fashion in hymns which, like all fashions of this world, passes away. The collections of our forefathers are unsuited to our tastes, and many popular hymns which are finding their way into the collections of the present time will be forgotten by our children. But the hymns that retain their place amid the changes of the Christian church are very few. The "Te Deum," the "Dies Iræ," "Eine feste Burg ist unser Gott,"

are each the outcome of a whole cycle of Christian history: we can scarcely look for more than one Keble in a century. We take the liberty, however, of recommending our author to withdraw his preface, to persevere, if he feel inclined, in the work in which he wishes encouragement, not giving too serious heed to the voices, whether of blame or of praise, which may come to him from his critics. If he does not feel within himself an impulse whose inherent force incites him to the singing of sacred song—an impulse which neither requires to be called into activity by praise, nor can be repressed by blame—the course for him undoubtedly is to abandon the vocation of the hymn-writer. The irresolution as to his duty which he feels at present, will not, we are confident, be removed, but more probably will be increased by the criticisms of this volume. But if Mr. Cameron works with the true instinct of his mission, the discouragements with which he must meet will be repelled as they ought to be, by the conviction

"I but sing because I must,
And pipe but as the linnets sing."

Articles Selected.

THE SALT OF THE EARTH.

It was quite early in the present century that a young married couple were put down from the Norfolk coach at the Bell, Dockgate Street, London. The couple had no household goods worth transport, and arrived with nothing but two boxes. The coach-inn was above their means even for the single day that must suffice them to furnish their room, and so they put up at the musty "Old Admiral," lower down the street. There could not have been a more insignificant arrival. If they drifted away here or there—surely it could not matter much!

They decided to take rooms in Cocker's Rents, off the main thoroughfare. They took two parlours in the house farthest from Dockgate Street, and there they carried the two old hair trunks, brimful with their fresh bridal finery and old village keep sakes. Good and substantial was the bridal finery—a "suit of best," that would spare the bridegroom's wages for many a year; and for the bride, a bright green merino gown, a sprigged shawl, and

substantial Dunstable, that, with due washing and turning, would serve her as festive attire for half their life. They liked colour, this Thomas and Ellen Warriner. They bought a red and blue rug, and from the depths of their box Ellen produced quantities of gay patchwork, enough for quilt and chair covers too. Their rooms were whitewashed, but Tom presently touched them up with the blue-bag. And when the gilt-leaved Bible, which Tom's old master had given him on his wedding-day, was placed on the chest of drawers, between gay figures of coarse pottery, then Thomas and Ellen sat down to their tea rejoicing.

Tom earned good wages at the wharf of Messrs. Billiter, the great seed merchants, and he and Ellen managed to live very comfortably, to put by a trifle, and yet to spare some odd pence "to treat themselves." They were country-folk, and knew how to manage flowers so well, that they could even keep some alive in Cocker's Rents. They could not resist a gay print now and then; and they kept a

cat, which Ellen had brought in a basket on her knee all the way from Norwich. They found a comfortable free-seat in Shadwell church, and went to it so regularly and so early, that they acquired as comfortable a sense of possession as Mr. Billiter himself in his great square pew. On fine summer evenings, the two would walk out together, wandering about the City streets, whilst Tom would proudly impart a slender and apocryphal knowledge about the Tower and the Mint, the Custom House and the Cathedral. The royal tragedies connected therewith seemed all the more real for the dreadful things which had happened in their own time in France, and which had actually been alluded to by their own preachers at Norwich. Tom told them all over again; but that did not matter where talker and listener were in harmony, and Ellen delighted to hear the same old story, and to correct Tom by himself whenever he varied in his details. Dry facts were solemn mysteries to their simplicity. Their notions of good and evil, of providence and vengeance, were broad and distinct as the circles on a target, and with no fine-drawn lines between to shade the one into the other. The City threw its charm of hoar immensity over their child-likeness. They did not seem to weary much for the country places which they had loved and left. As Ellen said to the Billiter clerk who once called in with a special message, for Tom, "We knows we've got to stop here, and we makes the best of it; and, as Tom says, maybe if we had the country again, we should be a-wishin' for this."

They had their trials notwithstanding. Though Cocker's Rents was "respectable," as that word went in Dockgate Street, and encouraged no tenants who could not truthfully describe their way of life, under the most rigorous census, still that included all sorts of people, from Nicky O'Hara, the dock-labourer, who had eight children, and was never drunk less than once a week, whereby the black eyes of his "Katty darlint of the wor-ld" had generally a shade of abnormal blackness, to Peter Smith, the shoemaker, who was a bachelor and worked from Sunday morning till Saturday night, and never spent a penny that was not for stern necessities. There was every shade of character, but perhaps all would be divided into those who could content themselves with the lowest sensual indulgence and those who

could not content themselves at all. Among these the Warriners came, neither drinking, nor lounging, nor wasting; nor yet grudging, and moiling, and talking evil of dignities. They were not of the O'Haras, nor yet of the Peter Smiths.

Some of their troubles, in a measure, these simple people drew upon themselves. Londoners of their class understand the art of being in a court, yet not of it. But the Warriners had brought their provincial neighbourliness with them. It never even occurred to them that they might keep their room door closed to people who lived under the same roof, and the same prerogative must, in a way, be extended to everybody in the Rents.

"Ah, Misthress Warriner, but it's yeself that's the fine lady," Katty O'Hara would say, when she "dhropped in to borryer a flat-iron, having lent her own to a friend last Saturday evening;" "i'ts yeself that has everything nice about ye, and going off to yer church o' a Sunday, like a Christian, I swear, though ye are a Protestanter." And then, leaving a trail of dirty footprints on Ellen's clean floor, which she must instantly fall to and remove, Katty would go off to her next neighbour's to say, "That's a proud piece, that is. We're too dirty and low for my lady. Let her wait till she has childer climbing round her, and her man off with the rest o' 'em. Does she think it's hanging to her apron string he'll be for ever? Bed d, Mrs. Brian, but I'd rather have a bhoys like my Nick, than one that'd be a-countin' the cinders on the hairth, and would not put on a shirt whit a hole in't. Live and lat live, Mrs. Brian, and don't be allays strainin' yeself, is my motter. The Vargin an' St. Peter'll know it's been hard lines for poor folk like us, an' they'll lat us pass aisy."

"Those Warriners seem decent people," said Peter Smith to himself (he never talked to any body else). "But they have Katty O'Hara talkin' in their room, and I met Nick in the street with the man. Ne'er-do-wells, and heathen Catholics into the bargain. Besides, what do they want with a cat? A cat! A setting-up of theirselves. Better save their money. If they knew all I know! Churchgoers too. Do they think the parson cares for those that hasn't got to give? What do they think the parson's up to but just getting his living, as well as he can, like the rest o' us? Those as works hard in

poor parishes only do it to catch the bishop's eye, for then they are put to better pay, and they does no more. Did ye ever hear of a rich vicar a going among fevers and thieves and bad women? Not he. He hires a young chap or two to do it cheap, and saves souls by proxy."

Poor Peter Smith! His wide, high forehead and large brain showed that God had given him more than his share of ideality, benevolence, and veneration. Where had they gone? He had a world as it should be, in his own brain, as ideal in humbler materials as Plato's Republic. But there was no love to link it with the world as it is. He might plan arrangements by which want could be unknown, and property become a benefit for all; but when a lucky job brought him in an unexpected shilling, he never thought of giving a half-penny to the soldier's blind widow who stood begging in Dockgate Street. He had lost faith, even in his own visions. There was a sad story stereotyped on Peter's heart. First, the history of a cruel, loveless home, which stunted his body and put a warp on his mind very dangerous to the future pattern to be stamped thereon. Then a foolish love-tale; and the worst of it is, Peter never knew it to have been that, but persisted in repeating to himself that a perfectly angelic woman suddenly became a heartless and profligate deceiver. He had been working so hard to deserve her, for if he had been a little richer he would have had her at once. In his own mind he put it, that his life's well-being had been lost for forty or fifty pounds! O poor Peter Smith, instead of blaming God and all the world, what if you had only blamed yourself for setting up such a cracked doll in your shrine, and had presently made thanksgiving over its empty place! O poor Peter Smith, instead of toiling away your life at enmity with God and man, fiercely clutching at more and more of the dross with which you think you might once have bought happiness, you might have become a very apostle among your brethren, telling them that money may buy husks instead of wheat, and that the love of God and the love of woman, true peace and true friendship, are without price, and are more likely to be found by those who carry no bribe in their hands to tempt deceivers. But as your brain is dark and your heart is sour, it is all the worse for you and everybody that they are busy and large.

The Warriners, with their ready sociability, found it rather painful when Peter passed them in the passage without responding to their greeting, and on Sunday, when they were neatly equipped for church, it was rather hard to be pursued half down Dockgate Street by the juvenile O'Haras, echoing their paternal jeers, interspersed with witticisms of their own. Ellen had a temper, and a very strong inclination to give a "good clout o' the head" to the first jibing youngster she could catch, but Tom good-humouredly restrained her.

"Yes, yes, it is too bad, old girl," he would say, "and that's why I want it to be done with as soon as possible. The fiercest fire goes out if you don't heap on coals. They'd just enjoy a scrimmage and a roar o' laugh, and we're not agoin' to treat 'em, we ain't."

"It do seem hard that people should annoy them as isn't harming them," Ellen would murmur, with hot tears dimming her blue eyes. "I don't see why they should have it all their own way."

"But they don't," Tom would answer brightly. "They want to worry us, and they can't, can they, old lady?"

"They're calling out about 'parish brats,'" said poor Ellen, giving her hand a wrest that nearly tugged it from the bondage of Tom's arm. "O dear, the wickedness of people, to be sure."

"How can they know about that?" Tom asked, still drawing his wife on.

"Because one day, when Katty was saying she did not see what chance her children would have with such a sot of a father, who 'ud be dead of drink before any of 'em were growed, I said that you'd been left a whole orphan at the age o' her youngest, and was just brought up in the Union, for as fine a fellow as you are now."

Perhaps Ellen repeated the compliment as salve to any soreness her feminine confidences might cause to her good man.

"Well, well, old girl," he said, "it's neither here nor there. Tell the truth and shame the devil. I am a parish brat, and there's the end of it. But I'm thinking we mustn't talk to the likes o' the O'Haras as we'd talk to friends. We mustn't give occasion for offence. If we gave a club to a man who wanted to murder us, and then he did his will, I say we'd deserve to be buried at cross roads with a stake put through us, as

much as the poor chap as cut his throat at the Bell last week. We can always be 'friendly' of ourselves, Nelly lass, but it takes two parties to be 'friends.'"

And so Nelly had to submit to be rather lone while her husband was at the wharf. To be sure, she knew it would not be for long, and she had some needlework to do in the meantime. But often and often she longed for some woman chatter. Not so much after the baby came. God lets mothers find society in their babes. Oddly enough the baby renewed something of her old acquaintance with Katty, who would come in to kiss "the blessed Darlint," and who seemed to feel less malice towards Ellen, now she was fairly launched on the ocean of married cares. The baby seemed delicate at first; and Katty had a lame child herself, which she presently introduced to Ellen's new motherly sympathies, and which soon found his way wonderfully often to her clean, quiet room, where it was safe from fraternal hauls and buffets. It was a deformed, wizen-faced boy, one of those children who ask questions that no sage can answer. He puzzled Ellen sadly, which, to be sure, was not difficult. But by a beautiful arrangement of Providence, three-feet-nothing never doubts the superior wisdom of five-feet-upwards; and Phelim O'Hara's metaphysical problems were presently forgotten in a proud knowledge of "How doth the little busy bee," and "Let dogs delight to bark and bite," and other didactic pieces more practically useful to five-years-old among the youthful idleness and brawling of Cocker's Rents. Modern ideas of liberty and tolerance were not in favour at that early date. Nelly Warriner never dreamed that when a mother of another faith left her child to her good offices, she was bound to bring it up in the errors of its ancestry. Nelly had her simple conscience on this matter, and did not tell the child that "some people would go to hell for worshipping idols made like the Virgin Mary," but only taught him about Christ and his cleansing blood, without reference to holy water and absolution.

As for Peter Smith, when he found that the Warriners could come in contact with the O'Haras without contracting their evil diseases of waste and ill-behaviour, he again softened into neighbourly civility—nothing more. He had lived so long alone, that he had forgotten to miss society, and perhaps could not have gained

much from it. For all his crotchets, he had arguments which would have silenced, though without convincing, good, illiterate men like Tom Warriner, whose philosophy of life is summed up in the conclusion that Solomon himself, with all his wisdom, accepted after the weariness of vanity and brain-beating. "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

But Peter Smith, as he himself grimly phrased it "had eyes to see." And among the grotesque fantasies of his Utopian dreamings, there would creep more and more the pleasant human presence of two plain people, doing common duty, but doing it as it is not often done. He took note of Tom's punctual evenings at home; of the happy connubial walks. He heard the motherly hymn singing to the scarce-conscious infant, and he wondered how that child would turn out. Nobody had ever sung so to him. He marked the extra brightness and serenity of their Sabbath-day. He noted a religion that did not find utterance in an anathema or a lamentation, but in the voice of joy and the voice of gladness. Peter Smith wondered.

One day, when Nelly's boy was three years old, as Peter was coming slowly down-stairs, he heard the plaining voices of the young Warriner and Phelim O'Hara pleading for something, to which Mrs. Warriner replied—

"No, Phely. We can't keep two pussies, so Kitty must be drowned. It will be done in a minute. She will not feel it. I can't let her live ever another day, because she would only feel it more."

And then Phely burst into such loud grief, that Nelly thought fit to make an apology to the shoemaker as he paused at the door.

"The cat has a kitten, Mr. Smith, and the children would like it kept to play with."

"Why don't you keep it?" said the shoemaker. "I should think it would call the brats off from worrying you. Ten chances to one but it would get lost before it grew up. Or you could stop feeding it when you liked, and then it would go away. Pity to vex the brats."

"O Mr. Smith!" said Nelly, shocked; "I'd never keep a kitten I didn't mean to

look after, and as for vexin' the children, it isn't teachin' 'em to be kind to animals, to just like 'em for their own pleasure, when it's kinder to kill 'em mercifully than to leave 'em to be cold and hungry and ill-used."

"So you make a conscience of it, do you?" asked Peter, absently, and stroking the mother-cat, who was rubbing against his legs,—she generally hid herself at the very sound of his footstep.

"Of course I do," said Nelly simply; "else what's the good of a conscience?"

Peter went on stroking the cat in silence, till he suddenly looked up and said—

"Keep the kitten for me, Mrs. Warriner. You can have it as long it's young and playful, and the children will always keep on seeing it after. I'll feed it well. I do a thing when I says it. And you can take it away whenever you see I don't."

"I agreed to it," Ellen narrated to her husband. "It'll be some company for the poor old man, I thought. But I don't know as I'd a-done it so ready if it wasn't to be in my sight, for I don't like people as calls children brats."

"Give me the motherly love that don't think it has a right to override the whole world for the sake of it's own young," mumbled Peter Smith, as he stumped away. "That's the sort as lasts, and means something. I reckon."

The children always called the kitten "Mr. Smith's kitten," and would rush out to catch him by his coats-tails, and bring him to the parlour, certain that he must be interested in the manners and customs of his *protégé*. In due time, they forced him into one of these involuntary invasions when Tom Warriner was at home, and a game of gambols with "the killings,"—a name which Peter substituted for "brats,"—somehow ended in a gossip and a bread-and-cheese supper. Peter could not help showing that he was what Tom called "queer," but he did not broach any of his heresies, under the magnanimous self-delusion that he "would not trouble the poor simple fellow's mind."—"let him go on in the way that he was happy in." And so it came to pass, that, after the kitten's majority, the odd, warped, speculating shoemaker was bewitched into having the two boys up to his own attic to sport with their old play-fellow, and sent them down with a penny in each hand and treacle-be-smeared faces.

So the Warriners lived in Cocker's Rents for many years, in the course of which little Phelim O'Hara died. His parents brought a priest to him before he went, and he was sprinkled with holy water, and afterwards Nicky kept sober for a month to pay for masses for the little soul that Nelly Warriner knew was safe in Jesus' bosom. But Nelly knew that "it did not matter."

Peter Smith went on living in the same old attic, still alone, except for the kitten, become a sober old tom-cat. Years don't matter much to such as Peter, who are born brown and wrinkled and bent. Peter had spoken to people more of late, but they were only the more afraid of him—he put things so forcibly, and so curily that there was no forgetting them. Peter would spend an evening with the Warriners sometimes; oftener and oftener, as they grew to understand him, and to find that he liked to be left lone, and to have things go on before him, just as if he was not there. He lived as meanly as ever, but had actually presented young Thomas with a top and a set of marbles. Peter had been vastly tickled by young Thomas crying because he could not read the stories at the end of his spelling-book before he knew the alphabet, and had observed, "there's older than you, lad, that have tried that game before him." Peter worked no more on Sundays, but wandered out, and attended service at any church he happened to pass, and made wonderful discoveries of "real fine preachers," and "splendid painted windows." Be it noted, he always professed to "come upon" the first, whils in search of the last. There was always a trifle in the disused poor-boxes where he had been, but the pew-openers did not in the least connect that with the little shabby old stranger, who never expected to be shown into a pew.

"I've missed a deal in my life, because I looked in the wrong place for it," old Peter Smith would mutter to himself as he stumbled about in some dim City churchyard, "it's better to know that than to think it's because there's nothing good at all. There's an odd sol' and uppers got together in me somehow, but when the uppers is worn out, maybe it'll be a better match next time. It's wonderful, it is, to me, how, when you likes one person, and knows em to be thorough good, you feels it unreasonable to suppose you've lighted

on a phoenix, or whatever they call the reptile that lives only one at a time in the world, — a thing I never would believe in. There's the Warriners now, don't I know what they're doin' at this blessed minute? They're just home from church, and little Tom's repeating of the text, while he's waiting to take a jug of broth to that poor widow round the corner with the twins and the lame boy." Peter paused there, in grinning reflection that little Tom would run home breathlessly, with a marvellous story how the widow had had a porter come to her with a sack of coals, and how the porter would leave it, because he was sure it was all right, and was paid for, — "then there'll be grace before meat, and dinner, and catechism, and hymns, telling Bible stories. And when I knows that, I knows that you may multiply it by thousands. The devil publishes his doin's, murders and filthiness, and thievin' — ay, an' of hypocrisy and self-righteousness. But God keeps his grace growin' quietly, like the blessed corn, or the spreadin' cedar. If ye want to prove it, ye must get some planted in your own heart. L. you want to believe that other people do good deeds, do one yourself. When you've given a shilling in secret, you'll feel quite certain there's plenty more has done the same."

It was a November Sunday. The Warriners had been to Shadwell church, as usual. Warriner's master, Mr. Billiter, the rich owner of the great wharf, had also been, alone, in his great square pew; and Nelly, who often stole a respectful glance at her husband's employer, fancied that morning that the rich man's eye suddenly fell on Thomas, and rested on him with strange reflecting. Of course, Nelly knew that it must be pure fancy. She could never help feeling a kind of pity for Mr. Billiter. He seemed always to be so lonely, sitting by himself right under the elaborate scroll, which, sixteen years before the Warriners came to London, he had put up to the memory of his wife, Griselda, aged 24, and their infant son, aged two months. She knew his great red brick mansion down by the wharf, standing in a little square, so near the City bustle, and yet so strangely silent. Her husband had once taken her over some part of the business premises which overlooked the back of this mansion, and she had seen its red-tiled court and great laurel-trees in green buckets, and its mildewed stone fountain, where the water fell with a slow sobbing sound. This court overlooked the

river, was in some sort reclaimed from the mud, whereon the Billiter barges lay below its balustrade. Nelly had seen Mr. Billiter come out of his house, take three or four quick turns to and fro, and then stand quite still, looking drearily out over the water. The scene took a strange fascination for Nelly. It seemed so weirdly desolate. Had it been just so in the times of dead Griselda Billiter? And had this water gone on falling thus ever since? Was the fountain mildewed then? The house looked so big and cold and unhome-ly, that it made Nelly's foolish little heart to shiver. Whenever, in days gone by, Peter Smith had been inclined to speak about the advantage of capital over labour, and the injustice of laws that bore unequally upon rich and poor, that courtyard by the river had risen on Nelly's mind, with a sense that there were other inequalities whose balance was not always in favour of the rich, and an utter thankfulness for the sung domesticity of her humble home in Cocker's Rents. She remembered it now, at the very moment that she thought Mr. Billiter looked at her good man. It seemed as if the misty river and the moaning fountain and the dead silence of the mansion, were all in his grave eyes. Nelly only knew that they gave her "a kind o' creeps," and that she was heartily glad when the clergyman's familiar voice gave out: "Our text is taken from the word of God—

"He that winneth souls is wise."

The Warriners spent their Sabbath afternoon in their usual quiet, sacred way. They had tea by candlelight, and Mrs. Warriner counted it no sin to make a little toast while her husband read aloud to her from the copy of Doddridge's "Rise and Progress of Religion," which he had given her in their courting days. Peter Smith dropped in and took tea with them.

"We had a fine sermon to day," Mr. Warriner observed meditatively, as they were all sitting with their emptied cups before them. "'He that winneth souls is wise.' Why is he wise? Because he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. As parson said, he saves a good thing and destroys a bad one. He serves God and defeats the devil. He puts another pearl in the Lord's jewel case, and wipes away a bit of Satan's blot on the fair face of creation!"

To be continued.

Miscellaneous.

COLONIAL CONFERENCE.—A numerously attended conversazione was held at the Westminster Palace Hotel, as the introductory meeting of the Conference to be held on colonial questions. The Duke of Manchester presided, and there were also present the Earl of Airlie, Sir George Young, Sir Charles Nicholson, Sir Charles Clifford, Sir Benjamin Pine, Mr. McCullagh Torrens, M.P., Mr. S. Aytoun, M.P., the Rev. Dr. Guthrie, Captain Bedford Pim, R.N., the Rev. Dr. Lee, the Rev. S. Herring, Professor Amos, &c., &c. An inaugural address was read by Mr. Edward Jenkins, which went at some length into the origin and scope of the Conference. Mr. Jenkins insisted upon the policy of steadfastly upholding our colonial empire as of vital moment alike to the mother country and the colonies themselves: and having taken a rapid glance at the existing social position of the former, quoted Carlyle's "Past and Present," to show that the two real wants of the day were education and emigration. The first we had got, and it was hoped the Conference would exercise no small influence in promoting the other. Having shadowed forth the work cut out for the next two days, Mr. Jenkins devoted the latter part of his essay to the political aspects of the colonial question so far as it related to an extended or united Imperial army and navy for war and defensive purposes, criticising the past and present policy of the Colonial Office.

The practical business commenced on Thursday, the 20th July. The chair was occupied by the Earl of Shaftesbury. Professor Sheldon Amos and Mr. R. R. Torrens, M.P., respectively, read papers entitled "Colonies and Colonial Governments" and "Simple Methods of Land transfer." Both provoked discussion. Mr. F. B. Labilliere, the hon. secretary, read a paper on "Imperial and Colonial Federalism." It advocated a system of Imperial Government, which should represent for Imperial purposes the colonies as well as the mother country, the local affairs of the former being left to their own separate legislation. The Earl of Airlie, who spoke in the discussion which followed, altogether dissented from the views of the author. Mr. Edward Wilson, Mr. Saunders and Colonel Henry Clinton were the other speakers.

In the evening the room was crowded with ladies and gentlemen. The subject was a paper on "Emigration," by Mr. Edward Clarke, one of the Council of the Emigration League, who advocated State assistance for emigrants to correct the existing evils of society which were such as to make the philanthropist weep and the statesman tremble. The Earl of Airlie opposed this remedy, although favourable to voluntary aid and the adoption by the colonists of the principle of the Homestead and Public Works Acts. Mr. Macfie, M.P., concurred and pointed to the large numbers that emigrated in 1870, as showing that there was no lack of means or disposition to emigrate. He thought the colonies themselves should apply the moneys obtained from waste lands sales to emigration purposes. He could not understand why that was not done, or why Africa was left out of the report of Emigration Commissioners. Mr. George Potter, who upheld the views of the paper, said 65,000 of the 105,000 went to the United States, whereas, if the Government had taken the matter in hand, this wealth of labour would have been secured to our own colonies. Mr. R. R. Torrens, M.P., said Sir John Pakington was responsible for the waste lands funds being unavailable at the present time. Mr. W. T. McCullagh Torrens, M.P., in a long address, showed by what means emigration could be facilitated; and strongly censured the Government for not having taken up the question in the manner he and his friends had suggested. The Emigration Commission he looked upon as a mere job, and its report outrageous. He should take an early opportunity of moving for its abolition. The discussion was continued by Mr. Frederick Young, Sir Charles Nicholson, and others.

The sittings were resumed on Friday—Mr. Morrison, M.P., in the chair. The first paper read was by Mr. F. W. Chesson, on "Coloured Labour in British Colonies." He said if it were impossible to obtain this labour, extensive districts of the earth's surface, which nature designed to yield cotton, sugar, rice, coffee, tobacco, and other tropical produce, would remain arid or uncultivated wastes. He argued that the British Government was responsible for the outrages committed in the South Seas; whether they were the acts of vessels from Queensland or of vessels from

Fiji, the fact being that the European population in the latter islands consisted almost exclusively of British subjects. The only satisfactory solution of the native labour question lay in the mitigation or abolition of its compulsory character. Contracts, if made for a term of years, should be made, not in the islands but in the colony beneath the eye of a responsible public officer. Mr. Constantine Burke, the Assistant-Attorney-General for Jamaica, said the paper directed the attention of the people of England to the great question of coloured labour in the British colonies. If coloured labour were done away with in the West Indies, the exports of those

colonies would materially decrease. Mr. Archer, agent-general for Queensland, disputed many of the statements of Mr. Clisson, expressing his opinion that the paper ought not to have been read, giving as it did erroneous views with regard to the colonies. He denied that the coolie system was an oppressive one, or that any of the coolies were brought to that colony by force. Mr. Augustus P. Abraham read a paper on "The Satisfactory Settlement of the Colonial Waste Land Question in 1865, and its Effect on Imperial Dominion"; and the Rev. Styleman Herring a paper on "Emigration, as seen in Canada." The sitting was then adjourned.

News of our Church.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal met, on the 1st of August, in St. Paul's Session Hall. Rev. Robert Campbell, Moderator. The Presbytery was constituted by prayer and religious exercises. The minutes were read and sustained, and commissions of elders presented who are to serve during the year as representatives of the various Sessions, in the Presbytery of Montreal and the next Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, which were severally sustained.

Rev. Mr. Lohead was then appointed Moderator for the current year, and took the chair.

A Committee was appointed to examine Session Records and report.

Reports of the collections taken up, and arrangements made for collecting for French Missions were given in.

Rev. Mr. Kidd and Mr. David Morrison presented their reports of their operations as Missionaries within the bounds of the Presbytery of Montreal.

The reports were received.

Some conversation took place as to the appointment of Trustees for the Church property in St. Louis Gonzague, the legality of the appointment of the present Trustees being doubtful, and Mr. Kidd was directed to make enquiries, and have the appointment of Trustees legalized. It was agreed that the Sacrament of the Lord's Supper should be dispensed in St. Louis Gonzague on the first Sunday of September, and in the Augmentation of Grenville on a day to be fixed in accord-

ance with the convenience of the adherents in the Mission Station.

Mr. Robert Lang, lately appointed Missionary to Laprairie and Longueuil, gave a verbal report of the state of affairs in these two places. The services at Longueuil were chiefly valuable during the summer months, there being few resident Protestant families there, although a large number were there every summer. It was proposed to build a Church at Longueuil, but no steps were taken in the meantime.

A letter from Rev. Dr. Jenkins, Chairman of the Sustentation Committee, was read, acknowledging the liberality of the congregations of the Church, which had enabled the Board to pay the whole amounts due to the Ministers having claims on the Fund. Part of this was due to \$327 of arrears being paid up, and the lapsing of annuities from the Temporalities Fund, in consequence of the unprecedented number of deaths of commuting Ministers. The amount to be apportioned to the Presbytery of Montreal was \$2,400 this year. Arrangements were then made to apportion the amount over the different Congregations of the Presbytery which were agreed to.

The following is the apportionment:

Georgetown, \$120; Beechridge, \$25; Hemmingford, \$75; Ormstown, \$120; Montreal, St. Andrew's, 600; St. Paul's, \$600; St. Gabriel, \$200; St. Matthew's, \$50; St. Mark's, \$50; St. John's, \$20; Dundee, \$100; Elgin and Athelstane, \$80; Huntingdon, \$100; Lachine, \$75; Beauharnois, \$30; Russelltown, \$40; Chatham and Grenville, \$80.

At one o'clock the Court adjourned.

AFTERNOON SEDERUNT.

The appeal of Mr. James Johnston against the decision of the Kirk Session of St. Andrew's Church, Montreal, was taken up.

Mr. J. L. Morris, on the part of the Kirk Session, said the first question was as to the right to appeal now. No dissent or protest had been lodged by Mr. Johnston on the 29th of April, when the acts founded on had taken place. It was true that reasons had been given at a subsequent date for an appeal, which it was stated would be made. Until this period, however, the Session was not aware of the intention being carried out. He was proceeding to cite the law bearing on the point, to be found in the Acts of Synod for 1869.

Rev. Mr. Patterson, clerk, objected that the appeal was not before the Court till it was read, which was then done.

The documents set forth that the Kirk Session had irregularly and illegally suspended Mr. Johnston from the duties of the office of the Eldership in St. Andrew's Church. The motive of the appeal, as set forth in the petition, is that no other course was open to him than either to submit to a judgment which he considers to be contrary to the discipline and rules of the Church, and highly injurious to his character and standing as an Elder of the Church, or to bring the judgment before the Presbytery for a hearing and adjudication, at the risk of increased ill-feeling by doing so. Besides the personal questions, he believes the appeal raises important questions as to the jurisdiction and powers of Kirk Sessions, and their modes of procedure, and indirectly brings up still more vital questions as to how far changes in the modes of worship can, under the laws of the Church, be decided upon by Kirk Sessions and congregations, and how far an inferior court can interfere with the standards and modes of discipline and worship, without the action of the Presbyteries or Synod of the Church. The appeal sets forth at length the proceedings on which the appeal is founded.

The appeal having been read,

Mr. John L. Morris, as against the regularity of the appeal, cited sub-sec. 5, sec. 6, Synod Minutes of 1869, page 50, and also to chap. IX of Church Polity. to show the course to be taken, which, he contended had not been followed. He quoted the proceedings of Sessions to show

that no dissent or complaint had been made by Mr. Johnston at the proper time, thereby acquiescing in the judgment. It was not till the 6th of May, eight days after, that reasons or grounds of dissent and appeal had been furnished, winding up with a notice of appeal against proceedings on the 29th April. From that day no notice had been given to the Session of further proceedings to be taken, until to-day, contrary to the rules and laws of the Synod. The appeal must, therefore, lapse.

Dr. Jenkins said he saw the resolution was received by Mr. Johnston formally on the 6th, signed by Mr. Hunter, Session Clerk, and, therefore, apparently, Mr. Johnston then appealed as a consequence.

Mr. Morris said that document had been sent in answer to the request of Mr. Johnston, but judgment had been delivered to Mr. Johnston at once without his dissent.

Mr. James Johnston said that, having received the resolution on the 6th May, he had on that very day, as appeared by certificate from the bailiff, sent the appeal which had been delivered to Mr. Hunter personally.

Mr. Morris said the grounds of appeal were then given, but not the appeal.

Mr. Johnston said that when the judgment was pronounced he had asked Mr. Hunter for a copy of the judgment, that he might found his appeal upon it. Mr. Hunter promised to give it next morning, but refused afterwards to send it until legal steps were taken to enforce its being given, when at once the answers were prepared and sent. He had dissented from the judgment at the time, and declined to shoulder such a load of iniquity as he was charged with.

Rev. Mr. Lang said that Mr. Johnston was confusing the times. It was before the resolution was passed that the refusal to acquiesce was given. After the judgment was delivered full time was given to enter dissent, but that had not been done and the request was made for a copy at the gate.

Rev. Mr. Campbell said that probably Mr. Johnston was not aware of the formalities necessary in such cases. He desired to know whether Mr. Johnston was told that he had a right to appeal against the judgment, or to dissent from a finding. There was probably a want of legal form.

Rev. Mr. Lang said that it was not his

duty to point out the steps to be taken, especially as Mr. Johnston was advised by an eminent lawyer.

Rev. Mr. Campbell said that was not till afterwards.

Mr. Johnston, in reply, said he intended to appeal but did not consider it necessary until the judgment was sent him.

Rev. Dr. Muir said that were this a case from Presbytery to Synod there would be no case, as there had been no technical appeal. In Session cases the matter was different, as no such straining of legal points was insisted on, otherwise no case would ever be competent. It did not appear that with the much law and many lawyers in St. Andrew's they had done any better than other more bungling sessions. He believed that the objections should not be sustained, but that the appeal be heard.

Rev. Mr. Masson believed that the law had not been complied with, and the appeal could not be received.

Mr. James Croil, while believing that there was some slight illegality, had no doubt that there was an appeal contemplated.

Rev. Mr. Muir said the whole proceedings of the Kirk Session were illegal, and no such summary proceedings could be allowed.

Rev. Mr. Lang said that the statements so made on mere hearsay were not correct. The Session had spent four days, listening most patiently to the statements of Mr. Johnston, and dealt with him most patiently. He still entertained the greatest regard for Mr. Johnston.

Rev. Dr. Jenkins pointed out that, in the rules laid down in Cook's Styles, it was stated that these forms should not be construed so strictly, as to prevent substantial justice, Church Courts being also Courts of Conscience.

Rev. Mr. Campbell, while believing that the objection was well taken in law, asked Mr. Morris, if, in view of the appeal which was substantially made, the objection should not be withdrawn.

In answer to Rev. Mr. Patterson,

Mr. Morris said that the reasons of appeal had been sent to the Session, but not the appeal. As to what Mr. Campbell had asked, that he should waive the objection, were appeals such pleasant things that a judge should suggest an appeal, or that, the law being so clear, the Presbytery should not enforce it? There was no

dissent at the time, as was testified by the minutes, approved of by the members present. Mr. Johnston had afterwards written for a copy of proceedings.

Rev. Dr. Jenkins reminded Mr. Morris that Mr. Johnston had copied half of the minutes that evening, and had been promised a copy.

Mr. Morris contended that the law was so clearly defined that the Session, having taken so long over this matter, having given it full consideration, and treated Mr. Johnston patiently, did not think that they could be reproached for not acquiescing in a suggestion to suspend a law which the Church had deliberately passed on the subject of appeals.

Rev. Dr. Muir said Mr. Johnston felt, no doubt, as he would have done, that the hasty proceedings were irregular; no proof led and no citation to answer. There was no record of any testimony having been taken in this case.

Rev. Mr. Lang said that Dr. Muir should retract; the records had not been read to show whether evidence had been led or not, and he, therefore, spoke in ignorance of what had taken place.

Rev. Mr. Campbell again urged that the appeal had been taken substantially, although not perhaps technically. He believed the Presbytery could waive the strict observance, unless objection were taken.

Mr. James Croil believed it would be more for the interest of the Session not to insist on so bare a technicality as the want of proper form. He did not think, either, that there would have been any impropriety in the Moderator asking Mr. Johnston as to his intention to appeal.

Rev. Joshua Fraser said that he did not see how the appeal could be cast out on a merely technical point, and he thought that they might even be rebuked by the Synod for throwing out an appeal brought in a respectful manner.

Rev. Mr. Masson believed that there was nothing to do but to keep to the law which the Synod had laid down.

Rev. Dr. Muir moved, seconded by Mr. James Croil, that the appeal be received.

The vote being taken, the motion was carried, 13 yeas, 2 nays.

Mr. John L. Morris protested against the decision for reason to be given afterwards in writing, and appealed to the Synod.

At half-past five the Presbytery adjourned.

EVENING SESSION.

Consideration of the appeal of Mr. James Johnston, versus the Kirk Session of the St. Andrew's Church, Montreal, was resumed.

The records of the Session were read.

Mr. Johnston in support of his appeal, said first, that he was not a lawyer, and that the chief part of his case was in the statement already published. As to the proceedings of the 2d April, and the congregation being requested to make a change, there was no authority given to Mr. Lang to do anything. A motion was, indeed, moved and seconded, but no resolution was adopted.

Rev. Dr. Jenkins said that the omission of the word "resolved" was a mere clerical omission.

Mr. Johnston then referred to several points in the minutes. On the 2d April, it appeared that only Mr. J. S. Hunter and Mr. James Mitchell had any knowledge that the congregation desired a change. The others were ignorant of it. There was no authority given for the issue of a pastoral, all that was ordered to be done was to give intimation of the proposed change in the order of worship. He himself had called on forty-five members, who all expressed their desire to continue the standing at prayer. It was after that time that Mr. Lang told him of his intention of writing a pastoral in consequence of his (Mr. Johnston) having called on the members of the congregation. When the voting boxes came in on Sunday night, Mr. Lang opened them himself, which he had no right to do, as a single member of session. Besides, the voting was not to be completed till Wednesday; yet during the three days between Sunday and Wednesday, Mr. Lang employed himself going about and saying that there was a majority for the change, so as to induce those who had not voted to do so favourably. Mr. Lang had no more right to take these boxes home than any other member. At the meeting of Session only four persons were in favour of breaking the laws of the Church, and had Mr. Lang been guided by his Session, as he professed, all trouble would have been avoided.

In answer to Dr. Jenkins,

Mr. Johnston said he had proof that the congregation were to have till Wednesday to vote. That statement was made in the pastoral issued by Mr. Lang, which Mr. Johnston then read in support of his assertion.

Rev. Mr. Lang said that the explanation was easy. The postal arrangements in this city were not of the best. The pastoral had been posted on Wednesday, and he believed that possibly a score or so might not have received their letters. It was to meet these few cases that the delay was given. The answers to these letters were not to go in the sealed boxes.

Mr. Johnston said that the announcement of Wednesday being the last day of receiving the votes was made on the Sunday morning before the vote was taken. How, then, could Mr. Lang tell on Sunday night that there was a majority?

Rev. Dr. Jenkins asked if the agreement was made with the Session that Mr. Lang was to open the boxes at his discretion.

Mr. Morris read the minute to show that the means to ascertain the views of the congregation were left entirely in the hands of Mr. Lang.

Mr. Johnston said the power to call upon members and say there was a majority in favour of the change could not be given, when the majority had not been ascertained. The report of Mr. Lang on the subject, too, had never been adopted by the Session, the record showing that it had only been submitted. That being the case Mr. Lang had no authority to issue it before its being adopted. As to the figures he maintained that there was a majority against the change, and besides that, the by-laws prevented these changes. One or two members of the Session were urging the matter on, the rest following like moutons.

Mr. J. L. Morris said the records and the case presented by Mr. Johnston showed both sides. The Session relied altogether on the records, while Mr. Johnston tried to bring up matters which did not belong to the question at all, and to give them an importance which they did not deserve. He trusted the Court would divest themselves of the belief that the question of changes of worship could come up under this appeal. The real question before them was as to a judgment pronounced on Mr. Johnston for false statements and unchristian averments. The question to be decided was simply on Mr. Johnston's conduct. The judgment complained of was for suspension, for reason stated in the minutes, and the sentence was pronounced thereupon by Mr. Lang. It was a very narrow issue, whether Mr. Johnston had

issued untrue statements. If the charge was found to be true, then it was to be inquired whether the Session had exceeded its powers. Mr. Johnston complained that judgment was pronounced without legal citation, contrary to the laws of the Church, and that he had no opportunity of being heard or of adducing evidence. He believed he could show that the steps were legal and that substantial justice had been done. The Court had overruled the legal objections which he had raised against appeal, because he looked to the laws of the Church, and it being held that this was a case of conscience the same rule must be applied to the Session as to Mr. Johnston. He cited Chapter VI. of the third book of polity, which gives power, where an individual has committed an offence in the presence of the Court, or when he has confessed his guilt, for the Court to proceed to judgment without process. This was Mr. Johnston's case, who had confessed the offence with which he was charged, the truth or falsehoods of the statements in his circular referring to matters occurring within the Session could be proved only by the records, which are always held in a court of law to prove themselves. The Court was, therefore, fully entitled to proceed at once to judgment. The process was according to law. The factum prepared by Mr. Johnston, itself showed that he had on the 29th of April returned an answer to the charge in writing. Mr. Morris continued to quote from the minutes to show that Mr. Johnston perfectly understood the whole charge and had had it frequently explained to him, and opportunities given to him to withdraw the charges he had made against the Session, in the face of the unanimous evidence of the whole body. He believed that the proper course would have been to have deposed Mr. Johnston, but the desire to deal kindly with that gentleman led to the lighter sentence being decided on. He thought he had disposed of the legal points raised regarding the proceedings. The important part now was to show that the statements of Mr. Johnston's circular were untrue. He took up the different points in the circular and compared them with the minutes of Session to show the want of truth in the document published by Mr. Johnston. In addition he said that gentleman had used the most insulting language to the Session and to the Moderator, but these he (Mr. Morris) would not allude to. Had the Session, he asked,

under all the circumstances not been justified in the judgment? It was impossible longer to act with Mr. Johnston, who had insulted every member, and had, in effect, called his minister a liar.

Mr. Johnston said he had never called his minister a liar. He wouldn't stand such a charge.

After some words, Mr. Morris regretted that he had used the expression, but words had been used tantamount to that. He then quoted the authorities to show the power of sessions over their members in support of the action of the Session in the present and similar cases.

He held that the charges had been proved; not only did Mr. Johnston say, but print and circulate what was not true. The Session could, and he thought should, have deposed him at once.

Mr. Johnston briefly replied to the points raised on behalf of the Session, and denied positively that he had made use of the expressions with which he was charged. He retorted on the members of the Session that he had been roasted because he had had the courage to point out the errors of which they were guilty, and their breaches of the law of the Church in respect to modes of worship which they had ordered. What he had stated he believed to be true.

The Moderator read the rules of procedure in such cases.

In answer to Mr. Campbell,

Mr. Johnston said he objected to the correctness of the minutes of Session.

Mr. J. S. Hunter stated in answer to a question that minutes were read generally as framed, as well as at next meeting. That is, the resolutions were for the most part read.

Mr. Johnston said he had objected to the minutes when read at the meetings, subsequently to those to which they referred.

No record was found of objections except on one occasion.

Rev. Mr. Campbell said it appeared extraordinary that resolutions relative to Mr. Johnston were passed when he was not there.

Mr. Hunter said there was no dissenting voice.

Rev. Mr. Lang then asked permission to ask a question of Mr. Johnston, and stated before doing so the reason of his issuing the pastoral, which was in consequence of the course of Mr. Johnston, to defend his own conduct and character,

which had been assailed. As to the opening of the boxes, full power had been given him to do so. There was no need to ask any of the Session to be present when these were opened. He then referred to the extension of time and the number of circulars issued, which he had never taken the trouble to ascertain, nor could he imagine where Mr. Johnston got them. The large number taken by Mr. Johnston as opposed to the change he could not find. He desired to know if a member of Session was not to be bound by the rules of the body to which he belongs? Yet Mr. Johnston not only left the Session, after acquiescing in its decision, with the intention of overturning its acts, but published to the world what had taken place in a meeting of Court. His whole course had been consistent with this charge. He desired also to say that he did not regret what had taken place, and least of all the kindness, patience and forbearance shown by Mr. Johnston. Mr. Johnston had asked whether after the way he was solicited to join the Session, it was fair to treat him as he had been treated. He had not been solicited, as he had stated; but there was one who had been solicited, and had made sacrifices to comply, who was a stranger in Canada; and was there to be no sympathy for him in the trying circumstances in which he had been placed? He now asked Mr. Johnston, was he not bound to yield to the rules and laws of the Session?

Mr. Johnston said something more than the eldership was concerned in this affair. He had been charged with making false statements; but the name of a single individual had not been given to whom these pretended false statements had been made. As to the first proposal for the change,—that had been drawn up by only two out of the ten elders. None of the others had asked for such a change. He was opposed to it, because he believed it would disturb the peace of the congregation. He had called in a friendly way on a number of his acquaintances, and asked them whether they preferred to stand or kneel at prayer. That was the only question he had asked of those whom he had seen and whose names he had given, all of whom preferred to stand, as they had been accustomed to do.

Parties being removed, it was, after a short discussion, resolved to adjourn till nine this morning.

SECOND DAY.

The Presbytery of Montreal resumed yesterday morning, Rev. Robert Campbell acting Moderator in the chair.

In the case of Johnston *versus* the Kirk Session, the written protest of the Session of St. Andrew's was handed in against the decision of the Presbytery, over-ruling the objections of the Kirk Session to the regularity of the appeal by Mr. Johnston.

The Moderator now entered and took the chair.

Rev. Robert Campbell read the report of the Home Mission Committee. The services of Robert Lang, B. A., have been secured for Laprairie and Longueuil. Mr. Kidd, it is recommended, be sent to St. Louis Gonzague for the next three months. The Committee are in hopes that an important station may be formed at Longueuil in connection either with Laprairie or with an east-end mission. All the missions are now efficiently supplied. It is recommended that, as during the last two years, liberal collections be made on behalf of this fund, and that the usual missionary meetings be held at an early day. They request the Presbytery to place the name of the Rev. Gavin Lang on the Home Mission Committee.

The arrangements for the Missionary meetings were read and adopted.

The case of Johnston *versus* the Kirk Session was then resumed.

Rev. Robert Campbell said he had studied the case very carefully and submitted with deference the minute he held in his hand. It was a matter of regret that such a case should have come up from the Session of St. Andrew's, especially seeing that the admission of Mr. Lang to that charge had been so recent, and that his reception had been so warm. In framing the motion to be laid before them, he had consulted with no one and did not know what the mind of the other members was, but it contained his deliberate conviction. The first part, perhaps, entered too fully into details and might be modified, but the last he regarded as the correct exposition of the law. The motion was:

"That the publication by Mr. Johnston to the members and adherents of St. Andrew's Church, of a circular containing imputations upon their minister, unfounded, as the recorded testimony of the other members of the Session shows, was indiscreet and reprehensible; that while, from the estimate which the other members of

the Kirk Session formed of Mr. Johnston's conduct in issuing the circular, their dealings with him have been characterized with most commendable kindness and forbearance, nevertheless they attached too much importance to the circular aforesaid, inasmuch as it does not appear that the appellant made wilful misstatements or misrepresentations, his offence consisting mainly in the manner of putting his statements, indicating a want of courtesy and unfamiliarity with the rules which should guide the delicate relations between ministers and elders; that considering how strongly opposed the views of the appellant were known to be to the proposed changes in the forms of worship of St. Andrew's Church, and that he issued his circular under deep feeling and from conscientious motives, and that from his point of view he believed the statements in the circular to be true, the Session ought not to have construed the issuing thereof as an offence so criminal as to justify them in inflicting sentence of suspension; that inasmuch as the alleged offence was not such as was plainly contemplated in Form of Polity, Book III., chap. E., sec. 1, clause first, on which the appellee rests the authority of the Kirk Session to pronounce the judgment of suspension, the Presbytery find that the Kirk Session of St. Andrew's Church acted contrary to the laws and practice of this Church in suspending an Elder without formal trial, sustain the appeal and reverse the judgment of the Kirk Session in the matter of suspension; they also find, however, that in thus proceeding the Kirk Session did not act from an arbitrary disposition, but from a misapprehension of the powers vested in that Court.

Quoad ultra, dismiss the appeal and petition.

He believed that Mr. Johnston must now see that the issuing the circular was indiscreet, but there was nothing criminal in it. It was clear that Mr. Johnston was under a misapprehension as to the powers of the minister, conferred on him by the Session and acquiesced in by Mr. Johnston. All knew the delicate position of a minister, whose character and standing should not be lightly assailed. His whole life and sustenance depend on that character, far more so than those of any other member of a church. Charity, if no other consideration, demanded the most kindly construction of a minister's acts. The

circular, therefore, was most indiscreet. It charged Mr. Lang with unfair dealing, an imputation which should not have been made, being wholly unjustifiable. Mr. Johnston had taken one view, but the whole of the other members of Session took a different view, supported by the record. The view of any one out of the Session might, however, be different from the feelings of the other members, and it seemed clear that too much importance had attached to the acts of Mr. Johnston by that body. They ought to have passed a less serious judgment. It did not appear that Mr. Johnston made wilful misstatements or misrepresentations. Had he been a better lawyer, or had he been guided by a lawyer, he might have accomplished all he sought to obtain without chance of censure. It was rather due to his ignorance of the law than to desire that he made the statements he did make. The Session knew that Mr. Johnston held strong views, and they might have expected his opposition. It was impossible to believe that he would not speak on the subject to the members of the Church. The rule laid down on this subject by the Session was one that could not be supported. The complaint that Mr. Johnston had addressed members of the congregation as an Elder could not be sustained. He had a perfect right to approach them either as an Elder or member of the congregation so long as he did nothing criminal. So far as Mr. Lang was concerned his dealings in this matter had been marked by Christian patience and forbearance. Yet, inasmuch as Mr. Johnston felt that he was right, it was no doubt clear that the minutes read at meetings after the meetings whose proceedings are recorded, might not so clearly express what had taken place as was desirable, although that might not be noticed except by those more deeply interested in a particular portion of them. This might account for some of the recollections of Mr. Johnston differing from those of other members. He held that the remedy applied by the Session was heroic and contrary to the spirit which should actuate a Church Court. It was the severest sentence the Session could pronounce, for the suspension for six months is in reality for life. He admitted that the Kirk Session was competent to suspend a member for causes satisfactory to themselves and recorded. They alone were to be judges of these reasons. But the offences are defined by

law. The offences must have taken place in the Session itself, before an elder could be suspended. They must, in fact, be a contempt of Court. There was no proof that this had occurred, although it was alleged by the appellee. Another ground of sentence was when guilt is voluntarily confessed. Mr. Johnston did not confess, nor did the record show any offence committed in the presence of the Court. The only offence charged was the issuing of a circular, which was no offence, and no misrepresentation had been proved, so far as the record showed. It would not do for the Session to assume that all the statements in the circular were false, within the knowledge of the Session. But there were certain things charged with respect to Mr. Lang's dealings with members of the congregation in this matter, which Mr. Johnston should have been called upon to prove. There were no definite charges, there were no regular proceedings; he was not cited and had no opportunity given to prove his allegations or be put on trial. He read the law to show that a regular trial should have been made; that the Session had acted illegally, and that the judgment must fall. As to the enactment of a rule preventing Mr. Johnston from issuing the circular, it was *ultra vires* of the Session to pass such a rule giving it the effect of law. No doubt the spirit of the resolution was right, as mischievous circulars had been issued which it was desirable to put a stop to. But to call such a rule a law was absurd, as it could not be enforced. He believed that in the whole proceedings, however, the Kirk Session had not acted in an arbitrary manner, but from want of right apprehension of their powers. As to all other matters in the petition, such as complaint as to kneeling at prayers, and so on, they were irrelevant and not properly before the Court, and must be dismissed.

Rev. Mr. Patterson thought they were going too much into detail and treating the subject as lawyers instead of regarding this as a Court of Conscience. He held that when the rules were applicable to a case they should be followed, if not they might be disregarded. The Session was also a Court of Conscience. If the Session had a rule to follow they would be glad to do so, but in a new case they must make a law to themselves. Conscientiously he could not see what good it would do for Mr. Johnston to continue connected with

the Session; what good to the Session, to the Church, or to himself. Even where a member was right, but acting against all the rest, he should protest and withdraw. He would now move that the appeal be dismissed. He could not see that the sentence was a severe one.

Rev. W. C. Clarke seconded this motion.

Mr. James Croil saw no good in recapitulating the points raised. But he put himself in the position of the case having taken place in the Session with which he might be concerned. They could not look on the matter as Mr. Lang and his Session did. They stated that there had been hard language used, but all this Court had to look at was the record. He had known Mr. Johnston long; he was a most conscientious man with, however, an enthusiastic temper, which was perfectly uncontrollable when he was excited. He could not believe that he ever insulted or thought of insulting his minister, and the scene that had taken place last night had been to him proof of this. Mr. Johnston took a strong view of the changes proposed, which he highly disapproved of, and to some extent he went with him. But it was an excess of zeal that led Mr. Johnston to differ so strongly from his colleagues. There was a certain degree of provocation before Mr. Johnston issued the circular, but although he could not with truth charge Mr. Lang with unfair dealing in reference to the boxes, yet, in Mr. Lang calling on the members of the congregation he thought there was a want of prudence—an appearance of undue haste. He did not say that Mr. Lang used influence, but it was impossible for a minister so popular to visit on such an errand without exercising influence. There was, therefore, this provocation. Then as to the rule said to be laid down by the Session that was *ultra vires*. They could not prevent Mr. Johnston issuing a circular, nor could they make it criminal to do so. There were no doubt expressions in it that Mr. Johnston would regret, but he saw nothing in it criminal. It was stated that the report was "unfair," that a motion was "ingeniously put." He could see nothing criminal in these expressions, nor could he discover anything to show that he had given the lie to his minister. Exception had been taken to the manner in which Mr. Johnston had placed the figures as to returns of the tickets issued.

But he could see nothing censurable in this. As to the remarks of Mr. Patterson that Mr. Johnston could no longer be useful in the Session, that was not for the Presbytery to use as a ground for denying justice in the matter. He regretted that Mr. Johnston had spoken of the solicitations made to him to become a member of St. Andrew's Session. There was no sacrifice even on the part of the highest, in devoting their time to the service of the Church, which greatly honored those who rendered them. He agreed in Mr. Campbell's motion as, on the whole, expressing his own views, and begged to second it.

The Rev. Dr. Jenkins agreed with Mr. Croil in the honor of being an elder in the Church. It was a great pity, with the views he held, that Mr. Johnston should have become an elder. He held that Mr. Lang was perfectly justified in doing what he did to ascertain the state of opinion in the congregation as to changes, and even in doing more. There was, however, at present, no question before this Court of these changes. It might have been brought before the Court had any one felt aggrieved. As to the by-laws relating to changes, he might say they did not appear to him to control them, nor could he find any rule laid down regulating the postures to be used in worship. The question, however, was whether the Session had transcended its powers. If the offence was committed in presence of the Session, they had full power. Should a member become so unreasonable as to be beyond control, the Session had full power to suspend, but was the ground sufficient to justify the charge of the offence being so committed? By the record it appears that Mr. Johnston had expressed a determination to persist in the course he had adopted. The circular he regarded differently from Mr. Croil. Its tendency was to divide the Church, to introduce discord, and it contained the gravest insinuations against the Minister and Session. Still the question occurred—was the determination to persist sufficient to justify suspension? As to the severity of the sentence, it must be remarked that the suspension was to protect and defend the Session against further encroachments and to preserve harmony and peace. If the persistence of Mr. Johnston were deemed sufficient as being committed in presence of the Session, then they would have to dismiss the appeal.

Rev. Mr. Campbell said that that did not form part of the sentence, although it was contained in the record.

Dr. Jenkins read the whole minute to show that that was part of the grounds of judgment. If the Court decided that it was not an offence committed in presence of the Session, then there was no other ground for asking the dismissal of the appeal.

Rev. Mr. Campbell asked what Mr. Johnston persisted in? Was it not in his opposition to the changes? It seemed to him that the contumacy was taken for granted.

Rev. Joshua Fraser concurred in the notion of Mr. Campbell and regarded the sentence of suspension as an exceedingly severe one. The suspension was based altogether on one definite course of action, arising out of strong feeling in regard to changes proposed in forms of worship. It could be easily conceived, in the matter of these innovations, on which many felt very strongly. As to the point raised by Dr. Jenkins, he believed that that was withdrawn by the motion of Mr. Hunter, to which it applied being withdrawn, and all that could be looked to was the record. He felt that it would be a great pity that there should be even an appearance of the curtailment of freedom of speech.

Rev. Mr. Patterson briefly replied, his, having been first seconded, being the main motion.

The roll being called, there was found to be 5 for amendment and 5 for motion; 2 did not vote. By the Moderator's casting vote, the motion was carried and the appeal was dismissed. The names are:—for amendment, Revs. Mr. Campbell, Dr. Jenkins, Mr. Fraser, Mr. Ross (Chatham), Ministers; James Croil, Elder. Motion—Revs. Mr. Patterson, Clarke, Black, McMorine, Ministers; Whyte, Elder. Declined to vote, Revs. Mr. McDonald, Simpson, Ministers.

Mr. Johnston protested against the decision, and asked leave to appeal to the Synod, craving extracts.

Rev. Mr. Campbell also protested against the decision, and asked leave to appeal to the Synod.

Rev. Mr. Lang said that he desired on the part of the Session to say that there was but one feeling of regard to Mr. Johnston, and that they would heartily welcome him back if he showed a desire to work for the things that make for peace.

Mr. John L. Morris agreed to this. After some routine business, the Synod adjourned.

The following minutes will show what steps have been taken to carry out the decision of the Synod with respect to the *Presbyterian*.

At Montreal, and within St. Paul's Church there, the first day of August, eighteen hundred and seventy-one years, which day the Committee appointed by Synod, and consisting of the members of the Presbytery of Montreal, met, in conformity with a resolution of Synod, with a Committee of the Lay Association, consisting of Messrs. Brynner, Templeton and Riddell. Mr. Lang, Convener, in the chair.

On motion, Mr. Ross, (Chatham,) was appointed Secretary.

The Convener read the resolution of Synod in reference to the transfer of the management, appointing their Committee to meet and confer with the Lay Association with regard to the transfer of the management of the Presbyteries to the Synod.

Mr. Riddell, Secretary to the Lay Association, read the following extract from minutes of a meeting of the Association on July thirty-first, eighteen hundred and seventy-one:—

Moved by A. B. Stewart, and seconded by Mr. Templeton:

That the Lay Association of Montreal having had placed before them a deliverance of the Synod, a suggestion for the transfer of the Presbytery from their management to the control and management of the Synod, it is hereby resolved to acquiesce in the proposed arrangement, and to the end that a Committee, consisting of Messrs. A. B. Stewart, (Convener,) Templeton, Riddell and Larmonth, be appointed to confer with the Synod's Committee, with full power to negotiate the said transfer.

Moved by Mr. Croil, seconded by Mr. Riddell:

That the meeting views, with great satisfaction, the circumstance that the Synod has seen its way to adopt, as its official organ, a paper which has been so long and so successfully issued in the interests of the Church. At the same time the Association cannot but regret that, in thus parting with the control of the *Presbyterian*, they are precluded from longer serving the Church in this particular manner.

Moved by Rev. Dr. Jenkins, seconded by Rev. Mr. Campbell:

That the Rev. Mr. Black, Messrs. Stewart and Croil, be appointed a Committee to wind up the pecuniary affairs connected with the *Presbyterian*, prior to its being handed over to the Synod.

It was moved by Dr. Jenkins, seconded by Mr. Patterson, and unanimously agreed:

That, on behalf of the Synod, this Committee accept the *Presbyterian* from the Lay Association, and express their thanks for this valuable property.

It was resolved that the annual subscription of the *Presbyterian* be reduced from one dollar to twenty five cents.

Moved by Mr. Lohead, seconded by Mr. Croil:

That a Sub-Committee, consisting of the ministers and the representative elders of the City of Montreal, be appointed with full powers to make all arrangements necessary for conducting the *Presbyterian* from 1st January, 1872, until the meeting of Synod in June following.

ST. ANDREW'S CHURCH, LINDSAY.—This chaste and serviceable edifice having recently undergone improvement—by the completion of the ornaments of the roof and ceiling, the erection of suitable accommodation for a choir, matting of the aisles, painting and graining of all the woodwork, frosting of the windows, staining and decoration of the walls, and introduction of a well-toned harmonium—now presents a most attractive and comfortable appearance, and reflects great credit upon the congregation. So highly gratified were the members of the Presbytery with the changes which had been wrought in the interior of the church, and with the evidence of continued zeal and energy on the part of the congregation, and growing influence and usefulness on the part of the minister implied thereby, that, at a recent meeting, they resolved to place upon record an expression of their great satisfaction and encouragement.

It may be added that it was intimated to the Presbytery in response to this resolution of the Court that, by the steady growth of the membership, and the improving prospects of the Church in consequence, the managers hope to be in a position very shortly to increase the salary of their minister a few hundred dollars, and also to promote his comfort and that of his family by the erection at an early date of a suitable manse.

At a time when many circumstances exist in the condition of the church generally to fill its friends with anxiety, it cannot fail to be encouraging to learn that at Lindsay (and probably in many other places) there is satisfactory evidence that the cause of the Christian Church, and of true religion is making steady and hopeful progress.

PORT HOPE.—Some progress has been made in the fusion of the two congregations of St. Andrew's and Mill street churches into one congregation on the conditions sanctioned by the Synod at its meeting in June last. Mr. Cochrane having resigned his charge, and the Church having been declared vacant on Saturday, 6th August, the united congregation now assembles for worship in the Mill street church, the edifice proposed to be retained for use in the future. The union of the congregations by giving numerical and financial strength, and supplying a settled field of operations cannot fail to beget a cor-

responding enthusiasm on the part of the congregation, as it holds out an encouraging prospect to any minister who may be settled. The prosperous condition of the town is another circumstance full of encouragement. Railway enterprise has lent a very appreciable impetus to general business, and it is anticipated that the extension and efficient management of the Midland Railway will contribute largely to the growth of the town. The congregation and the Presbytery cherish the hope of being able, very soon, to receive a satisfactory settlement in this charge.

HOME MISSION OF THE PRESBYTERY OF MONTREAL, 1871.

SERMONS on the subject of Missions will be preached on the 10th of SEPTEMBER, in the following order, and a Collection on behalf of the Presbytery's Home Mission Scheme will be taken at each diet of worship, as well as at the Missionary Meetings following :

	SUNDAY SERVICES.	PREACHERS.	MISSIONARY MEETINGS.
Group I....	<i>Dundee</i>	11 a.m. Rev. Gavin Lang	Wednesday, 13th Sept., 7 p.m.
	<i>Elgin</i>	11 a.m. Rev. S. McMorine.....	Tuesday, 12th Sept., 7 p.m.
	<i>Athelstane</i>	2 p.m. Rev. S. McMorine.....	Monday, 11th Sept., 7 p.m.
	DEPUTATION:—Rev. G. Lang, Rev. S. McMorine, A. B. Stewart, Esq., and the Ministers of these charges.		
Group II..	<i>Georgetown</i>	11 a.m. Rev. W. M. Black.....	Monday, 11th Sept., 7 p.m.
	<i>OrNSTOWN</i>	11 a.m. Rev. Joshua Fraser.....	Tuesday, 12th Sept., 7 p.m.
	".....	7 p.m. Rev. J. Fraser.....	
	<i>Huntingdon</i>	11 a.m. Rev. J. S. Lochead.....	Wednesday, 13th Sept., 7 p.m.
"..... 7 p.m. Rev. G. Lang.....			
DEPUTATION:—Rev. W. M. Black, Rev. J. Fraser, and James Croil, Esq., with the Ministers of the charges.			
Group III..	<i>NemMINGFORD</i>	11 a.m. Rev. W. Masson.....	Monday, 11th Sept., 7 p.m.
	".....	7 p.m. Rev. R. Campbell.....	
	<i>Russelltown</i>	11 a.m. Rev. R. Campbell.....	Tuesday, 12th Sept., 7 p.m.
	<i>Beechridge</i>	11 a.m. Rev. Dr. Muir.....	Wednesday, 13th Sept., 7 p.m.
DEPUTATION:—Rev. R. Campbell and J. L. Morris, Esq., with the Ministers of the charges.			
Group IV..	<i>Beauharnois</i>	11 a.m. Rev. C. A. Doudiet.....	Monday, 11th Sept., 7 p.m.
	".....	7 p.m. Rev. C. A. Doudiet.....	
	<i>Chateauguay Basin</i>	3 p.m. Rev. C. A. Doudiet.....	Tuesday, 12th Sept., 3 p.m.
	<i>St. Louis de Gonzague</i>	11 a.m. Rev. J. McDonald.....	
DEPUTATION:—Rev. C. A. Doudiet and the Ministers of these charges.			
Group V....	<i>Chatham</i>	11 a.m. Rev. F. P. Sym.....	Monday, 11th Sept., 7 p.m.
	<i>Grenville</i>	3 p.m. Rev. F. P. Sym.....	Tuesday, 12th " 7 p.m.
	<i>Lachine</i>	11 a.m. Rev. J. Kidd.....	Wednesday, 13th Sept., 7 p.m.
	".....	7 p.m. Rev. J. Kidd.....	
DEPUTATION:—Rev. F. P. Sym and A. McPherson, Esq., with the Ministers of these charges.			

CITY SUPPLY.

St. Andrew's.....	{ 11 a.m. Rev. D. Ross, B.D.
	{ 7 p.m. Rev. W. C. Clarke.
St. Gabriel's.....	{ 11 a.m. Rev. J. Patterson
	{ 7 p.m. Rev. D. Ross, B.D.
St. Matthew's.....	{ 11 a.m. Rev. W. Simpson.
	{ 7 p.m. Rev. J. Patterson.
St. Mark's.....	{ 11 a.m. Rev. W. C. Clarke.
	{ 7 p.m. Rev. W. Simpson.

Queen's College.

QUEEN'S COLLEGE ENDOWMENT FUND.

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

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

W. IRELAND, Treasurer.

Queen's College,
Kingston, Ont., 15th August, 1871.
Subscriptions acknowledged to 15th July,
1871..... \$94381 11

KINGSTON.

McKelvey & Birch, 3rd instal. on \$100.....	\$25 00
Horatio Yates, 3rd instal. on \$100.....	25 00
John Fraser, 1st instal. on \$500....	125 00
	<hr/>
	\$175 00

NOTTAWASAGA.

Local Treasurer, ARCH. MCDIARMID.

Allan McDonald, bal. on \$6.....	\$2 00
John McQueen, bal. on \$6.....	2 00

Richard Madill, bal. on \$25 . . .	\$8 67	
John Kelly, bal. on \$6	2 00	
Wm. McLeod, bal. or \$3	1 50	
Mrs. W. Montgomery	1 00	
		\$17 17

HAWKESBURY.

Local Treasurer, Wm. LOUGH.

Rev. Wm MacLennan, M A.	\$50 00	
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HAMILTON.

Local Treasurer, JUDGE LOGIE.

Alexander Turner, bal. on \$100 . .	\$50 00	
Dr Bethune, bal. on \$100	50 00	
James Gordon	5 00	
		\$105 00

CLIFTON.

Local Treasurer, THOS. BUTTERS.

Rev. Geo. Bell, B.A., balance on \$100	\$50 00	
John Lawrence, 2nd instal. on \$21 .	7 00	
John Holt, bal. on \$6	4 00	
		\$61 00

GRENVILLE.

Local Treasurer, ROBERT WILSON.

David Ogilvie, bal. on \$2	\$1 00	
John Clarke, bal. on \$2	1 00	
Donald McDonald, Alex. Fraser, 2 at \$1	2 00	
		\$4 00

ELDON.

Local Treasurer, JAS. STUART.

John Carrie, 1st instal. on \$10 . . .	\$5 00	
John Morrison, 1st instal. on \$5 . . .	2 00	
John Morrison, M D	15 00	
Archibald McFadyen, jun.	3 00	
Duncan McIntyre	5 00	
Dougald McEachern	5 00	
Albert Lorne McDougall	5 00	
Alex. McDougall	2 00	
Andrew McIntyre	2 00	
H. Carmichael, P. McCorquodale, Mrs. McFadyen, M. Carmichael, Isabella McDougall, 5 at \$1	5 00	
		\$49 00

BALSOVER.

Local Treasurer, DUNCAN McRAE, M.P.P.

Duncan McRae, M.P.P., 1st instal. on \$100	\$50 00	
John McTaggart, 1st instal. on \$20 .	10 00	
Alexander Munro, jun., 1st instal. on \$2	1 00	
W. J. Scott, Durham	5 00	
Donald Campbell	5 00	
Thos. Munro, William McCreedy, Arthur Burton, 3 at \$3	9 00	
Wm. McKenzie, Wm. Munro, Alex. Munro, senr., Duncan Carmichael, 4 at \$2	00	
Donald McEachern, E. Cameron, Angus McDonald, Robert C. Campbell, Wm. Fountain, John McEachern, John Nicols, senr., Cornelius Donnelly, 8 at \$1	5 00	
Mrs. Murray	1 75	
		\$67 75

DORCHESTER.

Local Treasurer, JAMES WEIR.

Rev James Gordon, M.A. bal. on \$100	\$50 00	
James Stothers	10 00	
James Weir	10 00	
Wm. Woods	10 00	
Mrs. Quinn	10 00	
A. W. Brown	10 00	
John Weir	5 00	
John Rosser	5 00	
		\$119 00

EAST NOTTAWASAGA AND PURPLE HILL.

Local Treasurer, JOHN BROWN.

Peter Paton	\$5 00	
Robert Dow	5 00	
Robert Paton	5 00	
James A. Mather	19 00	
David Madill	5 00	
Alexander Nicol	4 00	
Jacob Pingle, jun.	3 00	
Alexander Sutherland	3 00	
John Mackay, Alex. Madill, A. Paton, 3 at \$2	6 00	
		\$46 00

NORTH EASTHOPE.

Local Treasurer, JAS. CREAGER.

David Bell, 1st instal. on \$10	\$5 00	
Robert E. Paterson, 1st instal. on \$10	5 00	
John Stewart 1st instal. on \$10 . . .	5 00	
Donald Robertson, 1st instal. on \$10	5 00	
John Bates, 1st instal. on \$10	5 00	
Wm. Paterson	10 00	
Mrs. John Bell	10 00	
John Robertson	10 00	
James Hasting	5 00	
Peter N. Laing	5 00	
Mrs. Charles McTavish	5 00	
James Fraser	5 00	
Mrs. Thos. Smith	3 00	
Peter MacMillan	4 00	
Adam Mennie	2 00	
Mrs. C. McGregor	2 00	
John C. Hyde	0 02	
		\$66 02

Total \$55,182 06

BRITISH COLUMBIA AND MANITOBAH MISSION.

The following sums were sent to the former treasurer of the fund, between May and July, and came into the hands of the present treasurer too late to be acknowledged in the August number of the *Presbyterian*:—

Dundee, Zion Church	\$10 00
Valcartier	2 00
East Williams	7 00
Belleville	8 00
Brockville	8 00
Packenham	4 00
Ottawa	59 00
Seymour	10 00
East Nottawasaga and Purple Hill . .	7 60
G. orgina	6 50
Williamstown	8 00
Richmond	4 00
Galt	5 00
Chelsea	10 70
Perth	16 40
Kingston	25 00

\$191 20

G. H. Wilson,
Treasurer.

Toronto, 17th August, 1871.

FRENCH MISSION

Statement of moneys collected in the West.	
In Gilt	\$27 20
London	12 00
Chatham	6 00
Perth	9 05

\$54 25

C. A. DODDIE.