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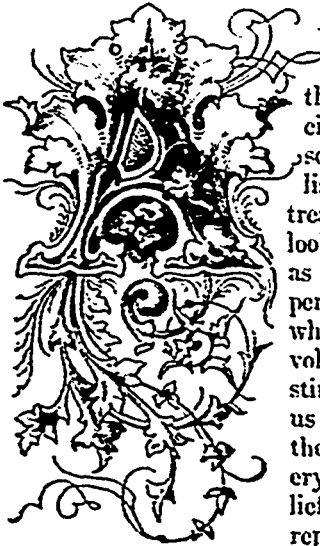
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THE PRESBYTERIAN.

FEBRUARY, 1866.



ANNIVERSARY Meetings of the Religious Societies are now so firmly established in Montreal that they are looked forward to as marking that period of the year when every benevolent emotion is stirred up within us at the sight of the outward misery that seeks relief, and at the reports of what is

often still deeper misery, which conceals itself from the eye, until sought out and tended by the cares of those who, actuated by Christian sympathy, go about doing good. Much of the misery existing in large cities is, undoubtedly, owing to dissipation; although it would be very wrong to attribute it altogether to this cause,—many deserving families being reduced to distress from circumstances entirely beyond their own control. These Anniversary meetings, therefore, do good in this respect, that they are a standing rebuke to the scoffing of men who charge the active members of the Religious Societies, thus annually brought together, with seeking the good of distant savages, with desiring to supply tracts to the poor instead of clothing, and Bibles instead of bread, when it is found that the very men who are most desirous to spread the truths of the Gospel at home and abroad, are also the very men who are known to be most heartily at work in providing relief for the hungry and the naked. In other respects, too, they are worthy of being continued, not to blazon abroad the charity and good deeds of those who take part in them, but as a rallying point for Christian men and women where

those can meet who throughout the year may have been labouring in different departments, to show by their united action that though divided in name they are one in heart. Throughout the week devoted to these meetings the attendance appeared to increase and the interest to deepen with each succeeding meeting; the meetings of the Auxiliary Bible Society and the French Canadian Missionary Society being, as has been usually the case, crowded to excess,—reminding those who have enjoyed the privilege of being present at the May Meetings in London, of the grand gatherings at Exeter Hall, rather than an assemblage likely to be met with in a colony. Besides the Canadian speakers, there were friends from a distance, and some of the officers now in garrison here, who added much by their presence and addresses to the interest of the proceedings. Chiefly noteworthy, from the history of his conversion, was the Rev. Mr. Orestes, from Mexico, who by reading the Bible had been led to change his creed and to sacrifice a high position, worldly wealth and the regard of his co-religionists, believing it to be better to suffer with the people of God than to enjoy the pleasures of sin for a season. Mr. Riley, from Santiago, Chili, who translated the address of Mr. Orestes, was himself an instance of the effects of true and living faith, as he has given not only his means but also himself to carry abroad the great truths of the Gospel. There were also speakers from the United States who were cordially welcomed, and whose presence showed that, whatever jealousies may exist between the two countries on political topics, there is a hearty disposition to recognize each other's efforts in the great cause of truth. These meetings tend also to keep alive an interest in the different means adopted for evangelizing the world, and not only do good to the city in which they are held, but exercise a reflex influence over, and even beyond, the whole Province. Men's hearts

are stirred within them as it is seen what one society after another has to show of successes achieved, or failures and their causes pointed out; and efforts that would otherwise languish and die out, or only exist as a weak and almost powerless agency, receive new accessions of strength, and are afforded means to extend their usefulness. Men are there brought eye to eye, and face to face; their days of toil and anxiety, it may be often of disappointment at the little success which attends their self-denying undertakings, are relieved by the evident sympathy which awaits them from many who then only can show by their presence that they are taking an interest in the cause advocated.

An instance of the good effected by the publicity given by the Anniversaries, was afforded at the meeting of the Sunday School Union, at which one gentleman offered to contribute one-tenth of the sum necessary to maintain another agent, provided other nine could be got to give the rest, his attention having been attracted to the statement in the report, of the inadequacy of one agent to overtake the work required to be done throughout the Province. The sum of one thousand dollars was also offered as a contribution towards the building of a Bible House. It is much to be regretted that the Book and Tract Society has been compelled to abandon one part of the field to which it had devoted itself, the very serious loss which it has sustained in the colportage of books, rendering it necessary that it should withdraw from this part of the work, and confine its efforts to Tract distribution. Many a family in the less settled parts of the country owe most of the library they possess to the visits of the Society's colporteurs, and few can realize the difficulties and discomforts, often the rebuffs, the Society's agents receive in prosecuting their journeys; the latter, however, giving place in most cases to a friendly greeting at succeeding visits. It is to be earnestly desired that the wish expressed to resume that agency, if circumstances permitted, may be realised, and that a large increase of income may be the result of the public statement of the difficulties of the Society. The report of the week's proceedings, which will be found in its appropriate place in this number, will, we have no doubt, be read with interest. The space at our disposal necessitates the condensation of the speeches delivered, and the annual reports presented, but we have

endeavoured to give the substance of the proceedings as faithfully as possible. The facts brought out speak for themselves; the statements appeal to the judgment of our readers, and we trust that the example of what is doing by these and kindred means may not be lost upon us as a Church, or as a people, but that all may be stirred to give more, to do more, and to pray more, for the coming of that time when the knowledge of the Lord may cover the earth as the waters cover the channel of the mighty deep.



PROBABLY one of the severest rebukes that Dr. Norman Macleod has received for his utterances on the fourth commandment has been that given by one of those who voted with him at the last memorable discussion in the Glasgow Presbytery—the Reverend Mr. McQuisten, minister of St. Matthew's Church, Glasgow, who, in a sermon lately preached there, says explicitly that his chief reason for voting as he did, was not so much any difference of opinion with his brethren against whom his vote was recorded, as a chivalrous feeling of sympathy for one who was threatened with popular clamour and with the violence of religious coteries. The sermon itself, even more so than the speech of Mr. Charteris, condemns in the strongest terms the extraordinary statement of Dr. Macleod that the Decalogue was abrogated—buried in the grave of Christ. Mr. McQuisten, lecturing on the fifth chapter of St. Matthew says:

In this chapter, then, our Lord takes up the old law—the law that was given to them of old—and what does He do with it? Does He destroy it? Does He say it is all exploded? Does He make it null and void? The very reverse—He fulfils it—fills it full—expands it to a compass it never had before—suffuses it with His own spirit, and makes it more divine than ever it was. He Christianises the law: throws it in more awful and gigantic proportions before the world—gives it a length and breadth that reaches into the thoughts and intents of the heart. Here is the sixth commandment—"Thou shalt not kill." In the strictly Jewish form that law is obeyed when you do not slay a man; Christ exacts a higher obedience. Not enough, He says, that you do not draw the sword and smite your fellow. You only need to be angry against your brother without cause and you break the law. It is not the sweep of your armed hand that violates the law—it can be violated by the movements of your own heart—without overt act of

violence. By them of old—by the old law—the terms of obedience are satisfied when the law is obeyed in its letter, “*but, I say unto you,*” there is a wider and broader meaning that goes beyond the letter and takes cognisance of men’s thoughts and desires. And thus our Saviour goes on to expand the law—giving it a more ample significance than it could have in the eyes of those to whom it was first promulgated. He says nothing about repeal—says nothing of the law being obliterated. On the contrary, it is raised and transfigured and glorified by His divine touch. It is more a law now than ever—a better law, under the commentary which He has made upon it, than Jew or Gentile possessed before Christ came. And so of the other laws of the decalogue. Instead of being pared down and weakened by Christ, they are, on the contrary, charged full with a far more weighty and a more spiritual significance. The law is not loosened to us as Christian men, not one jot or tittle has been diminished of our moral obligations to God by the introduction of Christianity. On the contrary, our Christianity has made these obligations ten-fold greater—has made that law far more stringent by the extension of its principles to delicate shades of good and evil that were not brought forward at all in the original form of the law. So that if anybody thinks, from the discussions that have been lately going on about this subject, that now at last we are going to have a fine, free, liberal sort of Christianity, which will let us all do as we like—having thrown overboard the commandments, and got rid of the troublesome burden of the law—such a man is under a very great mistake as to the nature of these discussions, and the nature of Christianity itself. He has read the Sermon on the Mount to very little purpose, who can find there anything like abolition of God’s eternal laws. I can’t find it. I find there, on the contrary, the height, and depth, and length, and breadth of God’s law, set forth with a piercing, unearthly splendour, that throws even Mount Sinai into shade. “For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.” And I cannot understand how any one can look on this picture, and look on that, and then imagine that the law under Christianity has been abridged. Not abridgement, but enlargement, not contraction, but expansion, seems to me the process to which the law has been subjected in its passage through Christianity. The stream of divine revelation has not grown narrower as it rolls down through the ages, has not lost any of its strength and volume, or any of its clearness as it sweeps through the green pastures and rich plains of our goodly heritage, but on the contrary, it flows on in a wider channel, gathering into its bosom a thousand tributaries, gliding on with a deeper serenity and a more heavenly hue as it is fed by those “living waters” that have come down to it, not from Sinai, but from the Mount of Olives, living waters that have changed the narrow brook of the far upland heights into a great and mighty river, the fertiliser and civiliser of cities and nations—“a river whose streams make glad the city of our God.” Let no one suppose,

then, that we have in Christianity a curtailed or mutilated edition of God’s commandments. Let no one imagine that our religion is a soft, easy-going, kind of religion, which allows men a *carte-blanche* to fill up with any parts of the law that may please them, and give the rest the go-by. It is far more strict and stern than Judaism, because it is far more comprehensive and spiritual.

To come now to the Fourth Commandment. To this Commandment I would apply the remarks I have made on the Sixth Commandment. Christ did not abolish the Sixth, no more did he abolish the Fourth. He drove none of the Commandments out of the world; but He took them and absorbed them into a higher and more spiritual system. He took the Commandment,—“Thou shalt not kill,”—He absorbed it, and when from His hands it came forth to the world again it was this—“He that hateth his brother is a murderer.” He took the Fourth Commandment, prohibiting all labour one day of the week, and when it emerges again in the practice of His inspired Apostles, it is not only cessation from labour, which was the chief element in its original form, but it is also a day of spiritual worship—a day commemorative of His resurrection—a day for religious culture. It includes the Sabbath of the Decalogue, as the higher exposition of the Sixth Commandment includes the Sixth Commandment. It is not a Jewish day in any proper sense of the word, it is a day of humanity—needful for humanity, and needful as long as humanity is what it is.

I believe, then, that this command is of perpetual obligation—that, as interpreted by Christianity, it will last as long as the world. In going back, then, to see what this command is, as related to me, a Christian man, I take my Christianity with me as interpreter. I do not go back to the law as a Jew, leaping over Christianity as though I had never heard of it. I cannot go to the foot of Mount Sinai and stand there and listen, without consulting Christ and His Apostles, to learn in what sense, and degree, and manner I am to understand the commands I hear. I must be guided by them in the conclusions I form. I must go through the gate of Christianity in my approach to the law.

In the Lord’s day, then—this first day of the week—I find the Sabbath of the decalogue reproduced, and *something more*. It is not unclothed, but clothed upon with a moral meaning and a pathos which could not belong to the Jewish Sabbath. It is by so much better than the Jewish as Christianity is better than Judaism, and as Christ’s exposition of morality is more spiritual than the Decalogue.

And further, in this Lord’s day I have two things meeting together which prevent me from speaking of the Decalogue as abolished, and prompt me rather to speak of it as absorbed or transfigured into a higher system. And these two things are rest and worship. Rest—I derive that from the Decalogue; worship—I get that from Christianity. If it is asked—why not be satisfied with the one factor, worship, which Christianity gives you, without running away back to the Decalogue in order to import this necessity of rest into your idea of the

Lord's day? I answer—because I believe this need of rest is not an arbitrary thing which has been created by command, but is something founded on the everlasting necessities of human nature, and, therefore, was commanded. I believe the enactment of this law of rest is based, not on the nature of things, but on the nature of man, and therefore is eternal, and therefore also was promulgated from Mount Sinai.

Holding these views, then, I can easily speak of the Christian Sabbath or Lord's day as being a perpetual institute. It is perpetual whether you look at it from the Decalogue or from the New Testament; in the one direction getting the idea of rest as a perpetual necessity for the body—in the other getting the idea of worship and communion with Christ as a perpetual necessity for the spirit.

After shewing the change that has taken place in modern times, necessitating a certain amount of work on the Sabbath, he warns against coolly ignoring all these things, and turning round fiercely to denounce some other violation practiced by the poor or by the working classes. He advocates the keeping in mind the grand universal principle which covers and absorbs the whole Decalogue, and is the fulfilment of the law, "Do unto others as you would be done by," and continues,

There is a law of Christian expediency which you must put into force—which you must carry with you to interpret the law of the Decalogue. And there is a rare gift of common sense which you must also take with you and employ it in such a way as to reduce all labour as much as possible in your own household and let your servants and others get as much of that Sabbath rest to themselves as is compatible with the necessities of human life. These are some of the things you must do, and in the doing of them you will find there is enough of responsibility to occupy your thoughts, and plenty of scope for tact and judgment, and considerateness, and Christian love, to engage your attention without travelling out of doors to inspect your neighbours. Solemn is your responsibility in this matter, my brethren. You and I shall answer to God if we deprive any human being unnecessarily of that rest and that worship without which the soul withers and loses all vision of its Maker, and becomes stunted and dwarfed, and godless. This is the law that doth hedge you in with a command as loud and as obligatory as that which pealed in Sinai—the voice of Christ—"Whatsoever ye would that men should do unto you, do you even so to them."

It is well that Mr. McQuisten has published this sermon. Throughout the length and breadth of the world where the English language is spoken, infidels and Sabbath breakers are triumphing over what they believe to be the adhesion of a strong party in the Church of Scotland to the side

of Sabbath desecration. Whatever we may think of the sincerity of Dr. Macleod, it will hardly be disputed that he chose a most unfortunate time to draw fine, wire-drawn distinctions, and raise subtle questions as to the authority on which the observance of the Lord's Day was founded.

No man, we will venture to say, more deeply regrets the consequences of the course he followed than does Dr. Macleod himself; but if men will, for the sake of effect, use striking expressions, bold imagery, and antithetical turns of speech, they must make up their minds to lose in clearness what they may perhaps gain in eloquence. The much reviled Scotch Sabbath, with its deathlike gloom, and puritanical stillness has been blessed of God to the souls of His people. It is not for flying tourists, newspaper correspondents who are forced to write smart things, and find it easier to caricature than to describe, to hold up to ridicule and abhorrence that blessed institution to which we owe so much. It may be very witty in Dr. Macleod, and may excite the laughter of the thoughtless as they hear him tell, as he so well can do, of exaggerations of the feeling of reverence for God's Holy Day; but the feeling of disrespect on the part of those who would fain throw off its restraints, needs no encouragement from one who can so well dispense with the incense of ignorant followers, throwing up their caps and cheering to see their best safeguard swept away, and its foundations undermined by one who should have defended it to the last.



At a meeting of the Presbytery of Edinburgh, held on the 27th of December, the innovations introduced by Dr. Robert Lee, of Greyfriars Church, formed the subject of a long debate.

We shall content ourselves at this time with giving an abstract of the discussion, without making further remarks on the subject, to which we shall probably return. It is one of the utmost importance to the well-being of the Church, and we prefer to put our readers in the first place in possession of the general scope of the remarks of the various speakers. The motion was lost by twenty votes to fifteen, a decision not come to on the merits of the question itself, but from another consideration—the opinion held by several of the members of

Presbytery that the matter had been already adjudicated upon by the Church Courts, and that it was not competent for the Presbytery to reopen it without instructions from the General Assembly. The report of the debate occupies nearly six columns of a Scotch paper, but all that was really said can be put into very much smaller compass.

The Rev. Mr. Stewart, of Liberton, moved—

“Whereas the using of a Book of Prayers in the celebration of public worship is contrary to the laws and usage of this Church; and whereas it is generally reported that this practice is followed by the Rev. Robert Lee, D.D., minister in the Church of Old Greyfriars, and that notwithstanding a judgment of the General Assembly, of date 24th May, 1859, ordering Dr. Lee to discontinue the practice and to conform in offering up prayer to the present ordinary practice of the Church: It is moved that a committee be appointed to make all necessary inquiry as to the use of a Book of Prayers in the conducting of public worship in the Church of Old Greyfriars, and to report, that the case may be dealt with according to the injunction of the last General Assembly.”

This was met by an amendment moved by Mr. Smith, of North Leith, that it was incompetent to take up the matter except through the intervention and aid of the General Assembly, which has come to a final judgment.

Mr. Stewart, in quoting the laws of the Church with respect to uniformity in worship and ordinances, said that the form of worship therein referred to was the same which had been observed from the time of the enactment of the Directory of Public Worship, in 1645, which had been recognised and referred to down to very recent times by the Supreme Ecclesiastical Court as the law on the subject, and which, with some trivial modifications, had secured that uniformity of Public Worship which, till the days of Dr. Lee, had been a distinguishing characteristic of our Presbyterian Church. The great object of the Directory was to obviate the grievance of the imposition of a liturgy, the very form of the Directory and the directions, as to the topics to be kept in view in prayer, shewing this. Besides they had a judgment of the General Assembly so late as May, 1859, ordering Dr. Lee to discontinue the use of a book of prayer in conducting public worship, and to conform to the ordinary practice. Dr. Lee had not obeyed the injunction, but had given an evasive answer, saying that the General Assembly did not forbid the use of a Prayer Book, but only of a particular book described. So far from complying, there had been printed this very year a Prayer Book, to be obtained in every bookseller's shop in Edinburgh, bearing to be “The Order of Public Worship and Administration of Sacraments, as used in the Church of the Greyfriars, Edinburgh, by Dr. Robert Lee, &c., &c.” He could not understand how Dr. Lee could reconcile his ordination vows with the practices he had introduced. There was room enough in the Church of England for those who preferred

read prayers and a liturgical form. She had a venerable and approved liturgy, instead of the spurious article lately introduced into the Greyfriars Church. These were not times when the laws of the Church were to be set at nought; whoever did so must take the consequences. It was a time when the very citadels were being attacked, not by the avowed enemies of religion and our Church, but by those whom they were accustomed to regard as their ablest defenders, and who would have been supposed willing to sacrifice everything rather than apostatise from the faith once delivered to the saints of old, and to which they had in the most solemn manner declared they would adhere.

Mr. Scott, elder, seconded the motion, and the Rev. Mr. Smith, having moved his amendment in a very few words, it was seconded by the Rev. Mr. Wallace, who contended that the reading of prayers was not only not contrary to the law and usage of the Church, but had already been constructively authorised by the General Assembly. If there was a law to condemn the reading of prayers it equally applied to the reading of sermons, as both stood on the same basis.

The Rev. Randal McPherson thought that the question really was, whether an individual, while enjoying the status and emoluments of a minister of the Church of Scotland, could violate its laws and usages with impunity, and that, too, after his practices had been judicially investigated, and pronounced by the highest authority in the church to be unconstitutional and illegal. What he objected to was not the use of a service book *per se*, but the subversion of the order prescribed by competent authority, to make room for a farrago of novelties. He urged the Presbytery to do one of two things. Either openly take their share of the responsibility of urging this movement forward, if they approved of Dr. Lee's course, or else to abandon the policy of reticence and finally to grasp the reins of government by an unflinching administration of the laws of the Church.

The Rev. Mr. Cumming, believing inquiry unnecessary, the facts being already before them, would vote against the motion. The conduct of the Presbytery, too, in allowing the Act of 1859 to remain in abeyance for six years, and the unanimity of the congregation in question, induced him also to take this course; although his feelings might go the other way were the matter to come before him judicially.

The venerable Dr. Muir, who, from feebleness of health, has not been for the last two years present at meetings of the Presbytery, said that only his feeling of anxiety on the subject had brought him there that day, to raise his feeble voice to make as strong and serious a protest as words could make against what was now going on, instigated by the sinister influences of the great enemy of the Church of Christ—Satan himself. He felt if they persisted as they were doing, that this blessed institution of ours, which, through grace, had been so serviceable, generation after generation, was now about to be destroyed. He loved to bear his protest upon the side of the precious standards of the Church—those standards which, in his opinion, were the most exact voice of

God's Holy Word, and he loved to bear his testimony to our precious system of public worship—simple in the form of it—nothing in it that comes between the soul and Christ, the object of the soul's worship, but all in it that is away from intricate liturgical ceremonials—all in it that will lead to the accomplishing of that which our blessed Saviour told us we were to aim at in public worship—the worshipping of God who is a Spirit, in spirit and in truth. He held that the right of private judgment was sacred, and if he saw cause to change his mind he would do so, and no man should prevent him from uttering his opinion, nor had any man a right to endeavour to force him into a compliance with his views and practices. But was any man entitled to make changes—serious changes—to use influences that were in his opinion subversive of the doctrinal standards of the Church, and serving to deform the worship of the Church contrary to the principles of the Church, was that individual to continue still within the bounds of the Church? There was room for him without, where he would meet with those who thoroughly conformed to his opinions, and sentiments, and practices.

The Rev. Dr. Crawford, on the ground that the Assembly and Presbytery had tacitly sanctioned Dr. Lee's proceedings, opposed the motion.

The Rev. Dr. Macfarlane could not understand the position taken by Dr. Crawford, that because a wrong doing had been permitted to go on unchecked for a time, it must go on for a lifetime. The evil might increase so that they could no longer wink at it. One innovation had been added to another, not urged by the people, but pressed on by a set of men who were determined to have their own way; and this book, which had once been a simple prayer book used by the Doctor himself, was now put into the hands of the people, hyped off, as it was called, to show the people when the responses came in. Was this obedience to the church or anything like it; and when they saw the evil results likely to arise from these innovations, and when ministers were so far forgetful of the duty they owed to their people, that for the sake of some paltry innovation, they would separate their congregations into two, and vote, discuss, and tear the congregations asunder for a paltry thing of this kind, it was high time the church were called upon to interfere. Plant a liturgy in any parish church in the country, and were a heritor to refuse to pay his share of the stipend on the ground that the minister there was not a minister according to the law of the Church of Scotland, he believed he would have a good case.

Mr. Alexander Ramsay, elder, said that the congregation of Greyfriars was unanimous in this matter, and that there was no pandering to a fashionable audience as had been maintained; it was composed of what, he hoped, were intelligent and sensible people.

The Rev. Mr. Gray thought the Presbytery had done its duty in bringing the matter before the General Assembly, which seemed to have no desire to press this matter to extremities. He did not say whether Dr. Lee had made an improvement or not, but if there was no break-

ing up of the harmony of congregations, he thought they were safe to do as the General Assembly evidently intended—to leave the matter to congregations where they were unanimous. He agreed with Dr. Muir as to the right of private judgment, but thought it should be carried so far as to allow each man to judge whether he ought to remain in the Church of Scotland or not.

Rev. Mr. Stevenson supported Mr. Stewart's motion. The use of a prayer book was undoubtedly an innovation. If they allowed the people to become accustomed to this they would soon have them calling for a universal liturgy.

Colonel Eddington, elder, said the reading of prayers was clearly against the law of uniformity. If any change was made it must be uniform, it could not be permitted in one church without being ordered in all the churches.

The Rev. Dr. Lee contended that the uniformity in question alluded to Presbyterian worship as opposed to Episcopalian worship—the acts of Assembly not being directed against a liturgy or read prayers, but against the Book of Common Prayer. The General Assembly was not so presumptuous as to condemn its own practice continued during eighty years; did they intend to condemn John Knox and his followers? They did not, for there was a careful absence from any word or insinuation which might bring discredit upon the true traditions and legitimate practices of the Church of Scotland, which consisted among other things, in reading prayers. He had heard a great deal of denunciation, but he asked gentlemen present to quote the laws to which they referred. Did they not know that the church began with a liturgy, that every man read his prayers—that the last prayer in which John Knox joined was read—and that there was not one act or authoritative proceeding, either condemning or discountenancing the reading of prayers, although there were plenty against read sermons. According to his understanding, a liturgy was a public document sanctioned by the public, and imposed upon all the ministers of the church. John Knox's liturgy had the same character although not enforced with the same strictness. Because a man read his own prayers, was that therefore a liturgy. He was astonished at their confusion of ideas. He believed that the disuse of reading prayers had introduced the worst features of a liturgy—tameness and repetition, many men not being capable of extemporaneous speaking, and so approximated to a liturgy by their very horror of read prayers. If the reading of prayers forfeited the Establishment, what effect had the reading of sermons? The presence was simply ridiculous and pitiful. He regarded Dr. Pirie's Act as totally illegal and incompetent. It took away the right of appeal in certain cases, and revolutionised the relations in which kirk sessions stand to Presbyteries, denuding these latter courts of their constitutional rights and powers. With regard to the decision of 1859, he did endeavour to comply with it, according to his understanding of it. He had made various attempts to carry on public worship without a book. He tried to repeat all the prayers from memory; he took notes with him and bungled the service; then he wrote out the notes larger and larger—

simply to assist his memory—and this issued in the composition of a new book. Thinking it to be a mere quibble to read from manuscript instead of a printed book, he printed, and the more so as it contained a proper selection of the psalms and paraphrases for singing. It was with that view primarily that the book got into the hands of the congregation. As to the response "Amen" at the end of the prayers, he did not think it required the authority of the Church courts to recommend a practice which was sanctioned by the Old Testament, and by the New expressly. He thought it would have been too ridiculous to come to ask them whether they thought he ought to do a thing which they all ought to do and to teach their congregations to do.

After a few words from the mover, a division took place, 20 being for the amendment and 15 for the motion.



OUR readers are aware that we take some interest in our Presbyterian brethren in Sherbrooke and its neighbourhood. On several occasions we have brought their claims prominently forward, and it was once our misfortune in dealing with

the subject to have a difference with the Rev. D. H. MacVicar, of the Canada Presbyterian Church, regarding the doings of his denomination in Sherbrooke.

The article below is copied from the *Sherbrooke Freeman*, and we transfer it to our columns with much pleasure, because it fully bears us out in the view which we have always taken in this matter. We now have in Sherbrooke a comfortable and commodious church, with a very encouraging attendance. On Sunday the 20th January, when the church was opened, the members present exceeded one hundred and fifty. The number of communicants on the roll is forty-nine, of whom nearly one-half were present at the communion, notwithstanding a very stormy day and roads very bad.

We feel greatly encouraged at this state of matters, and hope that we shall continue to go on and prosper in Sherbrooke. With the church erected, and a resident minister always at work, we ought to succeed. There is no other resident Presbyterian minister in Sherbrooke, nor any other Presbyterian church in the town, although stated services are still continued in a hall by different ministers and missionaries of the Canada Presbyterian Church. Our readers know that, in our judgment, these services ought to be discontinued, and the field left to us, particularly as there are in

the neighbourhood of Sherbrooke many vacant places where religious services are greatly needed.

On Sunday last the First Presbyterian Church, Sherbrooke, was opened by divine service, morning and evening, conducted by Rev. T. G. Smith, Melbourne. The attendance on both occasions was large, notwithstanding the unavoidable absence of a large number of the people to whom Rev. Mr. Evans ministers. Too much credit cannot be given to the latter gentleman for the arduous and unremitting zeal and energy he has manifested in establishing the first Presbyterian Church in this Town. Concerning Rev. Mr. Smith's pulpit instructions, it is only necessary to say that he spoke with his usual eloquence, faithfulness and power. The music was very good. The building both in its outward appearance and internal arrangements, does credit to the taste of the building committee, and the skill of the mechanics who did the work. The building will accommodate three hundred persons, but by removing the unnecessarily commodious ante-room and vestries, and erecting galleries, for which the lofty ceiling gives every convenience, the building can be made to accommodate more than twice that number. The land connected with the church is very valuable, being in about the centre of the Town, and affording one of the most picturesque views which our beautiful Town presents. We feel assured they will accomplish a very desirable work for this Town and surrounding country.

In forwarding the above information, Mr. Evans says:

I beg also to express the deep indebtedness of the congregation of Sherbrooke to Rev. T. G. Smith, of Melbourne, for the self-sacrificing and unswerving zeal with which he has laboured to establish our Church in this place; as also the liberal response which was given to our appeal for assistance by the several congregations which I visited:

Cornwall, \$71.00; Martintown, \$53.55; Williamstown, \$76.85; Lancaster, \$78.50; North Georgetown, \$79.50.

Of the contributions procured by Mr. Smith towards this and other objects, in connection with the Eastern Townships Mission, a full statement will be given in the annual report to be published as usual in the spring.

Yours respectfully,

JOSEPH EVANS.

We insert in this number another article from the pen of the Rev. Robert Campbell, and we are promised a communication from him for next month as well.

These articles are written with, we think, a very good intention, and deserve a careful perusal. They are also very long, which is a pity; but perhaps Mr. Campbell cannot help that. We greatly fear that our Rev. correspondent is getting into the habit of grumbling or finding fault,—a dangerous habit to indulge in, for it may become necessary to his peace of mind.

That the whole of the ministers were paid for last half year he does not make a matter of complaint; but as it is necessary to complain of something, he oddly enough, complains of the Board of Temporalities, that they do not promise to pay all the ministers for next half year also.

We do not profess to speak on behalf of the Board, but we may remind Mr. Campbell that they cannot make bricks without straw, nor can they pay the ministers without money. We think that we may safely promise, on behalf of the Board, that they will use every exertion to pay the ministers for, not only, next half year, but for every future half year; and we are equally safe in prophesying that unless Mr. Campbell and other ministers come forward to assist the Board, by obtaining contributions from their congregations, all the ministers, most certainly will not be paid. But we are strong in the belief that both ministers and people will assist the Board, and so relieve them from any difficulty as to the means wherewith to pay. We think that Mr. Campbell's privileged friend is in error when he says that the ten privileged ministers were ever recognised by the government. They never were recognised; and their claim to be paid arises out of the terms on which the late Board of Clergy Reserve Commissioners handed over the moneys in their hands to their successors the present Board of Temporalities. One of the conditions of the transfer was that the ten men should be paid; and the Board must adhere, in disposing of the money, to the terms on which it was placed in their hands. The Board did not make the terms, but the Synod approved of them. We entirely agree with Mr. Campbell in urging not only upon the ten privileged ministers, but upon all the commuting ministers as well, the duty which they owe to their less favoured brethren of endeavouring to obtain from their congregations liberal collections in aid of the Temporalities Fund. These ministers should not rest contented with being themselves secured—they should try to do something for those who are not so fortunate.

Some of our friends, in whose judgment we place considerable reliance, think that we should not publish these articles from Mr. Campbell. We take a different view. It is our desire that all parties in the Church should be heard through our columns. As far as we are concerned, we would give considerable latitude in the discussion of matters that affect the interest

of the Church, and we would let every one have a fair hearing. We never knew any good come of attempts to suppress opinion, or to prevent inquiry. Free discussion brings out both sides of a question, and enables men to form a true and correct opinion.

In our last issue we briefly addressed our readers on the subject of their subscriptions. Some years ago we found ourselves heavily in debt. Thanks to the exertions of our friends, we paid our debt, and were able to contribute a trifle out of profits to one of the schemes of our Church. And with the encouragement we then obtained we raised our paper from a plain sheet to a magazine, endeavouring to give our subscribers something of a more permanent character and more presentable appearance. At the same time, too, we tried to improve the *matter* of our journal, to make it more of interest to every member of the family, as well to those who, long attached to our Church, delighted to peruse the records of its progress, as to the young whose education in its principles we sought to further.

We have been well supported, and hence we do not like to individualise. But we cannot forbear to say that we have felt at least pecuniarily the death of one of our best friends—the late Mr. John Kingan. For no object but to discharge his duty and to aid the Church, he exerted himself *daily* for the *Presbyterian*. We miss his managing mind, his personal exertions and his persistent zeal in our cause. We are not now seeking to eulogize him, but to tell our friends that by his loss we are the actual sufferers.

Once more we are in debt to our publisher. Our books show plenty of assets, but we are in want of funds. We are sending this month to each subscriber his account, and we trust next month will enable us to get rid of our anxieties.

The *Presbyterian* now has too limited a support. We want more subscribers, that we may extend our usefulness, improve our pages, and possibly do something more. Shall our magazine that has existed so many years in Canada, stand still? We hope not. We think we are justified in looking for an annually increasing support and interest.

We leave the matter with our subscribers and adherents. If any error be found by a subscriber in his account, we trust he will not (like some) discontinue his paper, but inform us of our mistake, and we shall at once rectify it.

St. Gabriel Street Church, Montreal, continues to be supplied by the Presbytery, having been taken charge of by a committee. The Rev. Dr. Mathieson, Rev. Dr. Jenkins, and the Rev. Messrs. Ferguson, Fraser, Cochran, and T. G. Smith have officiated with a fair attendance. The prospects are very favourable. The Sabbath School is also increasing in numbers, there being eight teachers now engaged in this work, who have laid out a considerable sum for a library.

We are glad to learn that negotiations are now going on which will end, we hope, in the appointment of an agent for the Schemes of the Church. We trust that

we shall be able in our next number to make a gratifying announcement on this subject.

Our notices of new books and several interesting papers, must lie over till next month. Some delay has taken place in the issue of this and the preceding number, for which we must apologise.

We apologise for several typographical errors in our last issue. To our notice of Principal Tulloch's address the printer added a paragraph having reference to the scheme of Sunday School Lessons, instead of putting it in its proper place. The other errors were so apparent that we need not refer to them.

News of our Church.



PRESBYTERY OF MONTREAL.—Missionary Meetings have lately been held, by appointment of Presbytery, in most of the congregations within the bounds. We have received the following reports of four of these meetings, and hope to get reports from the remaining charges for our next issue.

HEMINGFORD.—The meeting here was largely attended. The minister presided, and a most efficient choir gave a pleasing and successful variety to the proceedings. The speakers were the Rev. Dr. Muir, of North Georgetown, the Rev. Mr. Masson of Russeltown Flats; and the Rev. Dr. Jenkins. A collection was taken up.

RUSSELTOWN FLATS.—Here also was a large meeting, presided over by the Minister of the parish, and addressed by Drs. Muir and Jenkins, and the Rev. James Patterson. A Lay Association was formed at the close of the meeting, whose aim, for the coming year, will be chiefly to collect the sum required to be contributed to the Temporalities Fund by each congregation, whose Minister is in the receipt of £50. A collection was also taken up at this meeting.

BEECH RIDGE.—The meeting here was held in the morning. The Rev. Mr. Macdonald, the Minister of the Parish presided, and the speakers were Drs. Muir and Jenkins, and the Rev. Mr. Masson. Here also an intention was expressed to form a Lay Association, and a collection was taken up.

NORTH GEORGETOWN.—The weather was

stormy, and this may have affected the size of the congregation, but the meeting was an interesting tone, and the collection considerably in excess of last year's. Dr. Muir presided, and Messrs. Patterson and Masson and Dr. Jenkins gave addresses. The singing was conducted by the children, led by Mr. John Muir, and was very effective. A Lay Association was formed. It is not doubted that the congregation through it will at once raise at least the sum required for the Temporalities Board, and eventually extend their contributions to the other Schemes of the Church.

We are unable to report the precise amount collected at each meeting, but understand that the aggregate sum exceeded £10. Not a large sum, but we believe it is more than twice as much as was contributed in the same places last year. We attach great importance to the formation of Lay Associations.

PRESBYTERY OF OTTAWA.—The usual quarterly meeting of this Court was held in St. Andrew's Church, Ottawa, on Wednesday, the 10th January. The members present were: the Rev. G. D. Ferguson, Moderator; Messrs. Spence, Canning, White, Sieveright, Mullan, and Smith, ministers; and James Anderson, Esq., elder.

The Rev. H. J. McLardy, lately Minister of Woodstock, New Brunswick, being present, was introduced by Dr. Spence, and cordially welcomed by the Presbytery. It was moved by Mr. Smith, seconded by Mr. Sieveright, and unanimously agreed to, that in accordance with the papers laid upon the table, Mr. McLardy be received as Dr. Spence's Assistant, and be empowered to perform the duties of an ordained Minister.

In virtue of his position as Dr. Spence's Assistant, Mr. McLardy was cordially invited to take part in the deliberations of Presbytery.

A communication was laid upon the table from the Rev. Alex. McDonald, B.A., licentiate, praying the Presbytery to grant him a certificate of transference to the Presbytery of Toronto, as he was about to be settled over the Congregation of Nottawasaga. Mr. McDonald's request was granted.

The Rev. N. Millar, ordained Missionary within the bounds, being present, gave a verbal report of his labours in South Gower and Mountain, since the last meetings of Presbytery. The Presbytery agreed to receive the Report, and appointed Mr. Millar to preach in South Gower and Mountain, during the next four Sabbaths.

The Convener of the Committee appointed at the last meeting of Presbytery to take steps towards the opening of a station for divine service in some suitable locality within the limits of the city of Ottawa, with a view of forming a second charge, reported that in consequence of Dr. Spence having obtained the services of an Assistant, the Committee had done nothing.

The Presbytery received the Report, and agreed to leave, at present, the matter of Church extension in the city of Ottawa, in the hands of the Kirk Session of St. Andrews.

The Committee on arrangements for Missionary Meetings, laid before the Presbytery a scheme for holding Missionary Meetings in the various Congregations within the bounds, which was approved of.

Dr. Spence, intending to visit Scotland, applied for leave of absence for the space of four months. The Presbytery unanimously agreed to grant Dr. Spence's request, and sincerely wished him a pleasant visit to his native land, and a safe return.

Various other items of business, chiefly of a routine nature, having been transacted, the Presbytery adjourned to meet in St. Andrew's Church, Ottawa, on the second Wednesday of May, at ten o'clock forenoon, and this diet was closed with prayer, by the Moderator.

MEETING AT LANARK.—A meeting was held in St. Andrew's church, Lanark, on the evening of the 10th instant, presided over by the Rev. J. Wilson, when addresses were delivered by the Rev. D. J. McLean, on "the claims of the Ministry to adequate support;" by the Rev. D. McNorine, on the doctrines, duties, and position of the Church of Scotland in Canada; by Alexander Morris, Esq., on the Missions of the Church; and by the Rev. D. Morrison of Brockville, on Christian fruitfulness.

The attendance was respectable, and the meeting a successful one.

We understand that the Presbytery of Perth are engaged in holding a series of these meetings in their several congregations, and are convinced, judging by the meetings held here, that the result will prove satisfactory in the advancement of the various efforts in which the Presbytery is engaged.

BURNING OF NEW MANSE AT RENFREW.—The Manse of the congregations of McNab and Horton, having been burned down last summer on a Sabbath morning, a meeting of

church members was called in Renfrew some time ago, for raising money to erect a new one, and subscriptions called for, when all assembled, mostly respectable farmers, placed their names opposite sums of from \$50 and \$40, in large numbers, down to \$30 and \$20. This shows an enlarged spirit among the adherents of the Presbyterian Church of Canada (Established) in this section, and an appreciation of their pastor's ability. Advertisements have already been issued for tenders to put up the new building.

ST. ANDREW'S CHURCH, PRICEVILLE.—About the end of December, a soiree was held in this Church, with the view of procuring means for the purchase of a bell. The success of the soiree was extremely gratifying. It exceeded, indeed, every thing of the kind which has ever been attempted in the Township of Artemesia, and surpassed the highest expectations of its zealous promoters. In accordance with the designed object, a bell has been obtained at the cost of about \$150. The "instrument of alarm," arrived last night, quite safe and sound. It was brought, in a sleigh, through the village of Priceville, by a body of men, some twenty in number, who took special pleasure in proclaiming its arrival, by continually chiming it, at what might, otherwise, be called an unseasonable hour. Not a few of the auld Kirk adherents, as well as others, exhibited their satisfaction at the success of the movement, by joining to-day to aid in the erection of the instrument on its proper basis, the belfry of St. Andrew's Auld Kirk of Scotland.

It must be gratifying to the friends of the Church, and others of all denominations, to know that the hopes entertained on this score have been fully accomplished. We cannot be silent as to the very laudable part which was taken by one prominent member of the Church, Mr. D. Landon, the worthy Postmaster of the village, at whose instigation the first movement was made, and through whose efforts it has been so successfully carried out. It would be well for the cause of our Church were there many more men like Mr. Landon, to show an example of zeal, accompanied with knowledge. It should also be remembered that Priceville can count only eight summers since the first tree was felled on the site of the now thriving and rapidly progressing village, and that the congregation of St. Andrew's Church never had the privilege of the labours of a scolded Pastor among them. This must be deemed to be the result of their own spontaneous efforts, which when taken in conjunction with the fact that they have, during the past year, expended not less than \$400 on Church matters, must show a good deal of attachment, to the Church of their fathers, and not a little perseverance in that attachment even in the face of difficulty and discouragement. Let the people of the backwoods of Canada regard this as an index of what it is possible to accomplish even there, and make the best use of the example now given; let the inhabitants of long settled and thriving townships follow it with alacrity. Then, "the wilderness and the solitary places will be glad because of them and the desert shall rejoice and blossom as the rose."

PRESENTATION.—TOSSORONTIO AND MULMUR.—On New Year's Day last, three young ladies, representing the congregation of Tossorontio, and two young ladies, as representatives from the congregation of Mulmur, called upon the Reverend A. McLennan, their minister, and, after reading an address expressive of the respect and esteem in which his people held him as their Pastor, presented him with a purse containing \$85. Mr. McLennan replied, expressing his thanks for their kindness. It was one more to be added to the other encouragements he had received to prosecute his work faithfully among them, and he trusted they would convey to the congregations his gratitude, and his best wishes for their spiritual and temporal welfare.

ADDRESS AND PRESENTATION TO THE REV JOHN GORDON, GEORGINA.—On Wednesday, the 27th December last, a large number of the members of the Presbyterian Church of Georgina and North Gwillimbury, in connection with the Church of Scotland, met their esteemed Pastor, the Rev. John Gordon, and presented him with a very affectionate address, together with a handsome cutter, harness and buffalo robes, as expressive of their affection, "esteeming him (as they do) highly in love for his works sake."

A suitable reply was read by Mr. Gordon, expressive of his gratitude to the members of his congregation for this testimony of their regard, assuring them it would be an incentive to increased zeal in the prosecution of his Master's work.

The reply bore testimony to the cordial feeling pervading all classes of professing Christians in Georgina, and assured them of his desire to assist in the cultivation of this charitable spirit.

It is pleasing to find such a manifestation of good feeling and affection coming from this new congregation towards their pastor,—his ministry among them only commencing about twelve months ago.

PRESENTATION.—DOUGLAS.—It is our pleasing duty to record one of those evidences of attachment of a congregation to their minister which shows their appreciation of his labours and the tender nature of the ties that connect pastor and flock. On the 13th day of January a pair of buffalo robes of the value of \$40 was presented by Duncan Ferguson, Esq., in the name of the Douglas congregation to their minister, the Rev. John K. McMorin. This, we believe, is not the first token of regard received by their pastor from this congregation. Last winter a still more valuable presentation was made to him, and of which we received no information at the time.

The field occupied by Mr. McMorin is an arduous one, and requiring great physical exertion. It is gladdening to see that he labours not in vain. Such are the labourers required to lay the foundations of a church in this land worthy of us, as sprung from the time-honoured Church of Scotland; they should feel that they enjoy the sympathies of their more favoured brethren, and all who love the Church, and that sympathy should be illustrated by a liberal support of the Contingent Home Mission Fund. Let all do something for the general cause, and then

our pioneers will feel that they are not neglected, and our Church by the blessing of God will lengthen her cords and strengthen her stakes, and God our God, our Father's God, will be with her to bless her.

DONATIONS TO QUEEN'S COLLEGE MUSEUM.—The following donations have been made to the College Museum since the last acknowledgment:

1. Mr. James Ramage, Kingston, per Rev. Dr. Williamson—3 large samples of auriferous pyrites and quartz from Pike's Peak.
2. Very Rev. Principal Snodgrass—Chinese coin; specimens of copper pyrites from Acton Vale.
3. Mr. T. M. Water, Pittsburgh—Indian pipe and pottery from Pittsburgh township; Fossil *Pecten* from the valley of the Chickahominy, Virginia.
4. Messrs. Chaffey Bros., Kingston—Specimens of Cryolite from Greenland.
5. Mr. G. T. Dupont, Manitouaning—Specimens of nickel ore from the Wallace Mine.
6. Mr. A. T. Drummond, B.A., London—A collection of fossils, recent shells and fishes.
7. Dr. H. Yeomans and Mr. G. Yeomans, Odessa—Minerals, fossils and Indian antiquities, being the collection of the late Professor Yeomans.
8. Mr. Oliver, Ottey Lake—Specimens of phosphate of lime.
9. Rev. Dr. Williamson, Kingston—Specimen of pyroxene crystals.
10. Rev. John McMorin, Douglas—Collection of rare Canadian plants.
11. Mr. Cormack, Kingston—Specimen of the spotted snake.
12. Rev. Mr. Geddie, Missionary on the Island of Anciteum—Piece of matting manufactured by the natives of the island.

THE LATE JOHN BRUCE, Esq., INSPECTOR OF PROTESTANT SCHOOLS.—We are sorry to announce the death of this respected gentleman, which occurred suddenly at Lachute, on the 19th of January.

Mr. Bruce emigrated from Scotland to this country about the year 1823, and for many years taught a flourishing academy in Montreal. About twelve years ago he was appointed one of the Government Inspectors of Protestant Schools, and he continued to discharge the duties of that important office, for which he was particularly well qualified, with faithfulness and success until his death. He was occupied during the greater part of the year in travelling over the large district entrusted to his care, and resided for the remainder of the year at Huntingdon. He was for more than thirty years an elder of our church, and was one of those who formed the Congregation of St. Paul's in Montreal, and acted as Session Clerk until he removed from the city. He was also engaged in the work of Sunday Schools, and was Superintendent for many years of St. Paul's Sunday School. He was a man of known piety, and discharged all the duties of the Eldership with great fidelity. He was on a tour of inspection when his death occurred, and he was in the act of addressing the

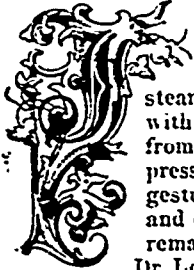
junior class in the College of Lachute, apparently in his accustomed health, when he dropped down and expired without uttering a word.

There are many of our readers who knew Mr. Bruce well, and will hear of his sudden death with much regret.

THE REVEREND WILLIAM LEITCH, D.D.,

LATE PRINCIPAL OF QUEEN'S COLLEGE, KINGSTON.

(From *Nolman's British Americans.*)



N the autumn of 1860 the writer was loitering on the deck of one of the Canadian steamships at Quebec, conversing with a lady whom on her arrival from England he had gone expressly to meet. Indicating by a gesture a gentleman of benevolent and clerical appearance, the lady remarked, "That is the Reverend Dr. Leitch, a Presbyterian Minister, who has lately been appointed to the office of Principal of Queen's College, Kingston." After a further observation or two, the lady, with some earnestness of manner, added, the Doctor was certainly "a very nice, and she felt sure must be a very good man, for he was kind in manner, cheerful in disposition, and apparently as happy as a Christian ought to be." Now we believe that the lady in question had not previously had the opportunity of becoming personally acquainted with any one in holy orders except the clergy of the Church of which she was a member. We also feel tolerably certain that, until she heard the Reverend Doctor preach on board of the Steamship, she had never been present during the celebration of Divine Service elsewhere than in churches of her own communion. Moreover she had evidently been beset with the impression that Presbyterian divinity was of a sad and dreary type, cold in its temperature and unattractive in its forms. She was apparently impressed with the notion that Presbyterian divines in harmony with her idea of their divinity were men of stern aspect, who having missed the reflection of the Divine benignity, had only preserved the photograph of the Divine frown.

Now the Reverend Dr. Leitch in no respect corresponded to the Presbyterian type which her fancy had sketched. His manner was neither harsh nor stern. His appearance was neither knotty nor severe. Charity and courtesy seemed to abide with him, and their presence was as apparent in his conversation as it was conspicuous in his character. Nature moreover had been affluent in her gifts, for his appearance was irresistibly attractive. He looked not only like a good man, but he looked like a holy man. He carried his calling in his face, none would doubt his office who saw his countenance. Unalloyed happiness seemed to dwell there, as if it reflected the character of one whose soul, like the soul of the Psalmist, found its chief pleasure in blessing the Lord and remembering His benefits. Judging from his appearance only, Dr. Leitch might have been supposed to possess bodily health, as well as mental peace. There was nothing to inform the uninstructed eye of the extent to which the suffering body had been made subservient to the controlling mind, neither could one suspect that behind that vapour of spiritual

radiance, bright with the peace of God, which, like an influence, seemed to surround his character, there lay a load of misery which no physician could remove. Yet so it was: in his boyhood a serious fall had deranged his hip joint, and resulted in permanent lameness. In his manhood he was the subject of heart disease, which, after years of suffering and in the mid career of usefulness, terminated his valuable life.

The gifted author of the *Heir of Redclyffe* would probably have discovered in the subject of our sketch congenial elements for the creation of a hero, including the moral and physical qualities with which, with artistic cleverness, she succeeds in making affliction glorious, for she appears to possess a special relish for extracting moral perfection from personal defect, for making the bed of pain the forcing house of virtue, and for tracing spiritual excellence in manhood to a physical accident in youth. Other conditions being equal, an unhinged hip or an enlarged heart might, and certainly would, by that gifted gentlewoman, be made as available for poetic and dramatic uses, as a dilapidated spine or disordered lungs.

The authorities of Queen's College, and the members of the Scotch Church generally, congratulated themselves, and not without reason, on the gain which the causes of science and religion had received when, in answer to their earnest invitation, Dr. Leitch assumed the office of Principal. The regrets which followed his departure from home were only exceeded by the welcomes which awaited him on his arrival here. The laments of his countrymen in Scotland were answered by the rejoicings of his countrymen in Canada, for while the former had difficulty in putting up with the loss, the latter had none in appropriating the gain.

To a conscientious man, and one moreover who possesses ability as well as taste for the work, the education of youth must be intensely attractive. Apart from the fact that the calling itself is and must necessarily be a sacred as well as an honourable one, there is in it the flavour of immortality, a flavour more exhilarating than mere ephemeral fame, in the reflection that in some special department of the mint of knowledge, a process is going forward by which the teacher is reproducing in the pupil the coinage of his own thought, and creating, so to speak, from some unexplored vein of truth a sterling currency stamped with his own cherished opinions. Intellectual distinction as a mere personal quality would scarcely suffice to reconcile a teacher to his ill-requited work, but when we associate with the accident of individual distinction, the creative power of generating and transmitting thought, we supply an incentive to work by bestowing upon the worker not only the solace of con-

temporary admiration, but the earnest of posthumous fame.

The late Principal was born in 1814 in the town of Rothsay, in the Island of Bute. He received the elements of instruction at the Parish school. At the age of fourteen, by falling from the mast of a yacht, he met with a serious accident, by which he fractured his hip joint. The accident resulted in painful and protracted confinement. For the period of eighteen months he was unable to leave the house, and when at length he did so, the distressing discovery was made that he was hopelessly lame for life. In the midst of dreariness and suffering he became an ardent and severe student, applying himself especially to those sciences which are based on mathematical truth. His education was subsequently continued at the grammar school of Greenock. At the age of eighteen he entered the University of Glasgow, where, in 1836, he graduated as a Master of Arts. During his Arts course, as may readily be conjectured, those branches of knowledge which had attracted his boyhood were pursued with laudable industry and noteworthy success. He obtained the highest honours in the departments of mathematics, and the physical sciences, which his University could bestow. When a student, he lectured on astronomy, and for several years he acted in the University observatory as assistant to the late Professor Nichol. He always cherished an ardent love for astronomical pursuits, and this love prompted him, when at Kingston, to promote with all the warmth of his character the usefulness of the observatory which had been established there. In connection with this subject we may mention that he published his carefully prepared work "God's Glory in the Heavens: or, Contributions to Astrotheology," a work which, at the time of its appearance, was, we are informed, most favourably noticed by the ablest reviewers. We may add that when a student at Glasgow he was also a lecturer in mathematics in the Andersonian Institution of that city.

In 1838 he was licensed as a preacher of the Church of Scotland by the Presbytery of Dunoon. In 1839 he was appointed assistant minister of the Parish of Arbroath; and in 1841 he received a similar appointment to the Parish of Kirkden, in the Presbytery of Forfar. In the memorable year of 1843 he was, by the Earl of Leven and Melville, presented to the Parish of Monimail, where, after the usual forms, he was ordained by the Presbytery of the bounds of Cupar in Fife. Of this parish he continued to be a minister until the year 1859, when he was selected by the Reverend Dr. Barclay, and Alexander Morris, Esq., the present member of the Legislative Assembly for the County of South Lanark, from a list of many names, for the high office of Principal of the University of Queen's College, Kingston. The deputation were complimented, and with good reason, on the choice they had made, for the gentleman chosen was well known in his native country, not only as a man of science, a ripe scholar, and an earnest minister of the Scotch Church, but for the active part he had taken in the controversies of the time. As Convener of the Committee of the General

Assembly on Sunday Schools he was brought into contact personally, or by correspondence, with all the ministers of his Church. Thus were his clerical brethren made cognizant of his wise and zealous management of the machinery by which the work of sacred education was controlled. When his departure from Scotland was determined on, the tide of regret rose, and, shaping itself in the tones of entreaty, he was besought by many, who loved and admired him, to reconsider the step he was about to take, and, if not too late, to give to the Church of his country the benefit of those talents which were then consecrated to the service of his Church in Canada.

During his residence in Scotland his devout mind had reverently reflected on the union which exists between science and religion, a union which modern unbelief seeks assiduously to dissolve. Knowing to what extent human thought is influenced by the periodical literature of the day, he became a diligent contributor among other works, to *Kitt's Journal of Sacred Literature*, *McPhail's Magazine*, *The Edinburgh Christian Magazine*, *The Scottish Quarterly Review*, and *Good Words*. Besides works such as these, wherein he is said to have discussed, with singular clearness, many of the most important theological questions of the day, he was the author of certain articles on the miracles of our Lord, in which he controverted the opinions of the late Reverend and learned Dr. Wardlaw, on that subject. Thus the question of miracles, as discussed in modern times, had received from him much anxious study,—so much, that at the time of his death he had, we believe, in preparation, if not ready for the press, a work on the subject, of a very exhaustive character. Whether such skilled labour will ever see the light, we cannot say. Perhaps, like other fragments of scattered or ungathered thought, it is destined to be unnoticed for a time, to be reverently garnered after "many days."

On leaving Scotland, his Alma Mater conferred on him the degree of Doctor of Divinity. The act was complimentary to the individual as well as to the institution over which he had been selected to preside. Thus laden with the honours of his College, and with the good wishes, as well as with the regrets of his countrymen, the learned Doctor arrived in Canada. Little time elapsed before he was formally installed in his new office; for on the 8th November, 1860, he took the chair as Principal of the University of Queen's College. The welcome extended to him by trustees, professors, and students was of the most cordial kind; and the friends of the College in congratulating him, congratulated one another also, on the satisfactory fact, that by the addition of the Principal, the new staff of Professors was rendered thoroughly complete. The inaugural address was described as "most able, eloquent and interesting;" and we can easily believe the appended information that its passages of eloquence were rapturously acknowledged by spontaneous and irrepressible cheers.

By an ecclesiastical law, Dr. Leitch, as Principal of the University, was entitled to a seat in the Presbytery of Kingston, as well as in the Synod of the Scotch Church in Canada. It

occasioned no surprise, therefore, when the latter met at Toronto, in the year 1862, that he was unanimously elected Moderator. In virtue of his office in Queen's College, he had a seat in the Senatus of the University of Toronto, of which University he was subsequently appointed an Examiner.

It was about this time that the attention of Principal Leitch was especially directed to the subject of University education in Canada, with particular reference to what he considered to be the unfair monopoly of privilege and revenue on the part of the University of Toronto. Our space will not permit us to refer to his plans of amelioration and amendment, much less to enquire whether they were beneficial or the reverse. Unquestionably they possessed certain features which, from a popular standpoint, were highly attractive; for they included, we believe, some sort of scheme of decentralisation, by which Collegiate education should be carried to the various sections of the country, instead of being accumulated at one great centre. While, however, he was giving his thoughts to the general question of University education in Canada, there arose in the very heart of the College, of which he was the Prin-

cipal, some irritating and vexatious subjects of dispute; which were aggravated by the circumstance that they were not free from personal animosity. Into the merits of those disputes we have neither space nor inclination to enquire. That they embittered the latter days of the subject of our sketch, there can be no doubt; neither can there be any doubt, that before the shadows fell upon his intellect, and the powers of darkness overtook his life, all disquieting remembrances had been laid at rest, all offences done to him by others had been forgiven. He died as a Christian man ought to die, with faith towards God and in peace and charity with all mankind. In the quaint and reverent words of his pious countryman, Farley, we not inappropriately conclude our sketch:

My light from whence it came, mounts still on high
 Unto the source of light that's never dry,
 Like as the rivers to the Ocean run,
 From whence their secret fountains first begun;
 Like as the stone doth to the centre away,
 So to the spheres my light still makes his way.
 No joys, delights, and greatest weights of gold,
 Nor pampering pleasure fast our souls can hold.
 The panting soul rests not, until it see
 His maker God, a Tri-une Deity.

Correspondence.

THE TEMPORALITIES FUND.



IR,—In reference to the evils commented upon in my last letter, it is so far pleasant and satisfactory to state that the Temporalities Board was able, on the 1st instant, by a putting forth of effort, which, however, they do not promise to repeat, to meet the deliverance

of the Synod of 1863 by which \$100 is secured to every minister on the roll whose congregation contributes at least \$50 annually to the fund of the Board. As already remarked, the Board does not undertake to do this at the time of every future half-yearly payment; so that the subject proposed to be discussed in my letters is not stripped of its interest by being removed from the category of things practical and pressing.

The evils referred to in my last letter existing still, at least in possibility, if not even in probability, the question occurs, what is to be done to remove them?

1. It might be said that it would be easy to sweep these difficulties all out of existence at once by an equal division every half year of the income at the disposal of the Board amongst all ordained ministers actually doing the work of the Church. But to this proposal there are

at least three objections. (1) It is enough to say that it cannot be done. At least the Board cannot and dare not attempt it, unless the ministers entitled class No 1 in my last letter shall authorize it, as they have a *legal civil right* to receive their allowance, even though no one else should receive a single cent.

(2) Nor do I sympathize with the view of some laymen, whom I have heard speak on the subject, when they accuse the *commuting* ministers of a want of generous sympathy with their brethren in not admitting them to an equal share in the commutation fund. There can indeed be no question that the term *generous*, admits of comparison, and that such a course would be *more generous* than the one followed; but it would be more than could be expected, as it would be more than could be expected, that we ministers who have more books than another should divide them equally with him who has fewer; or as it would be more than could be expected, that those ministers who have large stipends from their congregations should divide these equally with their poorer brethren in the ministry, although both these supposed courses would be an advance in generosity upon what now exists. In short these *lay purists* are for setting up a standard for their clerical brethren to which they themselves are unwilling to conform, which is

unfair. Of course it may be said to be a mere accident that these ministers have rights in the church which others have not; but are not most of our civil rights in like manner ours by accident? It is customary to speak of the accident of birth, but is it not by this accident that we inherit the property of our parents? Is it not a mere accident that we were not born in France or the United States, and that consequently we have the rights of Britons? And is it not a mere accident in the same sense that some laymen have acquired riches by trade, whilst others starting upon as apparently good a foundation remain poor, or that some laymen reach places of trust and emolument in the State, whilst others—to all appearance as trustworthy and meritorious—remain in obscure poverty; but do the former on that account feel called upon to divide equally with their less fortunate fellow mortals the surplus income which they enjoy more than the latter?

I am willing to concede *further* to these critics of the Brethren that when the original source (the Clergy Reserve lands) from which the commutation moneys were derived is taken into account, it might seem as if all ministers have *morally* an equal right to participate in them; but it is only *seemingly* so, for these moneys were not paid over by the government because of any right which was recognized as belonging to the Church to receive a shilling from the Clergy Reserve lands. The Church's right to receive anything as a church ceased the moment the bill abolishing the Clergy Reserve lands passed the Legislature and received the Royal assent. But it was only then that the rights of the commuting ministers as *individuals* began, and the moneys paid over to them, and by them thrown into the commutation fund for the benefit of the church in all time coming, were a tribute to the accident of *their being ministers at that time*, who may have been induced to come to Canada, or, already in it, to enter the ministry relying upon receiving an annual allowance independent of what the people should give them, and with whom it would be a breach of faith on the part of the State to take away that maintenance upon which they confidently counted. And when this is borne in mind, I am sure most persons will admit that their generosity is worthy of all praise—that instead of claiming for themselves and their heirs the amount for which they commuted their life-claim upon the government, immediately, they satisfied themselves with an annual sum less than the annual interest, in many cases, of what they might have put into their pockets or laid out at interest, for themselves. In justice

to the brethren, these facts ought to be more clearly understood than they are amongst the laity of the church.

(3) Even were they *willing* to admit their brethren to an equal participation with them, it would scarcely be desirable. Nobody thinks they get too much, or more than they need, from all sources: so that what is desirable is not that they shall receive less, but that their brethren shall receive more.

2. Granted that the commuting clergy have a legal right to their status, still may not at least the other invidious distinctions be removed? This, I believe, can be done, and ought to be done. There is some mystery enshrouded in the phrase *privileged ministers*. Taking the word as it stands, and as it is generally understood, we should suppose that it means that the *ten*, who are included in this list, have had a certain status *conferred upon* them which they could not *legally claim*,—conferred upon them, suppose, by the Synod and Temporalities Board, as I do not see who else could confer it upon them. If this were the case, it would follow that the same authorities that gave them such a status could, for good reasons shown, withdraw it. If the ground of their getting a privileged position was, as is generally supposed, that they had entered the ministry of the Church in Canada before the *Abolition Bill* received the Royal assent, yet after the Bill had passed the Colonial Legislature, that they had actually received an equal allowance with the ministers settled up to 1853 previously to the Bill's becoming law in 1855—and that consequently it was unfair in the Colonial Government to refuse their claim because they were not ministers when the Bill passed the Colonial Legislature—and that therefore they had a moral right to consideration in the settlement of the questions arising out of commutation. But apart from the fact that their receiving so much government money for the whole or part of two years, is so much for the remembrance of which they should be grateful, instead of making it the ground of complaint, it is precarious, if my previous reasoning regarding the status of the *commuting* ministers is correct, to introduce the *moralities* at all in discussing this subject. According to the Colonial Government's interpretation of its own law, those only had a right to commutation who were settled in 1853, (at least this is what my information tells me,) and to these alone was the *accident of their position available*. To argue that the *ten* should, therefore, have secured to them \$400, to compensate them for their moral rights not being

recognized would open up two questions. First, if moral considerations, apart from the doctrine of accidents, which I have been laying down, are to have weight, then undoubtedly commuting ministers ought to divide equally with their brethren. And, secondly, if those who had entered the Church between 1853 and 1855 have a moral claim to consideration because that under certain prospects they had entered the ministry, whereas if these prospects had not existed, they might have chosen for themselves some other paths in life, and that consequently they should be compensated for the disabilities of their position, conformable to the doctrine, once a priest, a priest for ever,—not being allowed to return to worldly avocations,—the same is in some measure true of every one who entered upon a course of study preparing himself for the ministry up to 1855, and he also has a right to compensation according to the same rule.

But more than this, every minister settled up till 1st June, 1862, has as strong a moral right to receive \$200 a year as these ten have to receive \$400. The representation was made, and made in good faith up till that date, that every comer should receive the above mentioned *minimum* allowance. It was then for the first time that difficulty was experienced in making that representation good. So that if moral considerations are to pass for anything, they should be applicable to those more recently settled as well as to those settled previously to 1855, and should not be made entirely good to one set of persons, and entirely invalid to others.

And then there is also another thing that should not be forgotten. At the time when the *privilege* was conferred upon these *ten*, there was a general impression that the revenues derived from the commutation fund and other sources would afford a handsome annual allowance to all the future ministers of the Church after deducting the guaranteed allowances to *commuting* ministers, and in these circumstances moral considerations in regard to the *ten* brethren could easily afford to be weighed without the moral rights of others being interfered with. But time has shown that the impression under which this generous privilege was conferred was ill founded, and it is hardly fair that they should reap advantage from it to the disadvantage of others. I have been induced to offer these remarks upon the position of these *ten* brethren, not only because the principles laid down are in my opinion logically sound; but also because, while some of these *ten* have exerted themselves nobly on behalf of the fund, since it has come into low water, a

considerable number of them seem to rest satisfied that they are *personally* secured, and have not stirred up their congregations to give anything to the fund.

But, as I said, there is mystery connected with the term *privileged*. On one occasion I was arguing as above in the presence of one of their number, when he became indignant, and stated that my apprehension as to the ground of privilege was a mistake—that the *ten* had a legal right to at least \$400, and perhaps to more—that the government recognised their claims, and commuted for them; but that through either manipulation or blundering their claim was not admitted by the Church or by the Board, I forget which he said. If this is so, why do they submit to have their names returned year after year as *privileged*? Of course, if these *ten* have a legal right not only to \$400, but also to \$450, if it were pushed, then the word *privileged* as applied to them is a misnomer; and if this is satisfactorily demonstrated, I shall be ready to apologise for what I have written above as impertinent. *I want light.*

3. But there is no difficulty in regard to the difference between the *third* and *fourth* classes of my last letter, as the distinction acted upon by the Board of giving a portion to every one settled up to the end of the year 1861, whether there were funds at their disposal or not, is a purely arbitrary one. One cannot see any particular merit in being settled in the end of the year 1861 more than in the beginning of the year 1862, to reward which the Board ran in debt for two or three successive half years, needing to borrow, from the future, and to borrow from the rights of those who were to be settled in that future.

Reducing at least all who have been settled since 1856 to the same level, the question then remains should the Board adhere to its present *By-law*, and pay \$100 semi-annually to every minister on the Synod roll, according to priority of induction, as far as the moneys at their disposal will go; or should they, in terms of the overture from the Presbytery of Renfrew to last Synod, repeal that *By-law*, and make an equal division between all ministers settled since 1856? So far as abstract justice is concerned, there can be no question but the principle affirmed in that overture is right. But there is much to be said in favour of keeping the allowance at least at \$200 a year, so that it will be \$200 or nothing. When I say nothing, of course, I mean nothing for one or two or three years after induction, the time when ministers are best able to get on with little, at least when with that little in the present, they

have the cheering and *certain* prospect of something definite in the no distant future. One reason for keeping by the \$200 annually is that *that* should be regarded as the very lowest standard that should be aimed at, and that the energies of the church should be put forth to reach; whereas if the plan of making an equal division were adopted, the likelihood is that the church would remain satisfied with whatever revenue existed from present services from year to year, putting forth no exertion to increase it, until the equal allowance which the Board should be able to grant would in time dwindle down to a merely nominal sum. For the present it is perhaps as well to adopt the recommendation of the special committee of last Synod on the subject; let things remain as they are till it is seen, "if better may not be."

To the question how to reach that *better*, I shall address myself next month.

Your obedt. servant,

ROBERT CAMPBELL.

Manse, Galt, Jan. 15, 1866.

REASONS FOR BEING A CHRISTIAN, A PROTESTANT, AND A PRESBYTERIAN.



It is well for a man occasionally to examine the ground whereon he stands, and determine whether he is indebted for his religious views to the prejudices of early training, the dogmatic teachings of the sect he follows, or to a faithful personal examination, and the subsequent honest convictions of his own mind.

We are justified, I think, in feeling jealous of man's authority; and unless there can be found a "thus saith the Lord," either literally or by implication, for a religious principle, it is entitled to but little respect. "Ecclesiastical Councils" may promulgate doctrines, but if these doctrines coincide not with reason, and God's Word, they surely belong to the same stock which contains "Immaculate Conception" and "Purgatory."

One evening, a short time ago, as I sat in my room alone, I fell into a train of meditation on this subject, and candidly endeavoured to see whether my denominational position as a Presbyterian was susceptible of a satisfactory analysis to my own unbiassed judgment. I considered the subject in each of its several gradations. For instance, I find myself. 1st. A Christian by nature and family. 2nd. A trusting, hoping Christian, in distinction from

a merely nominal one. 3rd. In the great Protestant Department of Christianity. 4th. Neither an Episcopalian, nor a Baptist, nor a Methodist, nor a Unitarian, nor a Universalist, nor a Quaker, but a Presbyterian. Now, the pertinent question which forced itself upon my mind was, "How comes it that you are a Christian, a Protestant, and a Presbyterian?" Let me, in answering this question, cast aside, as far as possible, the bias resulting from early education, and explore the channel through which the operations of my own mind would spontaneously lead me, irrespective of any man's opinion, or of any creed, or of any book, save God's Book. First I find myself a Christian by nature and family. For this, however, no apology is needed, because it was something over which I had no control. It was according to the decree of Divine Providence. It was the preordination of God. Second, a Christian by personal faith and repentance. If so be that I am a Christian of this stamp, how came I so? I answer, from the necessities of my moral nature, and through the instrumentality of the Spirit's influence, overwhelmed by a sense of sin, and tossed with anguish on its dark and turbulent billows, where could relief be found? Human philosophy, Paganism, Mohammedanism, offered no medicine to heal, no refuge to which to fly, but Christ had said "Look unto Me and be ye saved, all the ends of the earth." It was He who cheered me, and took the load from my back, and the burden from my heart. Hence I became His follower, and stood before the world as something more than a merely nominal Christian. Yet, why, in the third place, a Protestant? Because the Papacy would have me trust to the Church rather than in Christ, to confess to men rather than to God; to adore the Virgin rather than her Son; to give attention to such trumpery as dead men's bones, purgatory, transubstantiation, genuflections, holocausts, and the winking eyes of a pictured Madonna, instead of storing my mind with valuable truths from God's Word. The absurdities of the Papacy were too great for my faith to swallow and so I *protested*. "But how comes it," I may be asked, "that you are not of the Prelacy?" Without desiring to give offence to that respectable body of Christians known as Episcopalians, I must say that I can see no warrant in the Bible for their peculiar pretensions. On the contrary, it would seem that the claim of any distinct sect to be *the* Church, and the exclusive Church, is as unscriptural as it is arrogant. Such a claim ignores all other ecclesiastical organisations, however they may be blessed of God or visited

by His spirit. You may observe some Church to be a great moral centre irradiating mental and religious light, and producing and reproducing all the beneficent fruits of the Spirit, yet, forsooth, if such a church be outside the prelatical pale, it is just no church. To say nothing of baptismal regeneration or apostolical succession, I find that I cannot have fellowship with those who presumptuously declare that a large portion of God's people, however faithful they may be found, are yet no true Church members. Neither am I a Baptist; and in stating my reasons, I remark that, while I have never been able to discover any scriptural or experimental evidence that regeneration takes place in the baptism of infants, I must still be indulged in the conviction that several potent arguments for the practice of the sacred rite may be inferentially drawn from the Holy Testaments both New and Old. As an ordinance, it is of a most tender and consoling character; for in setting the seal of the covenant on the brow of the unconscious child, he is brought into new and more interesting relations; and if parental faithfulness follow, so will of necessity, almost, true conversion. Then what a stress our Baptist brethren lay on the *mode* of administering baptism. It is a wonder to us that there should be so many words and controversies and new Bible translations on a subject of such indifference. But the most objectionable feature in the Baptist system is the denial of the Lord's Supper to such as are not of their sect, or in other words, "close communion." What a hard and most repulsive practice is this. It is at least as uncharitable as the dogma of exclusive validity of ordination claimed by the Prelatists: and having a hatred of all sectarian dogmas whatever, which are not to be found in God's word, I am not a Baptist.

To my Methodist friends, I would respectfully say, while I love you, and indeed the other sects, for all the good you have done, and are doing, I confess I do not like your doctrine. You hold that the true child of God, over whom angels have rejoiced, may so fall away as finally to perish. Now, this view is certainly as uncomfortable as I believe it to be unscriptural. Falls and defections occur too often, alas! in the lives of believers; but I am confident that the glorious doctrine may be gathered from the Divine Word, that all those who have entered the Christian Church by the door of regeneration, will be kept by the mighty power of God unto salvation. And again, going to the other extreme, you say that a state of sinless perfection is not only attainable in the

present life, but often is attained. You allege that there are some who commit no sin for a week or a month, or a year, or perhaps for ten years. I see no warrant in the Bible, or in the recorded experiences of the most eminent saints for a doctrine so pernicious. Truly when a man gets to be thus perfect in his own estimation, I have my fears that he has left the rock Christ Jesus, and is afloat on the treacherous sea of legality, and nothing to catch the favouring breezes which would seek to waft him to heaven, but the filthy rags of his own self-righteousness. Neither can I have fellowship with the Unitarian. It is as a body without a soul, a Christianity without Christ. Yet the followers of his system aver that they do believe in Christ. So they do as a teacher, as an exemplar, as an exponent of the Divine mind; but not as the God-man, the sacrificed atonement. It is not with them "salvation by faith in Christ," but through progressive stages, of natural goodness without Christ. If they admit that he was the Son of God, so also they insist that we are in some similar sense the sons of God; coming short rather in the limited *measure* of our spiritual endowments than varying in kind from those inherently possessed by the Saviour. There is no religious system, in my opinion, more presumptuous than Unitarianism. It seeks to despoil the dear Saviour of sinners of his divine honours, and brands the whole company of orthodox believers throughout the world as idolators,—for if the ever blessed Jesus be merely a man, then are those who pray to him, adore him, and sing hymns in honour of his divine nature in the practice of daily idolatry. As to Universalism, it is a senseless dream. I have never been able to understand the mental and moral hallucination which has drawn this heterodox doctrine from the New Testament. Retribution, eternal retribution, seems stamped indelibly on every page. I have sometimes imagined that it would be an interesting experiment to have the four Gospels and the epistles examined by a Committee of learned men inimical to Christianity, in itself considered. Appoint, for instance, twelve Mohammedans, twelve Brahmins, and twelve infidel philosophers, all of them skilled in logic and deductive reasoning, and placing the New Testament in their hands, ask them to inform us whether they can gather the doctrine of universal salvation from its pages. They might reply that they held the whole Christian system to be one of imposture; but our own book being the standard, they would, methinks, laugh to scorn the idea that it anywhere taught that all men

will finally be saved. I believe it may be laid down as an axiom that no man ever yet found the absurd fable of Universalism within the lids of the Bible, unless his own wish was father to a wilful and express determination to make the discovery. In the beginning of this article, I remarked that I was also not a Quaker. I have no repugnance to drab and a broad crown, or the theeing and thouing, provided it be done grammatically; but I love the sacraments which the Quakers neglect to celebrate. I love also to hear the Scriptures read in the churches; but so far as I know, the Quakers omit this imperative duty. If I had my way, I should, like St. Paul, never suffer a woman to speak in the church; but the Quakers encourage this breach of decorum. A mandate from the highest authority is given us to preach the gospel to every creature; but the Quakers acknowledge no obligation of obedience; they enjoy their own calm and cosy contemplations all by themselves; and if they are praiseworthy in not seeking to proselytise their neighbours, are they not also blameworthy in not seeking to save a perishing world? And I confess that it would be a difficult thing for me to control the current of my thoughts and reflections through a prolonged silent meeting. After the activities of the week, whither would not my mind wander with no speech or prayer to strike my ear, and no book with its printed page to meet my eye and affect my heart?

But to conclude, I am a Presbyterian, because the Bible and Presbyterianism teach that all men are by nature sinners; and that


they may be saved by repentance and faith in Christ. The Bible and Presbyterianism hold also that they who persist in a godless life, and finally die impenitent will be irremediably lost. The Lord of the Lord's Supper would rebuke that body of Christians who should presume to deny a participation in that supper to any true believer; and in this Presbyterianism seeks to follow the Spirit of the Divine Master. Presbyterianism holds that *all* churches entertaining evangelical sentiments, and following Christ, are true branches of His Church; and in this liberal view she thinks she has the Word of God on her side. As I understand the Bible, it leaves the matter of Church government and Church organisation to be controlled and modified by circumstances; and Presbyterianism, although having a form of her own most conformable to Scripture, regards these extrinsics of religion as of little importance relatively, and considers that parity or disparity in the order of the ministry is a question not vitally essential. The Word of God seriously warns all those who have not been "born again" to keep outside the sacred enclosure of the Christian Church; and this proper exclusion Presbyterianism seeks to enforce. In short, the Westminster Catechism, that brief but graphic summary of religious doctrine, and, as I think, of true Bible doctrine, is at the same time an exponent of Presbyterianism. Presbyterianism approves every word of it. Hence Presbyterianism is my *ism*, and I can never consistently, be other than

"A TRUE PRESBYTERIAN."

Articles Communicated.

WHY ARE WE PROTESTANTS?

(Continued.)



It has been well and truly said that the best way to understand the need for the Reformation and its effect upon the world, is to trace out the workings of its great principles in the life and history of its great leader and originator, Martin Luther. As "the heart of man answereth to man,"—as the natures, sufferings and needs of men are in the most important points the same,—so, the truths which cost Luther individually so much mental suffering and anguish of conscience

before he could rejoice in the pure light which shone at last into his heart, and which brought him peace, joy and spiritual life,—were just as much needed for the true peace and true spiritual life of thousands around him. This was amply proved by the response they met from the hearts and consciences of men, and by the rapid and immediate spread of the principles of the Reformation.

The history of Luther is, or ought to be, by this time well known, and yet strange misconceptions of his character are often to be found vaguely floating about, chiefly among those who, from some prejudice or mental bias, are willing to take upon trust, an unfavourable view, without taking much

trouble to set themselves right. Nothing can be more false than the idea of Luther as a reckless revolutionist, glad to discover in the corruptions of the Church, a pretext for breaking loose from the restrictions and austerities of monastic life. No man could have shown less of a revolutionary spirit in doing the great work which devolved upon him. Conservative by nature, and deeply attached to the Church, it was at first far from his intention to separate himself from her communion, and it was with extreme pain that he saw himself gradually compelled to assume an attitude of hostility to her authority and compelled to maintain it by the very force of the convictions which irresistibly moved him to oppose error and expose abuses. No man could have felt more intensely the evil of sin in his own nature,—would have striven with deeper earnestness to eradicate it by all the painful round of observances, fastings, penances, which he had been taught could produce holiness in the sin-burdened soul, and no man could have rejoiced with greater fulness of thanksgiving when the purifying grace of God in Jesus Christ was revealed to him. Of the dauntless intrepidity of the man who could stand forth undismayed by the terrors of Rome, in the forefront of such a battle, it is unnecessary to speak,—and the laborious activity and self-denial of his whole life prove that no selfish love of ease found a place in this devoted and noble character.

The son of a poor Thuringian miner, Martin Luther was nurtured amid the privations of struggling but respectable poverty, and the severities of a rather sharp domestic discipline. His father, though strict, was affectionate, and having, for his circumstances, an unusual amount of mental culture, was eager to encourage the love of learning and develop the talents which early showed themselves in his eldest son. The family having removed during Luther's infancy, from Eisleben his birth-place, to Mansfeld,—his first instructions were received at the grammar-school of the latter place. As he advanced further in his studies, he was sent to pursue them at Magdeburg, and afterwards to Eisenach, where, as his parents with their numerous family could not afford to maintain one of their children away from home, he was thrown upon his own resources for maintenance. The lot of a "poor scholar" is always a hard one, and Luther's was no exception. Indeed he found it so hard that he was in danger of having to give up his

studies for absolute want of the necessaries of life, had not the kindness of a benevolent burgher's wife providentially interposed to succour him.

From Eisenach, he went to attend the University of Erfurt, then by far the most celebrated University of Germany, where he pursued his studies with unremitting ardour—his eager desire for learning, combined with his natural talent soon causing him to distance all his contemporaries, and promising fully to gratify his father's highest ambition. Having passed through the preliminary course of study with great distinction, he took—not later than his twenty-second year—the degree of doctor of philosophy, the event being signalled by a torch-light procession and great rejoicings.

But the mind of the ardent young student had not been exclusively engrossed with the studies so enthusiastically pursued. Thoughtful and conscientious, he had long had a deep sense of his responsibility to God, to his relations with the Unseen. A severe illness brought on by over study—if not also by privation,—when studying for his bachelor's degree, had led him, in the near prospect of death, to realise vividly the sinfulness of his nature and his unfitness to appear before the tribunal of a holy God. When he had been two years at the University, he one day discovered in the Library, which he was accustomed to frequent, a Latin Bible. He had never seen one before, and was astonished to discover that it contained a great deal more than the passages he had been accustomed to hear in the Church services. He eagerly read, and returned often to read again. Its study kept up in his mind the influence of the solemn thoughts which had already entered it, and made him feel constantly his need for salvation, though he does not seem yet to have understood how it was to be procured. The sudden death of an intimate friend, Alexis, made a deep impression upon him, and a terrific thunder storm which he encountered near Erfurt, on his return from a visit to his parents, was the means of fixing his resolution to a step which altered the whole current of his life. As the lightning flashed and the crashing thunder burst over him,—a thunderbolt entering the ground at his side—he threw himself on his knees, and "encompassed," as he says, "with the anguish and terror of death," he vowed, if he should be saved from this danger, to forsake the world and devote himself entirely to the service of God and the salvation of his soul. The

monastic life, he had often been told, had a wonderful efficacy in purifying the heart, and to the stillness and seclusion of the cloister he naturally turned, as the best means of cutting himself off from the world and attaining that holiness of which he so deeply felt the need. Soon after his return he invited a number of his friends to a merry social gathering, and the same night after they had all departed, he sought and gained admission to the convent of the Augustines.

Having thus taken the irrevocable step, Luther was far from shrinking from the consequences. In becoming a monk—as in everything else he did,—he was thoroughly in earnest, and he accepted every privation it entailed as a part of the discipline which was to fit him for heaven. The other monks, pleased in their hearts to humble one who had been so pre-eminent for talent and learning, imposed upon him the most menial offices of the convent, and sent him out with his bread bag to beg provisions from door to door. On the intercession of his university, however, the prior of the convent released him from these servile occupations, thus giving him time to prosecute once more his beloved studies, which he carried on as assiduously as ever in his lonely cell. The works of St. Augustine powerfully attracted him, and he studied them carefully, but the chief object of his attention was the chained Bible of the convent. He often spent hours in meditating upon a single passage, and he now commenced to study it, in the original Greek and Hebrew, thus preparing himself for the noble German translations which he was one day to give to his country.

All this time, however, he was still steadfastly striving after the object for which he had entered the cloister, the salvation he was struggling to gain by his own efforts. "During these years" says a modern writer, "were laid deep in his heart those spiritual convictions out of which his whole reforming work sprang, and grew into shape.—The struggle for which Germany was preparing, was here rehearsed in the single soul of a solitary monk." In vain he tried to mortify the flesh by penances and observances;—in vain he brought himself almost to the verge of the grave by vigils, fastings, macerations,—still the sense of sin and guilt weighed him down with an insupportable anguish, so that mind and body nearly gave way under the strain. At last a comforter appeared. Staupitz the Vicar General of the Augustines, was one of those

bright exceptions to the prevailing ignorance and superstition, who, by their pure and living piety, were witnesses to the truth in the midst of darkness. The pale emaciated figure of the young monk attracted his attention on his visit to the convent, and having passed through a similar conflict himself, he was able to point his young brother to the true source of peace. "If ever," wrote Luther at a later time,—“a monk entered into heaven by his monkish merits, certainly I should have obtained an entrance there. All the monks who knew me will confirm this, and if it had lasted much longer I should have become literally a martyr, through watchings, prayers, readings and other labours.” From these penances and observances Staupitz exhorted him to turn away as vain and useless, and to look to Him who alone could change his heart and make him holy, showing him that not by doing righteous works do we become righteous, but that the heart must first be changed before righteous works could be done. Not by external acts could holiness be attained,—the spirit must first be made holy, and then the external acts would follow. "Look to the wounds of Jesus Christ," said Staupitz, "to the blood which he has shed for you; it is there you will see the mercy of God. Instead of torturing yourself for your faults, cast yourself into the arms of the Redeemer. Trust in Him, in the righteousness of his life, in the expiatory sacrifice of his death."—"If you wish to be really converted, do not follow these mortifications and penances. *Love Him who has first loved you.*"

These comforting words, brought a new light and joy to the young monk's weary soul, although the conflict was not yet over. Staupitz rendered him still further service in the doubts and speculations which still harassed him, by advising him not to try to fathom things too deep for human understanding, but to content himself with the revelation God has made of himself in Jesus Christ, and by leading him to look upon the conflicts through which he had passed as God's fatherly discipline, educating him for the work He was to give him to do. Before he left Erfurt, he gave him the welcome present of a Bible, and advised him to derive henceforth all his theology from the word of God, and not from the writings of men. The strain to which his mind had been and was still subjected,—for it was not yet at rest,—was too much for his frame to support, and he once more was laid low by a severe and dangerous

illness; once more, with the fear of death came back all the doubts of his own salvation and the terrors of impending judgment. He wanted to feel the assurance of salvation, and could not find it. An old monk who came to visit him brought him comfort. Unable to enter into profound discussions, the old man quoted to him the article in the Creed which had brought peace to himself,—“*I believe in the forgiveness of sins.*” “*I believe,*”—said Luther, “in the remission of sins.” “Ah” said the old monk, “you must not only believe that David’s or Peter’s sins are forgiven: the devils believe *that*. The commandment of God is that we believe *our own sins* are forgiven.”

These words seemed to terminate the long conflict which had tortured Luther’s heart. He had abandoned for ever the idea of trusting to works, or any human efforts, and had accepted salvation in all its freeness in Christ Jesus. He had received into his heart a principle of life which rendered him independent of the rites and forms through which the Church professed to dispense her spiritual benefits;—although as much attached to her authority as ever, and far from supposing that he had taken his stand upon a principle which would undermine the pretensions of a Church which interposed its humanly erected barriers between the soul and the free salvation bought for it by the blood of Christ.

He was soon after ordained as priest by the Bishop of Brandenburg,—to his great satisfaction,—although in after life he was wont to speak with horror of the formula used in the ordination service, to which he then calmly listened,—a formula conferring upon a man the divine power of propitiation which belongs alone to the Saviour of men—“Receive the power of offering sacrifice for the living and the dead!”

Luther now entered upon a period of vigorous action, after the long stillness and seclusion of the cloister. A series of preaching tours in the vicinity of Erfurt were followed by a call to a professorship in the University of Wittemberg, newly founded by the Elector Frederic, where he soon became a bachelor of divinity and undertook the duty of lecturing on the Holy Scriptures. His lectures were very unlike those to which students of theology had been accustomed, “This monk,” remarked the rector of the University, in unconscious prophecy, “will puzzle all our doctors and bring in a new doctrine, and reform the whole Roman Church, for he takes

his stand on the writings of the apostles and prophets, and on the word of Jesus Christ.” Ardent as he was, he was with some difficulty induced to preach, saying truly, “that it was *no light thing* to speak to men in God’s stead.” When he did preach however, his eloquence and intense earnestness swayed irresistibly the hearts of his hearers, and the old wooden chapel in which he first began to preach was soon too small to contain the multitudes that flocked to hear him.

A journey to Rome which he took about this time served to disenchant him rather rudely from the ideal of a holy city which he had cherished in his imagination. He had surrounded it, in his thoughts with a halo of sanctity as the venerated seat of his Church;—he found it full of corruption and wickedness,—scoffing and profanity lurking even under ecclesiastical robes. Reverent and devout, Luther believed most of the legends that he was told, and even undertook the ascent of “*Pilate’s staircase,*” as it was called, in order to obtain an indulgence promised by the Pope. While in the midst of the ascent, however, the words, “*The just shall live by faith,*” flashed across his mind, and with the feeling that this promised “*life*” must be independent of any such penance as that he was then performing, he at once abandoned the undertaking. He was afterwards wont to say that not for a hundred thousand florins would he have missed seeing Rome, so much had the sight of it done to open his eyes.

On his return he was created a Doctor of the Holy Scriptures,—an honour which almost overpowered him, and on this occasion took an oath which was afterwards a comfort to him in the crises of his life which required all his resolution to meet them;—to study and preach the Bible all his life, to maintain the Christian faith against all heretics.

A tour of inspection which Luther made about this time, as a substitute for his friend, Staupitz, served to excite his sense of the need of some reform in the Church. “The whole ground,” he said, “was covered, nay heaped up with the rubbish of all manner of strange doctrines and superstitions, so that the word of truth can barely shine through; nay in many places not a ray of it is visible.” Impelled irresistibly to do what he could to make the light of truth brighten, he promulgated—not at his own University where it would have been an easy matter, but at Erfurt where he had

met with some hostility to his views—a series of propositions in which he combated the Pelagian idea, that man is able of his own nature and will to love God and follow righteousness. As all man's endeavours—without the gospel,—to purify his moral nature had been in vain, and the efforts of the best and noblest spirits had ended in despair,—there was no hope for him with a will thus in bondage to sin, but in the grace of God through Jesus Christ, which could alone remove that bondage and restore him to the perfect law of liberty he had lost. Cowper's well-known lines,

"He is a freeman whom the Truth makes free.
And all are slaves besides,"

expresses the idea that runs through most of his propositions. However important the truth he thus defended was to the cause he longed to serve, the propagation of these theses excited but little attention beyond the circle of the University disputants. A University discussion was indeed all that Luther then aimed at. He was far from ambitious of notoriety, and modestly avowing his own ignorance, was wont to express his desire "to live quietly in a corner."

But the occasion was at hand which was to call him from his seclusion, and place him before the world at the head of a movement which as yet he had not contemplated. To recruit the exhausted finances of the Church, the Pope, Leo X, was advised to have recourse to the sale of indulgences, and the Dominican Tetzel was sent to prosecute throughout Germany this shameless traffic. Indulgences were indeed the natural result of a system, which regarding sin merely as existing in external acts, considered them atoned for by an external penance, money being to those who could afford it, an easy way of *commuting* prescribed penances. But as the indulgence required no priestly absolution, and could be administered by any secular agent, thus reducing it to a mere traffic, the abuse became more glaring than ever it had been before. The Pope, out of the overflowing treasury of Christ's merits and the merits of the saints, sold through his agent, to all who could afford to buy it, a pardon for their sins,—the scale of payment being regulated according to the circumstances of the buyer. Tetzel sold pardons not only for *past*, but for intended sins, and informed all who came near that by the payment of a small sum they could release suffering souls from purgatory, and send them "straight to heaven!"

It may be easily imagined with what indignation Luther—who had found out for himself through so much suffering, that the pardon was only to be found in Christ's free remission of sins—would hear of this horrible traffic, and of the profanity of the merchant. Finding that no one else would move to oppose Tetzel, although many were shocked by his proceedings, he at last placed himself in the breach to oppose with all his force so frightful an abuse, not dreaming that by so doing he was in any way interfering with the Church, or doing ought but rendering it good service. On the eve of All Saints, he took the decided step of nailing to the door of the Church of All Saints his celebrated ninety-five theses, in which he asserted the necessity of spiritual repentance, and denounced the sale of indulgences as then carried on by Tetzel. Want of space will not permit us to follow Luther throughout his henceforth stormy and eventful career. He was soon made aware by the storm of ecclesiastical indignation that burst upon him, that his conduct was looked upon as rebellion against the Church. But he neither would nor could retract. Throughout the contest he took his stand upon the principle which he thus declared at Worms: "*Unless I be convinced by Scripture and reason, I neither can nor dare retract anything: for my conscience is a captive to God's word, and it is neither safe nor right to go against conscience. Here I take my stand: I can do no otherwise. So help me God.*"

The breach widened. One fruitless interview after another with Papal legates succeeded. Luther's eyes became opened to one error after another, till the special question of indulgences sank into insignificance in comparison with the great principles involved. He soon took his stand against the absolute supremacy of the Pope,—maintained the truth that as *all* Christians are declared "an holy priesthood," the clerical order is a mere function or order of the Church, and fought bravely for the civil and religious liberty of nations against the encroachments of ecclesiastical usurpation. The heart and sympathies of all Germany were with him. Long weary of the abuses and tyranny of ecclesiastical despotism, they responded to his call, and rallied enthusiastically around him, and from henceforth the history of Luther may be said to be that of the Protestant Reformation.

Enough has been said to show the impulses and principles which gave birth to

the Reformation; enough to show the events both of external and internal history which called forth Luther as its leader. A few words may be said with regard to some charges which have been made against his theological opinions, by the advocates of Romanism. He is said to have degraded human nature, to have undervalued reason, and to have refused to acknowledge the principle of free-will. With regard to his statements respecting the depravity of human nature, Luther had had too long and painful an experience of the strength of the evil principle in his own nature, not to feel deeply and express strongly his sense of that tendency to evil in humanity which nothing but the grace of God can correct; but the strongest of his expressions on the subject are not stronger than those of St. Paul himself. In one of his theses, he expressly stated that "it does *not* follow that the will is in its nature bad; that is, that its nature is that of evil itself as the Manicheans have asserted."

As to reason, the meaning he attached to the word when declaring its inefficacy is plainly not the faculty of discerning truth implanted by God in our natures,—but the barren logic of the schoolmen, whose meshes of endless and unintelligible subtleties had so wearied and disgusted him, that in the reaction he included reason itself in the same sweeping condemnation. The results of the rationalism of our own day go far to justify his strongest statements respecting the fruitless wanderings of the human reason when it has cut itself off from the Divine guidance.

In his statements respecting free-will, Luther is indeed more vulnerable, but it must be remembered that those expressions which may seem extreme were moulded into their present form by the heat of controversy or the ingenuity of paradox. He was not a profound philosopher, and no more than any one else competent to solve the deep question of the existence at once of free choice and moral responsibility with human powerlessness. It may be true, as the poet says:

"Our wills are ours, to make them Thine."

And yet who that has ever tried is not conscious that the grace of God is necessary to make them His, and that without this divinely-bestowed power it is impossible to do "any good thing." The necessity for the soul being acted upon by direct

Divine agency, the reality of moral freedom in Christ and its impossibility without Him, were intensely felt by Luther, and expressed with a vehemence that sometimes tended to one-sided exaggeration. With regard to the *principle* he strove to express,—a few words may be quoted from a writer whose appreciation of Luther's character is profound and true.—"It was this reality of moral freedom in Christ, this undoing of the heavy burdens that had lain on the human conscience, that, more than all else, gave impulse and triumph to the Reformation. The hearts of men were weary with seeking salvation in the way of the priests;—this faith in a divine righteousness near to every soul, made for itself a joyful way among the nations, and carried with it, wherever it went, liberty and strength. It was this, and no mere destructive zeal or polemical logic that shook the ancient Churches to their inmost shrines, and spread a moral renovation throughout Europe."

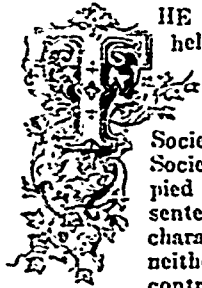
The writings of any man, so impulsive and so much engaged in controversy as Luther, must almost necessarily contain some rash and ill-judged statements, but to select *these* and judge him by them,—how manifestly unfair! Judged by the *whole* spirit and tenor of his words and actions, Luther has nothing to fear. Throughout we trace the sturdy manliness of character, the profound conscientiousness, the unselfish devotion to duty, the loving generosity, the ardent poetic temperament, the undaunted firmness, the constancy of resolve, the energy of action, that characterise this greatest of the Reformers. And which figure will stand forth as the fittest representative of St. Peter in this century,—the amiable but worldly and luxurious Leo, absorbed in his politics, his MSS., his social enjoyments,—or the humble but fiery-hearted monk, struggling by night and day in his lonely cell for salvation and holiness, and when he found the truth he sought, devoting his life to the object of imparting to the world around him the light and liberty of the Truth which had made *him* free?

IONA.

NOTE.—In last month's article, for John Fauler read John Teuler, a divine of the fourteenth century, whose life and sermons, translated by Miss Winkworth, give much insight into the religious life of that period, and with much quaintness and beauty of expression, contain a great deal of profoundly evangelical truth.

The Churches and their Missions.

THE MONTREAL ANNIVERSARIES.



THE first of these meetings was held on Monday, the 22nd January. It was the Thirtieth Anniversary of the Montreal Religious Book and Tract Society. The President of the Society, Mr. T. M. Taylor, occupied the chair. The report presented was of a rather desponding character; the public, as it stands, neither showing the interest, nor contributing the pecuniary assistance needed. The Committee has determined to abandon the book department, and to confine itself to the work of tract distribution.

The speakers urged on the meeting the necessity for more interest in the society's operations. The number of colporteurs had been reduced from four to one and now there were none. There had been a fair measure of success whilst the work was being prosecuted, but the expense was much more than the Society were able to stand. The resolution to give up the book trade at the present time was approved of, but a hope was expressed that a change of circumstances might enable the committee again to see a prospect of usefulness for this means of spreading Gospel truth. It was testified by Captain Noble, of the Royal Engineers, Captain Sheppard, of the 25th Regiment, and Mr. Thorn, of the 30th Regiment, that the Scripture Reader had been of service to the soldiers in garrison. He forms, as it were, a link between the officer and the private—is able to mingle more familiarly with the men than the Chaplain can do, and is thus brought into close contact, and learns more of their feelings and wants. Many of the soldiers showed by their attending the evening Bible-classes that they were in earnest in seeking after the things that belonged to the peace of their souls. Soldiers were not men from the lowest class. Capt. Noble stated that in his own corps not more than from two to five per cent. were unable to read. He was a warm-hearted fellow, but taken early from friends and associates, he was exposed to peculiar temptations, and had much to contend against. In speaking of the other resolutions, the importance of Tract distribution, as a means of scattering abroad the good seed of the Word, was insisted upon, and the meeting was urged to contribute to the work by taking every opportunity of putting tracts into the hands of those with whom they came in contact, as well as by money gifts. The Rev. Joshua Fraser gave some interesting information as to the success and labours of the Parent Society in London; and in the course of a very able speech adduced many considerations why it should be supported by us instead of asking aid from it, and that it was our auxiliary society, instead of the reverse, since from it came all the help.

The Canada Sunday School Union met on the following evening, at which Principal Dawson

occupied the chair. The report was prefaced by a just eulogium on the late Mr. James Milne, an old and tried friend, who had been suddenly cut off. The object of the Union was stated to be one to supplement not to interfere with congregational or denominational effort. The only agent employed during the year had been the Rev. J. McKillican, through whose instrumentality much good seed had been scattered, sound juvenile literature disseminated, and school requisites, such as libraries, papers, &c., supplied in many localities. The agent had visited ten counties, with a population of 225,915 souls, and 156 Sunday School districts in twenty-six townships, ten in Eastern Canada and sixteen in the Eastern section of Western Canada. In these fifty-one schools with 280 teachers, and 1,976 scholars, their efficiency being well sustained. There have been supplied thirty-two libraries with 2,652 volumes. The Depository have issued 6,225 volumes of libraries and library books, 4,901 elementary works, 61 Maps, 1776 Hymn books, 937 Union Question Books, 274 roll books and 1,815 Papers. The issues amounted to \$1,501.64 for sales and \$37.77 for grants, a total of \$1,539.41.

The speakers referred to the great importance of the Sunday School Work. In the remote settlements of a newly settled country great spiritual destitution must exist, which could only be reached by such an organisation as the present. The agent showed that in places where the Sabbath had been desecrated, it had, owing to the influence of the Society, become respected. In many thinly settled localities the minister had neither leisure nor means to found a Sabbath School. The Society stepped in, and the school often became the forerunner of the Church. The Rev. Dr. Jenkins felt that the Society should command the sympathies of every intelligent man and woman. Canada must be both great and glorious, and the Sabbath School movement was one of the things which should make her so. But for the American Sunday School Union in the Western States, not more than half of the Churches would be there. The objection that the Sabbath School was not an apostolically ordained institution might be true, but if parents refused to bring up their children aright, the Church must train up those who were in a state of religious orphanage. No culture was too great to be expended upon the young, yet every thing depended on the Divine Spirit. The Rev. Dr. Miller, of Ogdensburg, said he stood there to plead for reciprocity, not of commerce merely, but of love and affection. He spoke of the home, the school, and the Church, as a three-fold cord, not easily broken, which might not only raise to the skies, but bind together the community on earth. He traced many of the late trials of the United States to the neglect of giving to God, and trusted that Canada would not need to learn this lesson. The Rev. Mr. Orestes, who spoke in Spanish, gave an account of the Bible work in Mexico, and contended that if that country would enjoy true

liberty it must be by planting it firmly on the Gospel.

The Meeting of the Montreal Auxiliary Bible Society, which followed, was crowded to excess. The chairman, the Hon. James Ferrier, said his attention had been called to a letter in the *Presbyterian*, complaining that speakers belonging to Montreal were preferred to country friends at the Anniversaries. They would be glad if the latter would come and help them, and the Committee had induced the Grand Trunk Railway to bring them in at half fare. Next year they intended to have as many country clergymen as possible on the committee, and that they should take part in the proceedings. Had the writer of that letter given his name, he would most probably have been asked to take part in the proceedings.

The Report referred, in feeling terms, to the death of the Rev. W. Darrach and of Mr. Milne, who had taken a lively interest in the Society. As suggested by Dr. Gill, agent for the Parent Society, the committee had sent a resolution approving of the scheme of colportage proposed by Dr. Gill, to be carried out among the French Canadians. Dr. Gill had reported to the committee on his visits to many of the branches of this Auxiliary, and had borne testimony to their efficiency, as well as to the zeal of their long tried agent, Mr. Green. Messrs. Birks and Reynolds have been employed as colporteurs during the year, and other four for portions of the year. The Victoria Branch has raised \$100 towards the salary of a colporteur for the lumbermen; the committee have selected a fit person for the mission, having supplemented the grant. The employment of an additional colporteur is recommended.

There are now 193 branches. The receipts this year have been \$4,005.58, an increase of \$401.25 over last year, and of \$738.33 over 1863. From the Depository have issued 6,968 Bibles, 8,456 New Testaments, and 621 portions, an excess in all of 207 over last year. Free grants of 79 Bibles and 115 Testaments have been made, but these are only for strictly missionary or charitable institutions. A sum of £200, left to the Society by Miss Barrett, has been invested in good bank stock, and will be placed in trust for the benefit of the Society. The Ladies' Bible Association has, by means of Bible women, been enabled to reach a stratum of society hitherto deemed inaccessible. In addition to three labouring among the British population, a fourth was added last August to go among the French population, with whom she had much success. As will be seen by his report, Mr. Green, the agent, has been enabled to perform his duties with his usual health and zeal. The report of the Parent Society is of a hopeful nature. From ordinary sources of revenue £181,083 14s. 5d. had been received, a sum of £12,168 10s. 5d. in excess of any previous year. The donations had been unusually large, including some munificent sums. There had been issued 2,459,127 copies.

The chairman mentioned that he and Mr. Greenshields had collected in the West Ward of Montreal, \$1,100 in sums varying from a quarter dollar to \$10 and \$15. And one firm had sent that night \$100, who had promised

when visited to send their share. The total collected in Montreal was \$2,620.

At the moment, said the Rev. Canon Bancroft, when every effort was made to overthrow the Bible, it was singular that they should be presented with the most encouraging report both from this and the Parent Society. After referring to the death of Mr. Milne and the Rev. Mr. Darrach, he remarked that it was strange when so many noble edifices were erected for commercial purposes, that the building of a Bible House should be neglected. They should do something, for if the colonies increased for the next fifty years as they had in the past, vast as were the issues of the Parent Society, they would scarcely be able to supply the demand. There was a prospect of French Colporteurs being obtained from France to go among the French Canadians.

The Rev. Mr. Green gave an interesting account of his labours as agent. He said there were from 600 to 700 branches in the country, from 1,000 to 1,200 collectors, and from 8,000 to 10,000 contributors. The work of Bible distribution held a high place in the esteem of country congregations, who were watching the meeting of that evening with interest, and on whom its proceedings would have a favourable or unfavourable effect, according to the character of the addresses, and the spirit shown.

The Rev. Dr. Jenkins, after referring to the changes that had taken place since he had been in the habit of addressing them from the platform, said :

He did not fear attacks upon the Bible. The vindication of the Bible was the Bible itself; its safety lay in its circulation amongst the masses. He had no fear of the direction which religious inquiry was taking. It was true, we were sometimes startled by the theories of certain Protestant ministers, but the circulation of the Word of God was the antidote to be relied on against the poisonous spirit of scepticism.— There was a dawn of hope in the dark horizon, and this was the open Bible, with the Bible Society working so vigorously. Renan's book had served to call attention to both the Old and New Testaments in France. What the colporteurs and Protestant ministers had failed to do in that country, had been accomplished by this very book of Renan. A well-informed French pastor had told the speaker that men of education, taste, and refinement were reading Christ's life as narrated in the New Testament. Neither had he any fear, in regard to attacks on the five books of Moses by Colenso. Colenso's writings had done more than anything else for the authenticity of the Pentateuch. Scholar and accomplished mathematician as he was he had been refuted, and his writings had led people to become acquainted with the Patriarchs and with the dealings of Providence with its peculiar people. Hence he did not care for the inquiry that had been raised. The Bible, in the language of one of old, was the religion of Protestants, and he thanked God that two million copies of it had been sent out during the past year. Britain had raised to herself a Bible-monument; and the Bible had raised her to the topmost Alp of moral glory; and we took courage for such a nation. He

concluded by suggesting that the chairman and forty-nine others should put down \$1,000 each, and build the needful Bible-house, as an offering to God, at the end of the most prosperous year that Montreal had ever enjoyed.

The Chairman rose to say that the Rev. Mr. Alexander had just put into his hand a paper from a gentleman, who would be one of fifty to give \$1,000 each, to assist towards the erection of a Bible-house.

The Rev. Dr. Irvine after some statistical statements, showing the vast work which was being accomplished by the Parent Society, glanced at different European countries, showing how they were welcoming the Bible. The true welfare of a country was connected with its inhabitants being a Bible-reading and a Bible-loving people. He then referred to the triumphs of free thought in metaphysics, for which Scotland had become celebrated. Many a Scotch mechanic could himself put down Dr. Colenso. He could see that there were not the disparities and contradictions in the Word of God which Dr. Colenso imagined he had discovered. If we would see our merchants, politicians, judges, statesmen, and colleges at their highest attainable excellence, if we would see the nations no more at war with each other, and breaking off all allegiance to Satan, it must be by the gift and study of the Bible.

The Rev. D. H. McVicar said it was not a strange thing that they should now be called upon to defend the Bible, for the battle had raged around the ramparts of truth from the first. The Bible had been buried by a monk, and it had been resuscitated by one. The Bible was yet being distributed broadcast; and wherever it was sent it took hold of the heart and the intellect, and suffered nothing from assaults. On the contrary, its evidences had been increased. One great stronghold of the enemy now was natural law, an argument which, though it might have force with the atheist, could logically have none with the deist. At this day it was impossible to say how much the sages owed to revelation; but all secular history showed that man could not rise from a state of degradation without the light and power given by divine revelation. The Bible was still the mightiest engine of power. It had not become *effete*, but was as effective as ever.

Mr. Riley, a gentleman from Santiago, also addressed the meeting briefly.

The meeting of the *French Canadian Missionary Society* was held on Thursday evening, the chair being taken by Mr. John Redpath, Vice President, in absence of the Venerable Colonel Wilgress, who has so long presided over it. The pupils of the Pointe aux Trembles schools were present and sung several hymns during the evening.

The report stated that the educational department every year grows in importance, new facts testing the value of the schools in connection with the Society.

The Rev. J. A. Vernon continues Principal of the boys' school. Mr. Rivet occupies his former position of assistant teacher. Two of the more advanced pupils are employed in the school in subordinate positions. Madame Verbona ably superintends its domestic affairs.

The number of pupils admitted to the school was 55, of whom 20 are the children of Romanists. Last year there were 53, of whom 18 returned to it this session.

The School for French Canadian girls reopened in October, 1864, under the charge of Middle. Fluhmann, of St. Imier college, Switzerland, and closed after the examination in May, 1865. The largest number of pupils present at any one time during the session was 36, consisting of the following classes: Children of Roman Catholics, 13; children of Swiss parents, 3; admitted for the first time, 12.

The annual private examination of both schools took place in April. The public examination was held in May, and was more largely attended than usual. The answers in sacred and ancient geography, grammar, &c., excited a good deal of interest. The pupils appeared also well versed in the Word of God.

Besides three ordained Pastors and those engaged in the Institute at Pointe-aux-Trembles, thirteen colporteurs were employed. During the year 1368 copies of the scriptures have been circulated amongst the French Canadians. Of religious books and tracts 13,321 were distributed. The evangelists and colporteurs report 922 meetings, and 11,572 visits or interviews with French Canadian Romanists.

Last year three young men were reported as under the charge of the committee with reference to the ministry. Mr. Paul Vernier went to Geneva, and Messrs. Dionne and Rivet have been entered as students of McGill University. A Divinity Students' Fund has been commenced, to which John Henderson, Esq., of Park, Scotland, and John Rogers, Esq., of Montreal, have liberally contributed.

The Rev. J. A. Vernon is Pastor of the Church at Pointe-aux-Trembles, and about thirty attend the means of grace.

Several new places, such as Ottawa and Ogdensburg, are at present pressing their claims on the mission.

The speakers referred to the state of education as revealed in the reports of the missionaries and colporteurs, in which it was shown that what ought to be the common schools of the country were, in many parishes, taught only by friars and nuns, and if a good teacher were got he was removed to give place to one of these. It should be remembered that these were schools partly supported by Protestants. The people now, however, showed that they were beginning to lose their dread of the priests and to read the Bible, the circulation of which was increasing. To carry on the work, students for the ministry should be versed in the original language of the Bible, and steps ought to be taken to have them educated here instead of Geneva, as formerly. The education of colporteurs should also be attended to, and such instruction given as was suitable for their peculiar duties. A small sum would do this, about \$800 being sufficient for from 30 to 40, and part of this fund was already subscribed. Although it was maintained Roman Catholicism would fall, yet at present it was stronger in Lower Canada than anywhere.

It was an ingenious system and had great vitality, every apparent weakening of its strength seeming only to give it greater vigour.

The Bible was the only weapon which had had the power to deal a death wound. It was not by denunciations its power was to be destroyed, but by the exercise of charity, by prayer, and faith in God's word. It is the mightiest power the world has yet seen. It has turned westward to this Continent, has laid hold of South America, and in Mexico wielded its authority with an insolence worthy of the days of its greatest power. At home, too, there was a romanizing tendency: in the States many of the educational institutions were coming under its sway, and some of the civic authorities were under its influence. Catholicism must be confronted by entire Protestantism, and there was reason to be ashamed in this country of the little that had been done considering what an overwhelming proportion of the commerce of the Province was in the hands of Protestants. But the Gospel would yet overthrow the Roman Catholic system. If God had brought about in so short a time freedom to the slave, in a way which five years ago no man would have dreamed of, would He not also work out man's spiritual freedom from a still bitterer bondage?

In the course of the evening, Mr. Riley, from Chili, who had been born in South America, said he knew well what Romanism meant. Even there God's word was becoming victorious. He referred to the case of Mr. Orestes, who had once held a high and honoured position in the Church of Rome, but who had lost the respect entertained for him there, because he had read the Bible. He showed the good effects following the determined stand made by one man, who had taken a number of Bibles to Mexico in defiance of all the dangers which threatened him. The beauty and fertility of Mexico were unsurpassed, the people were intelligent, but Rome's teaching had been followed by indifference, irreligion and infidelity—gross superstition among the women of the higher ranks, and degradation among those of the lower. Were the ecclesiastics, who, during the burning of the Church of Santiago, where so many perished, preferred to save their furniture rather than the lives of human beings, to hinder the Bible from being sent to that country? He trusted that they would not, but that the Bible would be sent, and that strenuous efforts would be made to seek and save the lost.

On Friday evening, the usual *Union Missionary Meeting* was held, Mr. William Luan in the chair.

The Rev. T. Derrick spoke of the Missions of the Wesleyan Missionary Society. In the educational department of the Wesleyan Missions there were catechists, interpreters and teachers to the number of 1408. There were eight printing presses at work on portions of the Bible and useful works. The literary department and training of missionaries was not neglected, their education being suited to the position they were to occupy. Of the Wesleyan organization there were 655 circuits, 4,659 churches, 358 missionaries, 18,157 paid and unpaid agents, 41,785 members, 13,873 on trial for membership, and 154,854 Sabbath scholars, and one missionary ship, the *John Wesley*. Last year the amount received was \$700,000, the

total amount up to 1861 being \$19,000,000, and since that the Jubilee effort had raised that amount, so that from 1813 to the present time, the total had reached the amount of \$24,000,000. Canada had contributed \$52,000, the amount from Montreal being \$2,500.

Rev. Mr. Bonar said that while he would say that Montreal was, as a whole, one of the most orderly, law abiding and Sunday observing cities on the continent, yet there was a dark side to the picture. In one district there were over 368 Roman Catholics and 540 nominal Protestants, of whom 261 said they attended church and 279 did not, that is, some did once a month, some not once in three months, some not at all since they had come to Montreal. In another district there were 752 Roman Catholics and 422 Protestants, of these 202 rarely, if ever, went to church. In another there were 328 Protestants, 140 rarely, if ever, going, and in another 216 Protestants, 93 of whom made the same acknowledgment. Thus out of 1506 nominal Protestants, 714, or nearly one half, never went to church, or if at all only on rare occasions. They are not hostile, but indifferent to the Gospel, not vicious nor bad, nor unmindful of the duties or relations of life, but they want an invitation. There is the respectable class living in good houses, but never having been called upon, have forgotten the way to church, and need to be reminded faithfully of their duty. Another class is the very poor, who needed charity, consideration and kindly sympathy. The victims of intemperance were a third class. There were enough of Mission Sabbath Schools, better if they were fewer and the work more consolidated, but in the Quebec Suburbs there was great need, and a glorious opening for a Mission Church. There was need also for one at the other end of the city. Next summer he hoped a church would be in process of erection there, part of the funds for which were already collected. A good means of reaching the case of non-attenders at church was by Cottage meetings. In one originated lately, the first evening forty had come, thirty-nine of whom did not attend church, next evening there were sixty, the next seventy and the next ninety, and of this number nearly eighty very rarely entered a church door. The people were hungry for the Gospel. There was no need of large expensive churches. Don't, he said, let us die of respectability. Don't let the rich all gather for worship on the plateau in the upper part of the city, while the poor are left to huddle in small churches in the mean places. Let there be no such division. There would be glowing accents given them of the Mission fields in Africa and in Asia, and the hearts of youth might glow and they might ask, could they do nothing to preach the Gospel there. Preach it in Montreal. The same God would bless Missionary labours in Montreal as abroad, and it was as much wanted. But he would remind them that the Quebec Suburbs stood much in need of this work, while the attention of all was turned to Griffintown. But the whole city must be cared for. If not, and religious ordinances were neglected, their sons would grow up drunkards and their daughters drunkards' wives.

The Rev. Dr. Wilkes said, it might surprise

people that the body with which he was connected—the Congregational—large as it was, had no foreign missions. But the London Missionary Society was supported mainly by them, assisted in part by Scotch Presbyterians, and had been in existence for three quarters of a century. The American Board of Foreign Missions, whose home was Boston, was munificently assisted by one part of the Presbyterians of the United States. In the latter the female missionaries were numbered, so that the wives of the missionaries were counted. In the London Society only the male missionaries were enumerated. In the West Indies the London Society had twenty-two missionaries besides native teachers and pastors. In the South Pacific, in the various Polynesian groups there were twenty-six English speaking missionaries, and vast numbers of natives. In Samoa there was a large training establishment for young men, and another for young women, Dr. Turner, of Glasgow, and Mr. Nisbet taking the charge. The various groups had been divided among the different denominations, so that the one did not intrude on the work of the others. In the North Pacific, the American Board had been very successful. The Sandwich Islands were christianized, and now lived under a Constitutional Government, the idols being swept away, and the natives themselves having Missionary Societies, the Micronesian Mission being one of this kind. A very interesting series of Islands were the Lagoon Islands, with from 10,000 to 60,000 on each, where the natives, from the report of the new religion, had thrown away the idols and prayed for missionaries who had gone to them from Samoa. In China there were two missionaries and three assistants at Foo-chow-fow, and at Peking and Tien-Tsin there were twelve. In Hong-Kong, Amoy and Macao the London Society had twenty. In India, the American Board had twenty-nine male missionaries, and the London Society had sixty over India, in the Mahrattan, Mysora and Ceylon, and in Madagascar twelve, besides printers, teachers, &c. In Africa, at Gaboon and among the Zulus, the American Board had sixteen, and the London Society had at Cape Coast nineteen, and beyond the limits of the Cape Territory twenty. The American Board was doing a great work in Persia and Turkey with which the name of Dr. Schaeffer was inseparably connected, besides those of Perkins, Wright and others, who had addressed them from that platform. In Western Turkey there were twenty-three male and twenty-eight female missionaries besides natives, the ladies of this city supporting one of these. In Eastern Turkey there were forty-six, and among the Nestorians there were six male and nine female missionaries, besides seventy-four natives. There were thus of the American Board 157 male missionaries and 762 natives, and of the London Society 179 missionaries, besides the natives. The income of the American Board had been last year \$538,000, which they might estimate as worth seven dollars to the pound sterling and of the London Society £91,048.

Dr. Wilkes moved a vote of thanks to the Trustees of the Wesleyan Church for their kindness in granting it for the use of these meetings.

Rev. Dr. Taylor seconded the motion, but would suggest that a vote of thanks should also be given to the Grand Trunk Railway for their liberality in conveying those ministers who had been present at half fares. The Railway had been a blessing to the Province, and by this step it was assisting in the spiritual as it had done in its material prosperity.

The motion, with this addition, was then put and carried.

The Rev. Joseph Scudder, who said he had been born in a foreign field, that of Ceylon, in which his father had laboured for forty years, under the same flag as theirs whom he addressed, gave a deeply interesting account of the Mission work in India with illustrations of the subtle nature of the arguments of the natives, and the manner of conducting Missionary work in India, together with an outline of the mythology on which their religion is based. His address was listened to throughout with deep interest.

The Rev. Mr. Bonar proposed a vote of thanks to Mr. Scudder and to the American and Foreign Christian Union, for the encouragement his presence and the cordial words of greeting he had brought with him had afforded them.

Rev. Mr. McVicar seconded the motion, which was carried.

The Rev. Mr. McVicar said that the Canada Presbyterian Church had a Mission in Red River, established fifteen years ago, and now numbered 700 or 800, mainly Scotch and natives of the Red River district; they had a small Mission among the Crees, in British Columbia. Mr. Jamieson had been for three years, and Mr. Duff was established among the miners at Vancouver's Island. Their foreign Mission was on a limited scale, the necessities of the Home work being so urgent. In this they had as a Church increased in numbers. After the disruption the Free Church so called, had only from twenty-three to twenty-four churches, with the two branches of the Canada Presbyterian Church, united they now numbered about 300. He wished to give place to the Rev. Dr. Miller, and would, therefore, not detain them, but would suggest a vote of thanks to Mr. Riley.

The Rev. Dr. Miller congratulated himself on being present, and delivered an address encouraging the meeting in the work in which they were engaged, the influence of which, from Montreal, as the great centre of British North America, was felt far and near.

Rev. Joshua Fraser said that although the Church of Scotland had been a little late of entering on the work of Foreign Missions, she had manifested zeal in their prosecution. Her peculiar sphere was Home Mission Work, and to that she had mainly directed her attention, believing that it possessed the highest claims on a national Church. The results might be seen in the character of Scotch men. Into all the poor destitute localities she carried the Gospel, and had expended last year on this work £100,000 sterling. But she had her Foreign, Colonial, Jewish and Indian Mission, which were doing a great work. But none of these churches could boast themselves of what they had done, humbling themselves before God, all

had to confess their short comings, pray for more zeal, and do more in the future than in the past.

We take the following from the Scotsman:—

THE PASTORAL ADDRESS OF THE GLASGOW PRESBYTERY.—The pastoral address on Sabbath observance, adopted at the late meeting of the Glasgow Presbytery, was read on Sunday to the different congregations within the bounds. The greater number of the ministers took occasion both to preach a sermon on the subject and to preface the reading of the address with more or less observations. The Rev. George Stewart Burns, of the High Church, at the close of the praise which followed the sermon in the afternoon, said—“By order of the Presbytery, I have now to read the Pastoral Address on Sabbath observance. It is quite unnecessary for me to mention that with the spi. it—with much of the spirit—of the pastoral I agree. With many of the duties which it recommends to be discharged I also agree; but from the principles on which it is based I most emphatically and entirely differ. [The rev. gentleman then proceeded to read the address, whereafter he remarked]—I may mention that I intend to take an early opportunity of preaching to you on the Sunday question. I purposely abstain from doing so at present, because I think the excitement on the subject is much too great.”

The following account of the three disputants in the Parent church, we copy from the letter of a correspondent in the *London Times*:

Dr. Robert Lee, one of the Deans of the Chapel Royal, is a man of considerable learning, an acute and able debater, and too cautious, I think, to commit himself to a fatal issue. He is not charged with any doctrinal error, or with any misconduct as a clergyman. He is anxious to revive in the Church of Scotland a partially liturgical service. This has nothing to do with episcopal leanings. Knox's very beautiful liturgy was used for years after the Reformation, but eventually it fell into desuetude. The Confession of Faith was subsequently received, not as a substitute for previously existing symbols, but as “in nothing contrary thereto,” and on this ground he advocates the use of a liturgy. In celebrating baptisms and marriages in church he is constitutionally right, and his opponents are in the wrong. The celebration of marriages in private houses is most objectionable and inexpedient, and his opposition to this practice does him great credit. His wearing a hood in the church is his right as a Dr. of Edinburgh University, and in no sense prelatical or episcopal. He may have been precipitate, and have ridden his hobby too hard, but every one acquainted with the service in Scottish parish churches cannot be greatly surprised at his attempt to improve it. It is one of those things that, let alone, will die out as an extravagance, and leave good and lasting results.

The second delinquent is Principal Tulloch, a scholar, and possessed of commanding influence. His observations on the Confession of Faith have excited great alarm in Scotland. But it appears to me that they have received an intemperate interpretation. He does not

abjure the Confession he signed at his ordination. He asserts, as I understand him, what every Protestant holds—that the confession of Faith, just like the Thirty-nine Articles, is the composition of learned and good, but fallible, men; that it does not express every truth contained in the Bible, and that many of its dogmatical definitions are capable of being expressed in better terms. He holds that the Protestant rule of faith is not the Confession of Faith, but the Bible; and, therefore, that the elevation of the latter high above the former is just and right. I am persuaded this is the answer he will give his accusers.

The third delinquent is Dr. McLeod, who has rendered great service to the Missionary work of the church. His object, I have no manner of doubt, was a good one, but his unfolding of that object in his speech was most unhappy. He meant to sweep away from the Sunday, Scotch prejudices and Jewish traditions, and to show it is a festival, not a fast—a solemn day, not a sad one—a day of Christian freedom, not legal restraint—less a law, and more a privilege. But unfortunately in removing cobwebs he has struck at the foundations on which the institution rests, and done mischief I hope it is not too late to repair. There are signs of his receding from his false position and recalling much he has said. Especially his rejection of the Ten Commandments as a rule of life to Christians, is wholly untenable, and if persisted in must involve very serious consequences to himself. None of the Reformed Churches—and least of all the Church of England—accept such theology. The late Rowland Hill, of Surrey Chapel, received a visit from a Dissenting minister, who called to teach him that the decalogue was an exhausted Jewish law, and nowise obligatory on Christians. At the close of his interview Mr. Hill rang the bell for his servant, and on his entering he said, “Show this gentleman out, and keep your eye on the umbrellas, overcoats, and hats in the hall.” I think the controversy will settle down, and that the admirable and temperate replies of Dr. Macduff and Mr. Charteris will leave their just influence on the genial and candid mind of Dr. McLeod.

SCOTLAND.—This has been a month remarkable for its addresses and speeches on subjects of religious interest. The first of these was the farewell address of Mr. Gladstone, at the close of the period of his rectorship of the University of Edinburgh. The address, now universally known, was one of the ablest he has ever delivered, giving a most comprehensive view of the preparation of the world for Christianity, and the part especially occupied in this preparation by the Greek nation. Mr. Gladstone, accepting the Scriptural account of the origin and division of the human family, attempted to trace the ancient traditions, as moulded by the Greek mind, seeking especially to find a place for a Divine incarnation in the Greek mythology. His conclusions have of course been much disputed, running counter as they do to the rationalistic position as to the origin, and dissemination of the human race, and to the popular idea of Judaism, as containing in ancient times the only elements of

Divine truth. Whether, however, all or even many of his positions be tenable, the address is most valuable in its breadth of view and its suggestiveness: and its delivery at the seat of a Scotch university was appropriate to the theological and speculative spirit of the Scottish people.

Mr. Froude, well known by his history of the times of Henry VIII. and Elizabeth, has delighted his Presbyterian spirit of Scotland by lectures delivered before the Philosophical Institution, in which he gives to John Knox a position as high as ever given him by his most devoted admirers. He traced his influence in the events of his time, in preserving the liberties of the people—almost single-handed—and in resisting the most subtle influences of wily politicians to overthrow them. He commended his Presbyterian Church constitution as fitted to the genius of the people, and as the best support of their liberties: and he attempted to show that, to a great extent, through the freedom established in Scotland, he became indirectly the preserver, in after times, of the free institutions of England. No such defence, from a political point of view, has appeared before of the great Reformer, against whom such charges have been made of incivility and barbarism, by those who have been ready to forget that he was contending in a crisis for the life or death of a nation.

The election of Mr. Thomas Carlyle to the rectorship of the Edinburgh University is an event not without its significance. Mr. Carlyle has had more sway over the youthful mind of Scotland at its most important stage for the last twenty years than any other man: large as has been his influence generally, it has nowhere been so great as in his own country, where the *Perferendum ingenium*, which he was pre-eminently, "ands abundant sympathy. It is not his views or opinions which are difficult to discern, that have produced nearly as much influence as his love of truth, and hatred of mere conventionalisms. Many indeed of his warmest admirers differ widely from his pronounced opinions, and not a few of the most earnest adherents of revealed religion feel that they owe to him a debt never to be forgotten in that love of candour and truthfulness and bravery of spirit, which breathes through all his writings. No honour lately bestowed has received more hearty approbation from many of the best of his countrymen.

ENGLAND.—A correspondent of the *Daily News* says that it is "generally believed that the Pope has determined upon creating another Archbishopric in England, and that Dr. Ullathorne, now Bishop of Birmingham, will be the new Archbishop, and be made titular primate of the North of England. The two prelates will most likely receive the Cardinal's hat together next summer, when there is to be an immense assembly of Bishops from all parts of the world in Rome. Dr. Ullathorne is of an old Roman Catholic family, has been twenty years a Bishop, and was formerly a Benedictine monk, so that his elevation to an Archbishopric will no doubt be very popular amongst his coreligionists in England; besides which, Birmingham has been long the centre of the most Catholic part of England. Monsignor Clifford

an English resident priest in Rome, a near relative of Lord Clifford, is deputed to gather subscriptions in the Holy City for the cathedral which is to be built in London as a memorial of Cardinal Wiseman, I hear that no less than a hundred thousand pounds sterling, to extend over five years in payment, has already been promised, and of this a fifth has actually been paid into the bank."

IRELAND.—An appeal has been made by the Foreign Mission of the Presbyterian Church to raise the annual collection from 2000*l.* to 3000*l.*, and to send out more missionaries. The congregation presided over by the Rev. Dr. Morgan has answered this appeal by contributing over 430*l.*

A controversy between two clergymen of the Presbyterian Church on the nature of the doctrine of assurance, has been terminated by a Commission of the General Assembly, who, after a lengthened hearing, decided that there was no violation of the Confession of Faith.

The Encyclical of the Pope has produced a curious result in Belfast. A Roman Catholic Institute and Reading Room was established there some years ago. The management has not lately been pleasing to the Bishop, whose proposed changes were pronounced by some shareholders to involve a confiscation of their property. On receiving them the Bishop was out-voted, and immediately issued a mandate, resting on the authority of the 48th, 57th, and 22nd propositions of the Encyclical, and requiring four conditions from the directors; that he should decide on the constitution of the Institute, approve of the rules of management, have the right of excluding any member he pleased, and be the sole judge of the books, newspapers, and lectures to be admitted. For any violation of these conditions he would consider it his duty, "to debar from the Sacraments, all and every one who may become a member, or aid in its construction."

FRANCE.—The Reformed Church is still planning campaigns against the Rationalists and Radicals, to which State assistance joins it in awkward union. It has in Paris rejected a new pastor presented to the Presbyterian Council by A. Coquerel, senior, as his assistant, on account of his vague, evasive answers to plain questions on Christianity and the resurrection of our Lord. Nine votes against two excluded him. The Rationalist Pasteur Pelissier, of Bordeaux, who openly spoke against the miracles of the Bible in Calvin's pulpit in Geneva, has drawn down upon himself his exclusion from all the Genevan pulpits by the Consistory of that city.

Yet the clever and worldly popular language of the Rationalist party rather points to the future as theirs. Among the minor events which have irritated sorely the orthodox is the gliding of a chapel near Paris out of the hands of the latter into those of the former, and the name of Evangelical Alliance having been assumed by the Rationalist committee of this chapel.

It is undoubtedly a time of painful expectancy and in many of discouragement; while the Power from on high seems not yet shed on the various churches, while conversions take place individually, no strong influence is

exercised over the people beyond the very narrow circle of each church.

The necessity of acting on the masses is so urgent that a meeting of the Free Churches of Paris was called for discussing the subject, and a report was read. Strange indeed to the earnest Christian was the discouragement manifested, and yet not strange when he saw the fallacies on which hopes had been building. The report passed in review the various grand epochs of Christianity: first its establishment by Jesus Christ and His apostles; everything favoured its reception, the Jewish nation was prepared by long hearing the prophets and living in religious atmosphere, and preaching was rendered easy by full freedom to meet together under a genial climate. On the Pagans, the Christian life of virtue and family union, together with teaching, had a preparative influence also. Three centuries later, when the empire had received Christianity outwardly, the action to be borne upon it was that of the catechumenate, the pulpit, and the pen. At the Reformation there was a connexion with the Roman Catholic Church never snapped. Luther was and remained Professor in the University; all was ready, and when his theses and writings appeared, they flew like wildfire throughout the masses. In each case a prepared people responded to words or deeds of power. Now at the present time, we in France in the midst of a Roman Catholic population, have two great national Protestant Churches, and six small independent ones.

GERMANY—BERLIN.—You are aware that an Association for Building Churches was formed here last year. Dr. Kögel, one of the chaplains to the King, started it by drawing the attention of Christians to the great disproportion of the numbers of inhabitants in the city to the places of worship. The society has no means to build large churches. It only wishes to remedy the immediate need by erecting temporary chapels, in which congregations may be gathered. This voluntary effort of Christians is a living testimony to the value they attach to the blessings of the Gospel, and will, I hope, aid in opening the eyes of those whose duty it is to help, and who have the means to do so. The first of these temporary chapels was opened on Sunday, the 1st of October. Crowds came to the opening service, so that though I was there before it commenced, I, in common with many others, was unable to obtain admission. The Lord has already visibly blessed the new congregation, and it was a great pleasure to see the crowd of happy children flocking there last Sunday, as the new Sunday-school connected with it was opened.

ITALY—I have lately been perusing with deep interest the printed official copy of the new Civil Code, which comes into operation on the 1st January next. When the annexations of Tuscany, Lombardy, Emilia, and the southern provinces were effected, many delicate questions arose in the administration of the law, owing to the diversities in the civil and criminal codes of these different duchies and kingdoms. A parliamentary committee was appointed four years ago to bring order out of this confusion, and the result is now before us in a document, already approved of by both

houses of Parliament, and signed by the King, which places the young kingdom of Italy at least on a level with Western nations. The bearing of this magnificent piece of legislation on religion is that which will most interest your readers. It is the heaviest blow yet dealt to the Papacy in the land of its former sovereign sway. From the beginning of next year men of every creed are left at liberty to call in the services of their religious teachers on all solemn occasions in the lives of citizens; but that which gives validity to the various acts connected with the birth or baptism, the marriage or interment of an Italian subject, from the Alps to Mount Etna, is the registration at the *Comunità*, or the presence of the civil servant of the Crown on these interesting occasions. In this way the power of the priest is greatly shorn. So complicated have been the questions, especially in relation to marriage, not only as among native Evangelicals, but also between Italian and British Protestants, such trouble have these difficulties given to the friends of evangelization resident here, that now that the new law speaks so clearly and advantageously, the Claudian Press has issued in a cheap and portable form that part of the Civil Code referring to marriage, accompanied by explanations from the pen of Dr. de Sanctis, in order that the scattered Evangelicals may be made thoroughly aware of their privileges.

Without entering into particulars, which it would be premature to mention, and which it is impossible to relate so as to satisfy the various parties, I am happy to say that a growing feeling towards brotherly kindness and united effort prevails among all the ranks of Italian Evangelicals. I have already noticed, in former letters, as evidences of this, the meeting at Bologna of the Free Italian Brethren, the Milan Committee, and the movement of Signor Gavazzi. To these may now be added an attempt at a better understanding among the Christians in Florence, the address of all the Evangelists maintained by the Methodists to the Wesleyan Committee, and a pamphlet on "A True Evangelical Alliance," by a Milarese Evangelical. In referring to these things I am far from saying that anything has as yet been accomplished. Nevertheless, it is of itself a great advance that, all over the country, the need is felt of organisation, fellowship, and union.

RUSSIA.—A new step on the path of religious toleration has just been taken by the Government of this country. A series of reforms, aiming at the amelioration of the lot of the Jews in Poland, and in the other western parts of the Russian empire, is in course of execution. Up to the present day the Israelitish population of these countries, which amounts to more than a million and a half, has been as it were relegated within a few hours, and shackled in its religious and other kinds of development. This situation has in part been happily modified by various measures. In particular an imperial ukaze, recently published, concedes to all Jews occupied in any industrial pursuits the right of travelling and settling in all parts of the Russian empire. It is hoped that the liberty allowed to these classes will soon be extended to all their co-religionists.