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THE PRESBYTERIAN.

DECEMBER, 1867.



IN its proper place will be found a report of the meeting of the Commission of Synod. The failure of the Commercial Bank, and the loss entailed on the Church, referred to at some length in its proceedings, are too well known to require much to be said regarding them. Every exertion will be made to restore the Bank, and to enable it to resume business, and for this end a bill has been introduced which in the first place provides for the non-forfeiture of the Charter, even although the delay in re-opening should exceed the legal term. This will afford time for further legislation. The other clauses contained in the bill will give power to lessen the amount of capital, and increase it again when found advisable; the amount so increased not to exceed the original capital of \$4,000,000; power will be given to amalgamate with any other Bank with consent of the shareholders; the head office may be removed to another town, and in future each share is to be entitled to one vote. Whatever may be done, however, will take some considerable time, and meanwhile it will be necessary to make a strenuous exertion to raise such a sum as shall secure the allowance to our Ministers for at least a year. The cities and towns are earnestly at work, having their different congregations canvassed for subscriptions, in addition to church collections. Every congregation throughout the country should have a special association organized, and these may form the beginning of missionary associations where they do not already exist. Subscriptions for the present cause should be given with no niggard hand. There is a very large deficiency to be made up, and should anything remain over, it could be placed to the credit of the Permanent Fund. To this we shall return, as our space this month is fully taken up. In the meantime we commend the follow-

ing circular from the Temporalities' Board to the careful consideration of all:

SIR—The Suspension of the Commercial Bank has, as you are aware, occasioned serious embarrassment to the Synod's Temporalities' Board. To what extent the invested capital may ultimately suffer, it is impossible at present to determine: that the stock will be greatly depreciated in value, is certain.

The Church's pecuniary interest in the Institution is represented by 1,264 Shares, amounting to \$126,400; and the present loss to the revenue available for supplementing the Stipends of our Ministers, is the large sum of \$7,584 per annum.

To meet these trying circumstances, two plans occur to the Board: The first, after providing for those who have a vested right in the Fund, is the apportionment of the remainder of revenue, so far as it will go, to the non-privileged Ministers in the order of seniority, thereby cutting off, on the 1st of January next, thirty-seven Ministers from all participation in the Fund. This course the Board are most unwilling to adopt.

The other, and, in the opinion of the Board, the only practicable alternative, is to make an effort to provide, at least for the first year's deficit of revenue, by throwing ourselves on the sympathies of the Church at large—and appealing to our adherents everywhere to stand by us, and thus to aid these thirty-seven Ministers and their families, who, in an unlooked-for hour, and in a manner that could not have been foreseen or provided for, will otherwise be deprived of a considerable portion of their already scanty incomes.

But for this financial calamity, the Board would be in a better position than at any previous period since it was constituted. Not only would there be enough to meet all demands, but a balance to carry forward to next year.

With the unanimous approval, then, of the Commission of Synod, to whom the subject was referred for advice, the Board now appeal, earnestly and confidently, to the friends of the Church to sustain them, and, by their liberal contributions, to enable them to meet this grave emergency.

We appeal to the rich among us, to give of their abundance. We appeal to those of moderate means for some substantial expression of their sympathy. We appeal, and we know we shall not appeal in vain, to those Ministers whose incomes are not directly affected by the loss referred to. By the united efforts of the clergy and the laity, with the blessing of the Almighty, in whose eyes even the widow's mite

shall not pass unrecognized or unrequited, we shall not fail of success.

While the Commission of Synod and the Board alike recommend a personal canvass in each congregation, for the purpose of raising such a sum of money as will be required in order to keep faith with every Minister on the Synod's Roll, it is for the Kirk Sessions to determine what method will be most efficient in their several congregations. This only we ask, that the effort be made in every case, and that it be made at once. It is desirable that all contributions for this purpose should be sent before the 20th December next, to Mr. James Croil, Morrisburg, Ontario, the Secretary of the Board, *pro tempore*.

On behalf of the Temporalities' Board
THOMAS PATON.

Chairman.

MONTREAL, 15th December, 1867.



WITH the present number is completed the second decade of the *Presbyterian*. On the first of January, 1848, the first number was issued, and on reviewing its history, it is matter of self-gratulation to the conductors that it has been able to maintain an existence, whilst so many periodicals, during the same period, have gone the way of all the earth. This is proof, then, that it has in some measure supplied a want felt in the sphere it has occupied. This belief is to them greater matter of complacency than the mere prolongation of its existence. The object for which it was commenced by the Committee has been kept steadily in view. We should rather say committees, for it is the most saddening reflection connected with the history of this paper, that whilst it survives, the most of those honoured names that were associated with the conducting of it in its early and middle days, are no more heard on earth, except with lips hushed in reverence. It is singularly remarkable and mournful how many of the members of successive committees have been called hence in the very prime of their life, and in the midst of their usefulness. But they express the sad submission in the words of the mourning poet, slightly altered:

"How know we what had need of them,
For they were strong as they were true."

The conductors are comforted with the belief that the periodical has done a good work for the Church. They have sought, and they think with success, to disseminate the sound and safe principles of the Church of Scotland with such modifications, of

course, without which it could never find a place in the circumstances of this country. And they think it has formed a tie to bind our congregations together, by promoting a Church feeling as opposed to Congregationalism. There is too great a tendency to congregationalism in this country—every minister and congregation being disposed, like the men of Israel in the time of the Judges, to do what is right in their own eyes; but this narrows a people's sympathies, and is not at all in keeping with the generous and catholic spirit of the early Church.

It is scarcely possible that in these twenty years the paper should have avoided offending and disappointing some of our ministers and people, however unintentionally; but the desire not to become the mouthpiece of a party or of extreme views, but of the sense of the Church at large, has, they believe, commended itself to the great mass of its readers. And what has been done in the past it is expected will be accomplished in still greater measure in the future, with the increased support confidently looked for with the growth and prosperity of the Church. The conductors will strive to reflect the views of the Church at large, being as sensitive to the general opinion as the needle is to the pole, and to this end they invite contributions to their columns from both ministers and people on subjects likely to interest and profit the members and adherents of our Church. Any well digested article, conceived in a right spirit and temperately expressed, will receive the best attention of the conductors of the "*Presbyterian*."

Five years ago a change was made in the outer form of the magazine, which seemed justified by the progress of the country and Church, and more recently improvements in the typography have been effected, but whilst these changes have made it more readable and more bindable, they have also materially added to the expense of getting it up. And they are sorry to say that in the face of all they have done to forward the interests of the Church, and to commend the "*Presbyterian*" to the acceptance of the people, the circulation is by no means what ought to be expected amongst the many thousands of our members and adherents; and the Committee make one further appeal to all who would wish the continuance of the publication to aid in its more extended circulation. The Committee have no personal interest in its continuance, and so do not make this request as a

personal favour. but in the interests of the Church which they are trying to serve. Their attention to this magazine is to them a labour of love, not of worldly profit. They appeal especially to ministers to extend their powerful help. The "Presbyterian" will continue to be sent to them free, as last year, not as a bribe, but that they may in this regard feel themselves in privilege—not behind the ministers of the Church in Scotland, who receive the Home and Foreign Record gratuitously. The Committee ask the ministers to recommend this publication from the pulpit as the best means of promoting the prosperity of their own congregations, as well as of the Church at large; as there is abundant testimony, that the readers of the "Presbyterian" are the most attached and intelligent adherents of the Church, and support its congregational and general efforts with greatest liberality. This being the case, every minister has a direct interest in advocating the wider circulation of the "Presbyterian" amongst his people. To facilitate this they have issued extra copies of the present number and forwarded them; that minis-

ters may on recommending it be able to place specimen copies in the hands of those whom their appeal may dispose to become subscribers. Wherever it is practicable, they would urge the appointment of an agent in every congregation upon the terms made known a year ago, and ask the attention of the elders to this suggestion. A change has been made in the financial arrangements of the paper, which, it is confidently believed, will give satisfaction to all. If then ministers will as early in December as possible avail themselves of some good opportunity to bring the claims of this magazine before their congregations, causing the extra numbers forwarded to them to be distributed amongst those in their community not subscribing who would be likely to do so, they will greatly encourage the committee of publication, as well as benefit themselves and the Church at large.

Report of presentation to Rev. Dr. McLeod, several communications and general news, have been unavoidably left over till next issue.

News of our Church.

SYNOD OF THE CHURCH OF SCOTLAND IN CANADA.



On the 13th ult. the Commission of Synod sat in St. Andrews Church, Montreal. There were present Rev. Kenneth McLennan,

Moderator; Drs. Mathieson, Urquhart, Cook, Barclay, Spence, Snodgrass and Jenkins; Messrs. T. MacPherson, Davidson, Sym. Lindsay, Evans, Porteous, Inglis, McCaul, R. Campbell, Ross

(Chatham,) McLaren, and Mackerras, ministers and Messrs. Croil, Dennistoun, Brynner, Ferguson and Hunter, elders.

The Rev. J. H. Mackerras, Clerk.

The Minutes of last session were read and sustained. It was stated that the Temporalities Board had met the previous day, but no report was ready for presentation.

Dr. COOK was called upon to state the present condition of the fund. He reported that it had sustained a loss of \$142,000, through the suspension of the Commercial Bank, the par value being \$126,400. There were from thirty-three to thirty-six ministers for whom there would be no provision at all. The first question was how to meet the January payments for which about \$2,500 would be required.

Dr. BARCLAY agreed with Dr. Cook that the first consideration was how they could meet the

first payment. It was for the Synod to consider how increased contributions towards this end could be raised. He was in favour of an appeal to their people throughout the Province.

Dr. COOK. If the bank goes into liquidation the stock will be an absolute loss; but he trusted that if it was legislatively dealt with at least one half might be saved. There were two plans open to them.—either to make up the loss altogether and permanently, or to exert themselves to meet the first payment. He was not sanguine about the former, but if they were inclined to favour that mode of dealing with the matter, he had a plan to submit to the Commission. There were 13 commuting ministers on the roll, three of whom had suffered immediately and largely through the failure of the Bank. Excluding these three, and adding the ten who receive £100 a year, let the fifty contribute £10 each, and then let them apply to fifty wealthy laymen to give £10 each also. Should this plan fail, let them seek to provide for the coming semi-annual payments. In that case not thirty-three or thirty-six only, but very many more must give up all expectation of receiving assistance from the fund. The plan of endowing each minister would have to be reconsidered and perhaps dropped. Some might not think that a matter of regret. These questions should be first settled, viz, the propriety of meeting the difficulty permanently or of providing for the January payments,—and then a Committee should be appointed to consider their legal and moral res-

possibilities in connection with the fund. He defended the action of the Board in investing so large a sum in Bank Stocks. A considerable portion of it was so invested on the understanding that it should be given up any time it might be demanded, at the price paid for it, which was about two per cent less than the then market value. There was a definite, though not a written, agreement to that effect between them and the cashier of the bank. The money was invested, at the recommendation of Mr. Allan, a gentleman on whose discrimination they could fully rely, and he would say in passing that if their Church and the stockholders generally came out of the difficulty with any measure of success, it would be owing to the ability and energy of Mr. Allan. The investment had been unfortunate, but what man or body of men could foresee that, \$1,800,000 being only \$200,000 less than half the capital of the Bank would be invested in an American Railway, and in so careless a manner that it could not even be known, till decided by the Privy Council, who was liable for repayment. No one could have anticipated such gross mismanagement. This lending of one half the capital in a permanent way was the prime mistake and the greatest evil. If he were asked why the money was put into the Bank, he would ask in return what else should they have done with it? There was a general outcry for as high an interest as they could secure. If they were asked why they did not withdraw the money, his answer was that they had Messrs. Paton, Green-shields and Allan on the Board, and these gentlemen were averse to their throwing so large an amount of Stock into the market, as calculated to be most detrimental not only to the Commercial Bank, but also to the interests of the Church.

Dr. JENKINS suggested that the discussion on the mismanagement of the Commercial Bank should not be reported in the newspapers.

Dr. COOK replied that they had not only duties to the Church, but also to all others. He believed that there ought to go forth from them an expression of their opinion that money entrusted to a bank should not be invested as had been the capital of the Commercial Bank. He felt this to be especially desirable as not one of the public prints had endeavoured to show how the calamity had come about. Mr. King had been attacked, as being probably the one who could be most easily reached, but no blame had been attached to the conduct of Mr. Ross and the Directors of the Commercial Bank by whom the evil had been wrought. The Doctor after reviewing the negotiations between the directors of the Bank and the Government resumed his seat.

Principal SNODGRASS thought they must allow many of the questions which had been raised to lie over until they had information as to the present state and future prospects of the bank. Their task was thus narrowed down to the particular question how best to meet the expenditure necessary in January next. The question of the future management of the fund might very fitly follow that.

Several members expressed their concurrence in Dr. Jenkins' suggestion for the suppression of the statement made by Dr. Cook.

Mr. BRYMNER--The conduct of the Temporalities Board in investing the money as it did, has been discussed and condemned, and it is but right that Dr. Cook's vindication of their conduct should be made public. It is desirable that the members of that Board should vindicate themselves from the suspicion of mismanagement.

Rev. Mr. CAMPBELL suggested that Ministers could visit neighbouring Presbyteries to call forth the liberality of the people. He was in favour of having an association for missionary purposes established in every Congregation.

Rev. Mr. INGLIS thought that unless the Ministers themselves gave something, an appeal to the people generally must fail.

Mr. CROLL felt sure that if they threw themselves on the sympathies of the church they would easily raise all they required. Let them put the laity on their trial. Since their last meeting a lady had, without any application, sent him \$140 for this object.

Rev. Mr. PATON was strongly of opinion that their aim must be to provide for the demands of the first half year, and should there be a surplus that might be carried on towards the second half year.

Principal SNODGRASS moved the following resolutions:—

“That the commission having considered the very great diminution of the revenue of the Temporalities fund caused by the unfortunate suspension of the Commercial Bank, resolve:

1. That the commission refer the consideration of all questions bearing upon the capital of the Fund and its further management to the Temporalities Board and the Synod.

2. That the commission is of opinion that a special effort should be made to provide for the present emergency, so that the next semi-annual payments to ministers may be secured and that an appeal to the Church would be responded to with sufficient liberality to render such an effort successful, therefore respectfully request the Temporalities' Board to adopt as speedily as possible such means as may be most effectual in obtaining the money required in the manner suggested.

Mr. HUNTER seconded the motion.

A long discussion ensued, in the course of which Dr. BARCLAY explained that this was not a new effort, but simply the reiteration of former appeals under more urgent and trying circumstances. He thought it desirable not to interfere with arrangements already existing in the several Presbyteries.

Dr. COOK spoke of the inexpediency of deferring the collection until the present feelings of interest and sympathy had died out. Six months hence people would not care a penny about the matter.

Dr. BARCLAY: Yes, but six months hence we may be in a position to state what are our losses and needs.

Rev. Mr. LINDSAY thought the only thing to be done now was to make an earnest appeal to the Church. He believed that Churches founded on the voluntary principle had the advantage of them in a crisis like the present.

The PRINCIPAL'S motion was then put and carried, and the Commission adjourned.

PRESBYTERY OF LONDON.—A meeting of the Presbytery of London was held on the 6th ult. The members present were the Rev. Messrs Gordon, McEwen, McAuley, McLeod and Nichol, Ministers, and Mr. Robert Woods, Elder. The Rev. Daniel McDougall gave in his last report of which we present an abstract. In Kippen he dispensed the Sacrament of the Supper, for the first time, on the 21st July. The number of communicants was 68 and the congregation was computed to number about 600. From the number of people who signified their intention to join the Church at the next Communion it was confidently expected that the Communicants would then number 140. The Church was now roofed and shingled and the belfrey in process of erection. On the 27th Oct. the collection made before the close of divine service amounted to \$112. This sum with the weekly collections of the summer months, were amply sufficient to pay the catechist and to meet the expenses of the Communion, &c. The congregation was determined to make every effort to obtain a Minister as soon as possible. The congregations in Glencoe last summer, had been very large, but this important charge was likely to suffer severely if a minister was not soon settled there. In Plympton township where no minister of our Church had ever been and where two-thirds at least of the people were Scottish, he found several families very strongly attached to our Church and very desirous to obtain service. He officiated on four different occasions, in three different places, to large audiences. The opening of a mission station there was most desirable, and success was most likely to be the result. The little village of Uttoxeter was a good centre.

At the Aux Saubies, on Lake Huron, he found about 30 Presbyterian families—half of these being French Canadians and the other half being about equally divided between the Church of Scotland and the C. P. Church.

Until last May they were very destitute of the ordinances of religion, but, then, a French Protestant from Illinois came amongst them and laboured as a catechist, till the end of autumn.

The people say that they would be glad to have religious ordinances from either branch of the Presbyterian Church. Mr. McDougall thought that if the catechist alluded to did not renew his services next season, the French Mission of our Church could do nothing better than send one of their missionaries there. He firmly believed much good would be the result.

Mr. McDougall then took exception to some remarks which, he was assured, were made by a certain member at last meeting in disparagement of the amount of labour he had performed during his three years term of connection with the Presbytery, and begged to give a brief summary of what he had done in that period, craving the pardon of the Presbytery if, in the circumstances, he should say what might appear to savour of self-praise. His efforts had had the effect of rallying and, in some cases, of largely increasing the five or six congregations that had been under his charge and that had, either on account of internal divisions or their inability to obtain a minister been more or less, in a state of disintegration. He had also been the means of adding to the Church, Kippen, one of

the largest churches in the West. He had performed 128 baptisms, instituted 6 Sabbath Schools, paid 551 ministerial visits, over 26 townships and six counties, many of these being made on roads almost impassable from mud and snow.

Mr. McEwen of Westminster, the oldest member of Presbytery present, said that he had had much to do in his day with the missionaries of our Church, both those from Scotland and those from Kingston. Those who had laboured in the West were men of whose ability and work he could speak highly, but, with reference to Mr. McDougall he had to say that he had done more for the Church than any that had preceded him. And there was one quality possessed by Mr. McDougall particularly deserving of honourable mention—he was true to the Church of Scotland. Mr. McEwen begged to move that “the Presbytery express their entire satisfaction with this, the last Report of Mr. McDougall’s services, as well as with the manner and faithfulness in which he has discharged his duties as Missionary during the whole period of the appointment.”

Mr. Gordon said that he had followed Mr. McDougall to many of the places in which he had laboured, and every where he found him and his work highly spoken of. He had done good to the Church in the West, and they were grateful to him for it.

Mr. Robert Woods, Elder, spoke of the good Mr. McDougall had done in Dorchester—of the high estimation in which he was held and the kindly feelings with which he was regarded there. The motion was agreed to.

Appointments having been then made to the various vacancies, the Presbytery adjourned to meet at Stratford on the second Wednesday of January, 1868.

PRESBYTERY OF TORONTO.—This court met on the 15th October, with a full attendance of members, and continued in session part of the next day.

The Reverend David Watson was elected Moderator for the current half year.

Supply was granted for the pulpits of Thorah and Newmarket for several weeks, to relieve the ministers of their charges, while labouring under indisposition.

A Committee composed of Messrs. Carmichael, Alexander MacDonald, and D. James MacDonnell, was appointed to prepare a scheme of statistics for use in the Presbytery.

Authority was given to Dr. Barclay to submit to the Synod’s committee a proposition for obtaining a missionary from the colonial committee, to give additional religious service in the city of Toronto, and especially among such of Her Majesty’s troops as belong to the Church of Scotland.

Supply of preaching was granted to the various vacancies, a series of missionary meetings was appointed to be held in January next, and various items of business of a routine character were transacted; whereupon the Presbytery adjourned to meet again on the third Tuesday of January.

The Congregations of Lindsay, Port Hope, and Bowmanville, are still unhappily in the list of vacancies. The attention of licentiates

is called to these charges, in the hope that ere long they may procure promising settlements.

ST. ANDREW'S CHURCH, PETERBOROUGH.—The annual meeting of the congregation of this Church was held on the 15th of October. A statement of the accounts for the year ending on 30th September was submitted by the Managers, and was afterwards printed and distributed among the members of the congregation—a practice which might be followed with advantage by all our Churches.

From this report it appears that the amount realized from pew and ground rents during the year was \$683.77 and that the weekly collections came to \$255.90. A few of the ladies in the congregation willingly undertook the task of collecting quarterly for the Schemes of the Church, and there was thus raised in the three quarters from January to September the sum of \$131.89, which was distributed as follows:—
Paid Mr. Macdonnell amount due him for Temporalities' Board from 20th Nov.

to 1st July 1867.....	\$30.55
To Ministers Widows' and Orphans' Fund. 26 34	
“ Bursary Scheme.....	10.00
“ French Mission.....	15.00
“ Contingent Fund, Temporalities... 50.00	

The assigning of the lion's share to the Contingent Fund has been doubly justified—unfortunately—by the failure of the Commercial Bank.

The following sums have also been raised by the congregation at various times during the year:—

Proceeds of Bazaar held in the month of March last.....	\$850.00
Collection for Toronto Presbytery's Home Mission Fund.....	20.00
“ “ Sunday School Library.....	45.55
Amount subscribed for Endowment of Theological Professorship in Queen's College.....	167.00

(The last mentioned sum will without difficulty be increased to upwards of \$200.)

The proceeds of the Bazaar have been expended in the repairing—or rather in the entire transformation—of the interior of the Church. The work of “reconstruction” began with the floor, which was found to be in a very dilapidated condition; a new pulpit of more modern appearance took the place of the old one, a chair and table standing in lieu of the sentry-box-like “precentor's desk”; pulpit and pews were painted and grained, the walls coloured and blocked in imitation of Cincinnati sand-stone, matting laid in the aisles, handsome pulpit lamps procured and numerous other alterations made—not the least important being the construction of a new chimney and the partial filling in of the windows at the west end of the Church. Those kind friends in various quarters who assisted by their contributions to the Bazaar, will be glad to learn that the money has been so judiciously expended and that, inside, at least, St. Andrew's Church is one of the most comfortable and attractive in the town of Peterboro.

A large committee was appointed at the annual meeting to take steps towards the erection

of a manse, and this committee is already busying itself with the first step—shall we say the hardest?—the raising the necessary funds

These facts speak for themselves and justify the Managers in saying—“It is gratifying to observe that the affairs of the congregation are in a healthy and progressive state.”

ST. ANDREW'S CHURCH, KINGSTON.—The report of this Church is a model for the fulness of its information and for the clearness with which it is set forth. The report gives secretary treasurer's report, with detailed statement of income and expenditure, assets and liabilities, report by the Committee, which includes the statement by the minister, divided into heads, showing the position of the Congregation as to numbers, of families, communicants, baptisms, funerals, Sabbath Schools, scholars and teachers, and the different associations connected with the Church. A pastoral letter sets before the Congregation, the duties laid upon them. There have been contributed during the year sums amounting to \$4,116. The whole report bears evidence of the faithful working of the minister and office bearers acting in unison.

GALT.—**ST. ANDREW'S CHURCH.**—At a meeting of the Congregation, held on the 14th Oct., there were submitted the following statements. During the Synodical year 1866-67, the sum of \$69 was sent to the schemes of the Church and distributed in the following manner:

1866. To the French Mission Fund.....	\$15.00
“ To the Temporalities' Fund through the Rev. R. Campbell, but not yet acknowledged in the “Presbyterian”.....	20.00
1867. To the Minister's Widows' and Orphans' Fund.....	15.00
“ To the Bursary Fund.....	19.00
	<hr/>
	\$69.00
1867. To the Rev. Mr. Morrison, to assist in building a new church in Derby, the Congregation contributed.....	40.00

Making in all a total of\$109.00

Since March, 1867, thirty-four new members have been added to the Church.

OTTAWA.—The call to Mr. Gordon has been moderated in, and a speedy settlement may be looked for.

LOCHIEL.—This large Highland congregation, vacant since the demission of Mr. Darrach in September 1865, have resolved to call to the pastorate over them the Rev. A. McKay of Salt Springs; Pictou, N. S.

PITTSBURGH.—The intelligence that Mr. Bell, who is still in Scotland, has been compelled through ill health to resign his charge, will be received with great regret throughout the Church, of which he was a promising minister.

RAMSAY.—It is much to be regretted that in this congregation there is as yet no prospect of a successor to the late lamented Dr. McMorine. Although the charge is neither large nor

wealthy it is a most desirable one on many accounts, and we hope to learn soon that some likely candidate for the vacancy has been on the field. Almonte, to which the Church was removed a few years ago, is one of the most growing and prosperous villages in Ontario, and its manufacturing activity will attract to it a large number of intelligent mechanics, who with the substantial agricultural basis that congregation has always possessed, will form material on which an active and capable minister will be able to operate with good results. The Church is a commodious stone building, and there is on hand a considerable fund with which to build a manse.

UNIVERSITY INTELLIGENCE.

SCHOLARSHIPS:—The matriculation examination resulted in the following awards:

FIRST YEAR.

- *Watkins*.—\$30—Alexander F. Riddell, Kingston.
- *Campbell*.—\$30—Edwin H. Dickson, do.
- Leitch Memorial*.—\$63—Donald Macpherson, Lancaster.
- *Mouat*.—\$64—Robert John Craig, Kingston.
- Hardy* (open).—\$50—Frederick Welch, do.
- St. Paul's, Montreal*.—\$60—Andrew McCulloch, Nelson.
- Hardy*, (close).—\$50—James Chambers, Holbrook.

SECOND YEAR.

- *Faculty*.—\$65—Thomas H. McGuire, Kingston.
- Trustees*.—\$40—Mark R. Rowse, Bath.
- St. Andrew's University*.—\$40—Ebenezer D. McLaren, Komoka.

THIRD YEAR.

- Kingston*.—\$30—James E. Burgess, Kingston.
- Foundation*.—\$40—Robert Crawford, do.
- Aberteen*.—\$40—William Malloy, Vaughan.
- Catarqui*.—\$50—Peter S. Livingston, Dawn Mills.

THEOLOGICAL SCHOLARSHIPS:

- Third year;—(1) *Colonial Committee No. 3*. \$50—Samuel McMorine, B. A., Almonte; (2) *Colonial Committee No. 4*, \$50—William McLennan, M. A., Williamstown.
- Second year;—(1) *Ross*, \$100—Charles A. Doudiet, Montreal; (2) *Sain't Paul's Church, Montreal*. \$60—David P. Nivin, B. A., Niagara.
- First year;—*Leitch memorial*, \$60—Robert Campbell, B. A., Brockville.

INSTALLATION LECTURE.—Professor Mackerras, M. A., who was formally inducted to the chair of Classical Literature, at the meeting of Convocation, held as the close of last Session, delivered an Installation Lecture, on Wednesday, the 16th ult.—University day. He selected for his subject, *the progress of Classical Literature during the present century*, which he illustrated with great ability and eloquence.

• With the honour of gaining two scholarships.

DONATION TO THE LIBRARY.—The Rev. George Romanes, L.D., London, 70 volumes, valuable Scientific and Theological works. A friend Kingston, 7 vols.; Rev. R. H. Story, Rosneath, Scotland 1 vol.; Rev. R. Neil, Seymour, 38 vols. Peter Rintoul, Esq., Bothwell Bank, Scotland, 3 vols.; Mrs Young, Sterling, Ont. 20 vols.; Prof. Mackerras 9 vols.; T. Mueller, Melbourne, Australia, 1 vol.; William Weir, Esq, Montreal 6 vols.; R. Worthington, Esq., Bookseller, Montreal, 4 vols.; Geological Survey, per Sir W. Logan, 3 vols.; and 24 pamphlets; John Lovell Esq., Publisher, Montreal, 2 vols.

HOME MISSION CONTINGENT FUND,

Perth, per Rev. William Bain.....	\$20.00
Litchfield, per Rev. Duncan McDonald.....	6.60
Cornwall, per Rev. Hugh Urquhart, D.D.....	30.00
Lanark, per Rev. James Wilson.....	23.30
Laprarie, per Rev. John Barr.....	4.00
Paisley, per Rev. W. M. McLean.....	6.00
Valcartier, per Rev. David Shanks.....	3.00
Fergus, per Rev. Geo. Macdonnell.....	20.00
Peterboro, per Rev. D. J. Macdonnell.....	50.00
Markham, per Mr. Archd. Barker.....	5.75
Chiniquacousy, per Rev. George Law.....	5.00

WILLIAM R. CROIL,
per JAMES CROIL.

25 October, 1867.

CONTRIBUTIONS TO HOME MISSION FUND.

Hornby and Trafalgar, per Rev. Wm. Stewart.....	\$5.00
Arthur, per Rev. John Whyte.....	10.00
Three Rivers, per Rev. R. G. McLaren.....	7.00
Whitby, per Mr. James Hamilton.....	36.00
Lancaster, per Rev. Thomas McPherson.....	10.00
Finch, per Rev. Hugh Lamont.....	10.00
Perth, additional, per Rev. Wm. Bain.....	35.37
Innisul and Gwillimbury, per Rev. Wm. McKee.....	5.00
Montreal, the Misses Neil McIntosh and their pupils.....	143.00
Lachme, per Rev. William Simpson.....	23.50
Rev. John Davidson.....	20.00
Rev. Peter Lindsay.....	25.00
Ventnor, Isle of Wight, William R. Croil.....	25.00

JAMES CROIL,
Secretary pro tempore.

Morrisburgh, 18th November, 1867.

MINISTERS' WIDOWS' AND ORPHANS' FUND

Plantagenet, per the Rev. Thomas Scott.....	\$4.00
Peterboro..... D. J. Macdonnell.....	26.35

\$30.35

ARCH. FERGUSON, Treasurer.

Montreal, 20th November, 1867.

FRENCH MISSION FUND.

Goderich, per the Rev. D. Camelon.....	\$9.00
Sherbrook, " James Evans.....	3.00
Peterboro, " D. J. Macdonnell.....	15.00
Spencerville, " J. B. Mullan.....	10.50
From the Misses Neil McIntosh, beug part proceeds of a Bazaar.....	20.00
Ladies' Association, Fergus.....	10.00

\$67.50

ARCH. FERGUSON, Treasurer.

Montreal, 20th November, 1867.

NOTES FROM THE LOWER PROVINCES.

We learn that the Presbytery of Prince Edward Island, has just received an accession to its staff of ordained missionaries. The Rev. Jas. McColl, sent out by the Colonial Committee, at the desire of the Presbytery, arrived by last mail steamer.

We are glad to be able to state, that the Rev. Mr. McMillan, of Earltown, who was for a few

weeks, early in the fall, laid aside from active duty, is well again and able to attend to his pastoral duties. The Rev. Mr. Anderson who has more recently had a severe attack of fever is also, we are happy to learn, recovering, though still very weak.

While the congregations of Earltown and Wallace has been deprived of the services of their ministers by sickness for a few Sabbaths, there are two others of our congregations likely to lose their present pastors by removal to another part of the New Dominion. It is expected that the Rev. Mr. McKay of Saltsprings will shortly be translated to the charge of Lochiel, in the Presbytery of Glengarry, and the Rev. Mr. Gordon of Truro to the city of Ottawa.

FREDERICTON, N. B.—Professor Jardine has been duly installed professor of English Literature and Mental Philosophy, in the University of New Brunswick. Col. Harding, C. B., presided. Professor Jardine delivered a very able address.—*New Brunswick Paper.*

THE PROGRESS OF CLASSICAL LEARNING DURING THE PRESENT CENTURY.

LECTURE DELIVERED AS AN INSTALLATION ADDRESS BY PROF. MACKERRAS, ON OCTOBER 16, 1867, BEING UNIVERSITY DAY.

Having been elected to the chair of Classical Literature in this Institution. I desire to acknowledge my sense of the honour thus conferred upon me—an honour, heightened by the circumstance that this University, to whose Professorial staff I have been appointed, is my *Alma Mater*. This circumstance, while it yields honour, entails responsibility. May it be my successful attainment, as it shall ever be my strenuous endeavour, to advance the usefulness and increase the fame of this seat of learning, to which I owe so much—to fill with lustre to the College and Profit to her Students the Department entrusted to me, which has been so ably presided over since the foundation of the College! Custom requires that I should deliver an Inaugural Address. The subject which I have chosen as appropriate to the occasion, is the Progress of Classical Learning during the present Century.

This progress has been varied, widely extended, steadily maintained. There unfortunately prevails an opinion which claims numerous adherents, that Classical learning is a *stereotyped* study. Such persons imagined that, because Greek and Latin are *dead* languages, our fathers knew about them as much as we can possibly know—that no additional light can be thrown upon their origin, structure, history and connections—that their deepest mysteries have already been explored and their darkest recesses have been fully disclosed—that the subjects which engaged the attention of a class in this Department at the close of last century remain still the same, without addition to their number, enlargement of their scope, or increase of zest to the interest which they awaken in the breasts of ingenuous youth. The prevalence of this opinion we believe to be the main cause, which has prompted the de-

termined attacks that have of late years been made to dislodge this branch of learning from the prominent position it has for ages occupied in a liberal and Collegiate education. Whence has arisen this idea among those who claim to be Utilitarians—to be, *par excellence*, practical men in regard to the studies that form the staple of Collegiate instruction? These imagine that the Classical Professor *wholly* occupies his students' time in elucidating the meaning of the authors whose works engage their attention—that he confines himself to the *literature* of these ancient nations—that his sole aim is to improve the mind and cultivate the taste and enrich the imagination by expatiating on Homer's stately numbers and Horace's lyric beauties, on the thrilling oratory of Cicero and electric eloquence of Demosthenes, on Æschylus' impassioned grandeur and Plato's philosophic simplicity; and that on these *themes* he exhausts the *training* capabilities, the *educating* powers of his Department. That grounds for such a conception were furnished by the methods of instruction too commonly pursued therein two generations ago, we frankly admit. Nay more, the line of defence generally adopted by the advocates of this branch of learning, in confining themselves to the advantages resulting from an intimate acquaintance with the literary stores accumulated by these highly civilized and polished nations, and restricting their arguments to this one aspect of the question, has encouraged this erroneous idea. It further obtains countenance from the name attached to this Professorship in most of our Universities. The chair of "Classical Literature" is an anachronism in the present day. This name covers one half of the subjects which it is now made to embrace. With more appropriateness might it be termed the chair of "Classical Languages and Literature," as an insight into the structure of the former is as essential an element of the course of instruction which it imparts as a knowledge of the range and character of the latter. Taking our stand on what is, and looking back to what *was*, we maintain that in scarce a department within the whole compass of letters and science has more activity been manifested—has greater progress been realized—have more substantial and brilliant successes been achieved. During this century, so pre-eminently distinguished by the gigantic strides with which knowledge has advanced in every walk. Classical learning has not lagged behind its competitors—has in its progress kept abreast with the other branches that claim to form the higher education of our youth. It hath caught the spirit of this *Inductive* age, and, as we shall presently see, asserts its right to be considered one of the *exact* sciences. Were the shade of a Professor, with whom 70 years ago the Eton Grammar was the standard of authority, and Scapula the ultimate source of appeal, now to revisit his haunts beside the Molendinar or the Cam, he would gaze with well-nigh as riveted an interest on our Jelf and Liddell—on Bopp and Muller, as on the locomotive that with demoniac shriek bursts from the tunnelled hill or the electric wires that convey intelligence from hemisphere to hemisphere with the rapidity of thought. Philology has now established

itself among the sciences as firmly as geology, botany, or zoology. Though with cosmopolitan range it embraces all languages within the scope of its studies, yet it bestows its critical researches mainly upon the Greek and Latin. With searching acumen it investigates the ground work and forms of other ancient tongues, chiefly to obtain materials wherewith to shed light upon the structure of those. It lays down as its prime postulate that a thorough mastering of the Classical tongues—that an intimate acquaintance with the mysterious subtleties of their framework is valuable not only as a mean to an end, but as an end itself. While it is of consequence to penetrate the shells in order to reach the kernel which they contain—to feast upon the literature which they embody, a close examination of the composition of these shells will amply repay attention. If we would realize the full value of a study of the Classics as an *Educational* instrument, it behoves us to regard this not simply as a key to open up the precious repositories of thought and eloquence stored up by the giant minds of the most intellectual and polished nations of the old era; but as a study worthy of being pursued for its own sake, for the mental training which it supplies, for the insight which a tracing of the development of these languages from an obscure rise to a powerful and brilliant zenith, and thence on to a rapidly waning decline, affords us into the successive processes of national culture and thought and taste indicated thereby. Doubtless many devote themselves to Natural Philosophy or the Natural Sciences because of what they term the *practical* utility of these branches—because the knowledge thus acquired they can convert at a future period in some of the professional or mechanical walks of industry into bank bills and gold. But if our colleges are to be regarded not as mere *apprentice shops*, wherein a youth may obtain the rudiments of that avocation wherein he intends to pursue life's monotonous struggle to earn bread by the sweat of his face or brain; if they are to be viewed in the higher light of mental gymnasia, wherein his mental powers may be strengthened and developed—wherein bone and muscle and nerve may be imparted to his reasoning faculties—wherein he may be indoctrinated in those principles which must guide him in his investigations after truth; wherein he may be moulded to those habits of research and trained to that accuracy of perception as well as vigour of grasp which effectively enable him to explore to purpose every department of knowledge; if for these and kindred ends such *Training* Institutions as this exist, then we claim for the Classics as taught in the present age a foremost place in these *Educational* appliances. Why has so prominent a position been accorded to Mathematics in every programme of University studies? Not because a familiar acquaintance with such dry truths as that "the angles of a triangle are together equal to two right angles" possesses in itself a *pecuniary* value, but because as an *Educational* instrument it has an untold worth; inasmuch as it trains the mental powers to exactness, as it teaches the reason in establishing an elaborate and complex ar-

gument to build from premises surely laid to a solid conclusion, again to make this foundation of another storey, and so on to successive elevations, until at length it crowns the structure with the cope stone, whence may be had a clear and extensive view over the domain of truth. In the same rank as a *training medium*, as an *elevating lever*, must a position be assigned to the study of the Classical tongues, pursued in the manner in which it has been in our higher seats of learning during the past fifty years. On what plea rests his claim? In the classical room special attention is now devoted to the investigation of those root-sounds which form the basis of the Greek and Latin languages, and their expansion through successive ages until they attained to the copiousness and refinement characteristic of their full maturity in the Periclean or Augustan eras. The laws which governed this development; the influences which operated in this transforming process, as illustrated by the analogies found to prevail in other ancient tongues, are being brought to light and firmly established. Derivatives, whose name is legion, are being traced back to a few original stocks. No study more bracing or interesting than to pursue the same stem letters through the various languages that compose what is now termed the great Aryan family, as these are being brought to the surface by philological explorers, and find that these symbols represent fundamental ideas precisely identical. While our Lexicons are being revolutionized by the results of these researches, a process similar and equally sweeping, is changing the aspect of our Grammars. *Meliate* relation of subordinate to principal words is being resolved into immediate dependence. The inflections found in old Asiatic tongues are seen to throw light on the forms which modify the speech of the great European nations of the ancient world. Terminational syllables are thus discovered to spring from pronominal affixes, by means of which a people in their primitive state of rudeness express their idea of relation. To these philological researches the strictest Inductive reasoning must be applied. In pursuing these analogies caution must be exercised against rash or hasty conclusions. Apparent harmonies must not be confounded with real connections. By no more invigorating or fascinating exercise can the mind be formed to habits of exact thought, accurate perception, and keen analysis.

Here arises the question—to what source can we trace the impetus which has thus been given to philological research? To what operating cause does the Classical Department owe this activity and progress? Mainly to that knowledge of ancient Asiatic tongues, which was first introduced into Britain at the close of the last century, and is now generally diffused among European scholars. Foremost among these explorers into the sacred literature of Eastern nations was Sir William Jones, one of the most accomplished of that host of able and useful men, which the world owes to the old East India Company. He and other kindred spirits of ardent genius and speculative mind made themselves acquainted with Sanscrit, in which was preserved the literature of the

Brahmins, and Zend, the tongue in which the Persians embodied the creations of their fancy amid the dark ages of a remote antiquity. The former was ascertained to have been a fully equipped language—to have embalmed productions that still survive the decay of time, centuries before the Christian Era, centuries even before Homer sang or Hesiod wrote. The Vedas, or Bible of the Brahmins, appear to have been composed within a very few years of the time when Moses bequeathed the Pentateuch as a Testament to the children of Israel. So far as known, it is thus, not indeed the parent of languages, but the eldest sister of that large stock which constitute what is called the Aryan, or Indo-Germanic family of tongues. Acquaintance with this elaborately constructed and perfectly developed tongue was facilitated by the aid of Grammars, composed by native authors, and marked by exact analysis as well as minute examination of details. A close investigation of its root-character and forms of inflection disclosed the intimate relation which connected it with Greek and Latin—revealed the amount of light which it was capable of throwing on the origin, construction, and development of these. From this discovery may be dated the rise of those new branches of learning, Comparative Lexicography and Comparative grammar. Nor is the task wholly left to a few antiquarians to trace back the pedigree of that multiform mass of words which compose a Latin or Greek Dictionary through perhaps long lines of descent to a comparatively few original stems. It now to a certain extent forms part of the regular class work. Numerous indeed are the words which claim descent from some of these primitive characters. From these have sprung families, whose connection with each other is so remote that it requires close examination to detect that in the far distant ages they had a common progenitor. Moreover, a critical analysis of these fundamental sounds—of these radical characters—discloses the fact that the leading ideas which form the principal stock-in-trade of every nation in the early stages of its history are represented in these ancient Asiatic and European tongues by almost identical characters and sounds. To a certain extent scholars have succeeded in unfolding these primitive stocks, which, limited in number and simple in essence, constitute the germs of language. Whether they shall be able to go even a stage beyond this and discover what gave birth to these—what led the grey fathers of the several races of men to adopt these vocables as the outward representatives of certain thoughts and feelings—is a problem for the future. The process of reducing these countless derivatives to a small number of primitives has been wonderfully simplified; but, whence sprang these originals, we may never clearly ascertain. Even into this domain, speculative research, having raised the curtain of mystery, has entered; but as yet has brought forth results exceedingly unsatisfying. Hence these explorers have reached forth to us dogmatic assertions, bold speculations, brilliant fancies; but these, we fear, cannot stand the test of keen, cold criticism and practised inductive reasoning.

From an examination of the Sanscrit much light has been thrown on the laws which govern the development of language, and which are found to apply in a special degree to those studied in the classical room. Scarce any literary pursuit more interesting than to trace the operation of the process of assimilation, weakening, and expansion which occur in transforming the coarse, strong, guttural, and sibilant sounds that obtain in the early periods of the growth of a language, to the rounded, delicate, polished, and mellifluous expressions which mark the zenith of its fulness and refinement. In carrying out these investigations it has been found that what at one time were deemed essential letters of the root are not such, and have thus to be eliminated as epenthetic, as incorporated into the structure at a later era. The same process of research has also been applied to the inflections which these radical symbols have been made to assume so as to express their various relations—the different aspects in which they had to present themselves. These declension-terminations and verb-tenses have been resolved into their original forms, through the successive changes which they had undergone in the development of the language. For instance, in the case of Greek (the Grammar of which was based on the forms found to prevail at the period of its highest culture) as Homer's works, which were written some centuries before this period, were formerly taught in our seats of higher learning, the forms and terminations different from those laid down in the Grammars which abound therein were set down simply as Epic and Aolic or Ionic peculiarities, without any attempt being made to explain how these differences came to pass. Now these are clearly elucidated and distinctly set forth. They are discovered to have been the normal features of the Greek language in Homer's time, and the process by which these idioms of its early history were transformed into the subsequent characteristics of the Attic Era is minutely expounded. What at one time were held to be insoluble anomalies in the conjugation of verbs, are now satisfactorily accounted for. The sweeping revolution that has passed over our Classical Grammars and Dictionaries within the past 40 or 50 years, was lately remarked upon to me by an able scholar, as he dwelt upon the vast changes and marked improvements that had taken place in teaching the Classics since his Collegiate days, spent in one of the leading Universities of Europe.

To increased acquaintance with the Eastern languages, of which we have spoken, may be attributed the rise of Comparative Mythology as well. In this department, however, the decided progress that has marked Comparative Grammar has not been made. Still we have a foretaste of what may be accomplished in this very interesting and important region of research. From a careful examination of the various Mythological legends which obtained credence among the Asiatic tribes of antiquity, light is being collected on those that now enter so largely into our Classical Dictionaries, and we doubt not it will be clearly found that the same ideas and influences, which corrupt and debase the human mind as it wanders farther and farther from the light of the knowledge of

the true God—as it descends more and more deeply into the dark caverns of idolatry and superstition, operate among all nations and in all ages. Hence we may obtain a clue by which to unravel our way through the chief ramifications of these labyrinthine systems, and ascertain the leading motions of the human mind which tended to form these elaborate and complicated structures of religious belief. Thus a gleam of insight is afforded you into the value of these methods of Classical instruction as a *mental training*. As in Natural Philosophy or the Natural Sciences we investigate nature, search out her mysteries, bring to light facts, compare these one with another, and from these data deduce what we call laws: so in Comparative Philology we trace out roots and inflections of similar sound and cognate form, bring them to the test of a close and comparative examination, discover them to be symbolic representatives of identically the same perceptions and conceptions: and therein find scope for the purest forms of Inductive reasoning—thence are enabled to lay down, not as hypotheses, but as solid conclusions, the laws which governed their development. As we survey a wide-spreading tree, with its numerous branches and countless twigs all springing from a single stock, we observe in these the results and evidences of a vigorous life coursing its fibrous channels: so in these manifold inflections, intricate ramifications, and varied processes of word-growth, we delight to study the forthputtings of human thought in its complex operation.

Gentlemen! I desire you to seek in the Classical room three things as objects specially deserving of attainment. First, gain an acquaintance, if not extensive, yet so far as it goes thorough, with the *literature* of the ancient Greeks and Romans. Well worthy of the profoundest study are the productions bequeathed to us by these noble nations! In those days and among those peoples were intellectual giants. In their brain-furnaces were forged works, which for massive grandeur, colossal power, and classic elegance have never been excelled—probably never will be equalled, so long as time endures, in the departments of philosophy and art. Deem not this the language of wild enthusiasm. We give a reason for this opinion. Heaven ordained a special destiny for the Greeks in the history of the world. Before God would provide for the race a Saviour, every opportunity must be given to man to achieve salvation for himself. Fair play demanded that he should possess facilities for solving this problem. The best appliances must be furnished to him—he must be placed in the most advantageous circumstances for making the bold experiment—he must be endowed with intellectual abilities of the very highest order and most powerful calibre, so as to ensure to the attempt the highest possible chance of success. To that gifted people who drew their inspiration from the Acropolis and the Academy, was entrusted the working out of this redemptive process. The command of Providence to them was to this effect: "By wisdom seek to know God—wisdom of consummate power and perfect refinement you shall have—no ordinary weapons shall be furnished you for the attempt

—with the most exalted mental gifts you shall be endowed: so, that, if it be within the range of possibility for human wisdom to see and know the only True God, your efforts shall be crowned with success." Giants though they were, they failed to scale the heavens. but the very essays which they made to do so prove them to have been possessed of Titanic minds. The mountains of thought which they piled together for this purpose lie scattered around, betokening melancholy failure: but the Cyclopean massiveness of the remains evidences the calibre of intellect required to compose them. When exploring these precious repositories of thought and learning, let not your ambition be, to run over a large number of books—merely dipping into their contents, satisfying yourselves with those golden reins that appear upon the surface. That object was much prized of old, when the literature, and the literature alone, formed the sole subject of study. Now, however, make yourselves masters of a few productions—be at home with a dozen select authors—show yourselves capable of exploring their darkest recesses, and render yourselves familiar with their most perplexing peculiarities. Better a small number of intimate friends than a large circle of superficial acquaintances.

Secondly, pursue a study of the Greek and Latin languages for their own sake—as a goal as well as a path—not merely as a mean but an end. While you regard these tongues as heathen temples, containing enshrined within them rich treasures and priceless gems, and hence ardently desire to secure the key of interpretation that shall lay open to you their contents—equally interesting will you find a minute examination of the foundations on which these temples rest—the materials of which they have been formed—the manner in which they have been built. Study the various orders of architecture employed therein—the different ages in which the several courses successively rose to cope-stone—and the causes and processes of decay as well. Even though the literature embodied in these languages had been as poor as it is rich—as meagre as it is full, yet a knowledge of the origin, history, and development of these would well repay the years devoted to this branch of Collegiate Education. Note how a word grows from a simple root of three letters to polysyllabic dimensions. Trace from stem to limb, and from branch to branch, the connection between the primary meaning of a word in its ante-classic period, the rich outgrowth of ideas into which it has developed in its classic maturity, and the remote significations grafted on it in the post-classic ages of its decay. To observe the Greek genius in the different dialects of word-building is as interesting and instructive as to dwell on their taste in the several orders of architecture that mark their temples, monuments, and theatres.

In the third place, set yourselves to acquire and confirm correct habits of study. The habits, here formed and strengthened, whether good or bad, shall cleave to you, when a knowledge of these tongues has perhaps faded from your memories, or the reading of Cicero *ad libri operum* has become a thing of the past. Therefore is it of eternal consequence that these habits be such as become true students. Above all things

be accurate. Master whatever you undertake. Touch nothing, unless you resolve to do it well. Thoroughness is the great requisite of a successful scholar. Leave no lesson in a half-finished state. Pass from you no task in a slovenly manner. It may be little you can accomplish: but let that little be perfect in its character. In studying the construction of words guard against hasty inductions. Be not led away by apparent analogies and traces of identity between formations, where none really exist or where the relation is far fetched and the connection exceedingly remote and doubtful. Lay deep and wide your *data* before you found laws and establish general conclusions thereon. Gentlemen! to your Grammars and Lexi-

cons! These are the mines wherein you must dig and search and re-search. Work them to their fullest capacity, and they will yield gold of the highest value, judged by an *Educational* standard. Finally, remember that what we all are, such will our Alma Mater be. She is the whole—we are the parts: and the whole will be brilliant or dim according to the lustre emitted by each part. If we prove inefficient, inaccurate, slovenly and careless in the performance of appointed work, Queen's College shall be weighed in the balances and found wanting for the times. If we are earnest, diligent, thorough (and why should we not be such?), then will our University have a *nomen* as well as a *locus* in this Dominion!

Correspondence.

Mr. Editor,



O'LL excuse me for no at-temptin' a higher flight. Altho' I generally write and speak what is ca'd *proper* English, ever since I was at the boordin' school, yet when I wish to speak my mind with mair than ordinar' freedom I like aye to mak' use o' oor ain guid mither tongue. The ministers' wives dinna trouble you often. What wi' ekin oot oorsma incomins and makin' and mendin' for the guidman and the bairns, we hae something else to do than writin' lang haverin' letters. But when we see ither folks meddlin' wi' what concerns us, as "An Elder," did in your last number, I think we hae a right to speak, for altho' I say't who sud na', hae we no' muckle to do wi' keepin' up the Kirk? Hoo in the world could the ministers, honest men, get on without us to manage their waridly affairs for them? As it is they're often amais't driven clean daft, sae muckle hae they to do wi' buiks and papers and bearin' on their speerits the burden o' a congregation's sorrows, without bein' fashed wi' thinkin' whether there's a ham i' the pantry or meal i' the gimmel.

Just think then hoo angered I was at the hecklin' "An Elder" gied thae honest folk that bring gifts to their ministers. Let "An Elder" say as muckle as he likes aboot folk no payin' the siller to the minister—siller's a braw thing, and there's naething amais't it wad-na get if we had enough o't—but we ken little aboot it, the gudemen themselves ay managen it. But we do ken something aboot sheep and kye, for as honest Dr. Aiton shows in his "Clerical Economics" "they're a usefu' part o' a minister's gear, and

we tell "An Elder" that there are waur things in the world than sheep and kye, or than butter and eggs and chickens either, and whiles a present o' them doesna' come amiss. When a neebor minister and his wife drap us a veesit, —when there's a Christnin at the Manse, or when the Presbytery happen to meet in oor Kirk, but maist o'a when the Holy Supper is to be observed, and the Monday dinner has to be provided for, sic like gifts fa' in very usefu'. The ministers' purse no being always fa' we wad sometimes be sair scrimpet did na some gudewife remember us when makin' up her burden for the market. Let "An Elder" then say his say aboot siller plate and sic like ornaments, which we see little and use less, but let him leave the kye and sich like usefu' things alane.

An I'm no sure that *they're* aye the folk maist likely to be ahint wi' the siller that ofteneest make presents to the minister. An' even tho' the men folks neglected their duty, thats nae reason why the *gudewives* sudna' tak' thocht o' the minister and his bairns.

As to its bein' a *faul* to offer things o' sma' value to ministers, as "An Elder" hints at, we canna say, but I think it clear frae the New Testament that ere the Kirk began takin' on frae the world, an' clerical assumptions arose, the people were na ashamed to bestow sic things, nor did ministers think themselves too grann to accept them.

Nor am I sure its aye for *show* that gifts are bestowed—I ken fa' weel that sometimes its no. I hae kenned o' a turkey bein' pat doon the night afore Christmas outside the front door, and the minister's family never kent wha sent it. And I hae seen a guid man bring a poke o' potatoes and in a most delicate way come to the kitchen and say to the lassie "perhaps ye

can show me whaur to empty this bag," whilst the guidwife said to mysel "here's a bit keb-
bock I thocht the minister wad like a whang o'
noo and then, and perhaps ye can find a place
in the pat for these twa three birdies." And
when at dinner I wad say to the minister, "Mrs.
A—— brought us these two chickens with a
cheese this morning, and Mr. A—— a bag of
potatoes," I could see the dew-drops fill his een,
dear guid man, so touched is he always at a
mark o' kindness on the part o' his people,
thinking that as these sma' offices show they
remember him, they also probably remember his
message.

As to puttin' every thing into prent I'm no
sure about the propriety o' t nat. But what, may
I ask, is yer paper for, if its no for tellin' us about
the Church in general and oor ain Kirk in par-
ticular? If sae wlatither eetems o' news can
ye gie us except the silent on goings in Congre-
gations, for we hae nae missions or missionaries
to write about? I'm sure its the first thing we
always do when yer paper comes to find out the
eetems about the inductions and presentations.
And if the sainted apostle Paul thocht it worth
his while to pit into the *Guid Book* the little acts

o' kindness done him by Onesiphorus and them
o' Macedonia and Phillipi, saying that the
things they sent were "an odour, a sweet smell,
a sacrifice acceptable well pleasing to God,"
I dinna see why ministers noo-a-days sudna' be
allowed to tell in *the Presbyterian* o' what their
people dae for them.

An' on the whole I hope naebody will be hin-
dered frae showing kindness to their minister
for fear o' game bein made o' them in "the
Presbyterian." An' this I say like the apostle,
"Not because I desire a gift" far be it frae me;
for tho' these little things, as I hae showed, fa' in
quite usefu', yet I feel I wad be unworthy o' my
guidman, gin I wished for them for their ain
sake; but I wish to see the ministers encour-
aged in their holy wark, and Paul says in his
epistle to the Philippians that sic things are
"fruit that may abound to *their* account." Their
ain hearts will be the better for bein noo
and then opened, and the minister will be cheer-
ed.

Hopin' you'll no think this screed o'er lang,

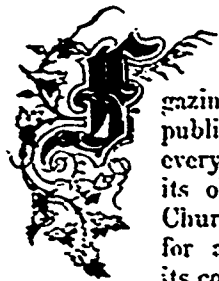
I subscribe mysel'

Your humble serv't

A MINISTER'S WIFE.

Articles Communicated.

THE SCHEDULE SYSTEM.



FEELING sure that the
conductors of this ma-
gazine are desirous of giving
publicity to, and encouraging
every measure that has for
its object the welfare of the
Church, I offer no apology
for asking a little space in
its columns for the considera-

tion of the subject announced in the heading
of this communication, and proceed at once
to discuss its merits.

First.—In Christian work it is above
all things necessary that everything be
done "decently and in order." Nothing
should be left to chance or accident, if
such terms are even admissible: nor should
we ever be found, like Micahber, "waiting
for something to turn up." Every Chris-
tian undertaking should be begun with a
predetermined aim, and carried on with
a fixed purpose. Difficulties and discour-
agements being inseparably connected with
work of this kind, none of these should
cause us for a moment to falter, nor to
swerve from the onward path of duty.

Perseverance will overcome a multitude of
obstacles, and when patience is most sorely
tried, we should put in practice what we
teach our children,—“try, try again.”

In nature the reign of law is supreme,
commanding universal and absolute obe-
dience. In the minutest, no less than in
the most stupendous works of the Great
Creator, system and method manifest them-
selves in a very conspicuous manner; the
same law is observable in the ordinary deal-
ings of Providence with mankind, and it
is especially important for us to notice how
the love of order is exemplified in the re-
corded practice of the founders of our
Christian faith. When Christ would feed
a hungry multitude, there must be no inde-
cent scramble for “the loaves and fishes:”
“He commanded them to sit down by
companies on the green grass, and they
sat down in ranks, by hundreds and by
fifties,” and when all had eaten and were
filled, by express command, the fragments
were gathered up, that nothing should be
wasted. When Paul would have the Church
at Corinth to make a collection for the
saints, he didn't say, wait till I come and
we shall have a missionary meeting, with

Boanerges on the platform; nor is he ever found advocating special and extraordinary efforts to overtake particular cases. No, as he had given orders to the Churches of Galatia, so here, "Upon the first day of the week let every one of you lay by him in store, that there be no gathering when I come." St. Paul had his Home Mission Fund, and he did not care to have its support dependent upon a church-door collection, far less upon a spasmodic effort; nor does he wish to spend his precious time in talking to them about money; but he advises them to be SYSTEMATIC in their giving for Christian purposes. How plain and useful is the lesson thus taught us! What a contrast to the special pleading and the fitful efforts now-a-days so frequent. We advocate collection by schedule, mainly because it conduces to SYSTEM.

Secondly,—The advantages claimed for this mode of collecting money are such as these:—those frequent appeals from the pulpit for money, which so often disturb the equanimity of the minister, are rendered unnecessary; as there is implied the existence of a working association or committee, the onus of providing the necessary ways and means falls on the shoulders of the laity, whose proper work it is. During a vacancy, the machinery, if it be of the right kind, will continue to work, and a large loss of revenue be prevented. There can be no mistake as to the day on which a collection is to be taken up, and it shuts out the plea of bad roads and stormy weather, too often urged in extenuation of small meetings and insignificant collections; it secures the co-operation of the people with the minister and with each other, and, it is claimed, that the act of giving, for Christian purposes will become more a matter for deliberation, and, that just in proportion as it does so, will the habit grow, of giving, AS GOD HAS GIVEN US.

Thirdly,—THE RESULTS. In Scotland, where schedules have been in use for some years, they have been found most advantageous. In the Record of the Church of Scotland for November, 1866, we find a list of thirty-three parishes whose aggregate collections for certain Church purposes,

by the ordinary method of announcing collections from the pulpit, amounted to £1308; under the schedule system, the same collected for similar purposes, £2580. The congregation which stands first on the list gave, under the old plan, £85, and, under the new system, £233 12 2, and so with others; the total increase being due, not so much to larger individual annual contributions as to this, that every member gave something, and gave it quarterly.

That there may be difficulties in the way of inaugurating this or any other new system, is undeniable, but that they are not insuperable, but rather temporary, appears evident from a careful consideration of the subject. If we would enlarge our canals, navigation must be for a time suspended, and the busy wheels of manufacturing industry may for a time cease to revolve, but what of that! the maxim of political economy is carried out, "the largest amount of good to the greatest number." Suppose we that it is inexpedient at the present critical juncture to risk the working of new and untried means to meet an unlooked for and a pressing emergency, there is no reason why a combined special effort spread over the whole Church be not now made, and the resolve taken that with the beginning of the year we shall initiate this new method of eliciting the practical sympathies of our people in the support of Christian work. Upon the last day of December, 1867, or upon the first day of January, 1868, let there be a meeting held in every congregation; let the schedule system be then and there fully discussed in all its aspects; let it be varied or modified to suit the particular circumstances of each; and I have no fear that the result will be the infusion of such an increased and sustained interest in all the Schemes of the Church as will prevent the recurrence of such special appeals as MUST now be made.

The formation of lay associations in each congregation forms a necessary part of the proposed new plan in relation to this very important feature: with your leave, I hope to make a few practical suggestions next month.

JAMES CROIL.

Notices and Reviews.

REGISTRATION REPORT OF MARRIAGES, BIRTHS, AND DEATHS IN NOVA SCOTIA FOR THE YEAR ENDED 30TH SEPTEMBER, 1866.

We have repeatedly alluded in our columns to the importance of vital statistics made in such a manner and under such regulations as to give them a reliable character. It is deplorable to think that in Canada, using the name in its pre-confederation sense, there is not a department specially charged with the duty of collecting and tabulating such statistics, and presenting to the public annually the more useful conclusions deducible from them. The system in force in Lower Canada, now the Province of Quebec, is valuable as far as it goes, but as the registrations of baptisms, marriages and burials is compulsory only upon the officiating clergymen, and they necessarily record births and deaths only incidentally and from information which it is not their particular business to authenticate, the system inevitably comes far short of completeness—the births of the unbaptized and the deaths of those who are buried without the presence of a clergyman—both very numerous—find no place in our registers; while there is a multitude of facts, most important if known, in sanitary, economic, and social points of view, which entirely escapes notice. Comparison with the statistics of other countries, by which we are persuaded many substantial attractions might be held out to emigrants, is consequently altogether impossible; equally so a comparison of county with county, and now in the Dominion, of Province with Province, in all those respects in which it is most desirable to know their relative value. The utility of our registration law is in fact confined to the evidence producible under it as legal proof of identification, tenure and heirship—a utility which from the defectiveness pointed out is in many cases more perplexing and more fruitful of vexed questions than the non-existence of the law would be. In Upper Canada matters are still worse. It is high time this wretched, disreputable state of things was brought to an end, and we sincerely hope that the first Parliament of the Dominion will not close without pressing a general act of registration to be followed up by conforming auxiliary acts by the Provincial Legislatures. Models can be obtained from

almost any civilized nation—those of England and Scotland are especially commendable, on account of their exactitude and thoroughness.

It is truly refreshing to find that attention has been for some time devoted to this subject by the Legislature of one of the Provinces now within the pale of the Dominion—namely, Nova Scotia. The Report before us prepared by John Costley, Esq., Secretary to the Board of Statistics, under the amended Registration Act of 1866, is deeply interesting. The care expended in drawing up the Report, the variety and fullness of the details enumerated and classified, the lucid and satisfactory manner in which the comparative statistics are set forth, and the precise yet cautious deductions presented, obviously show that the secretary is intensely interested in his work and eminently qualified for its performance. One rises from the perusal of it with the feeling that there is nothing to be desired but that more perfect application of the provisions of the Registration Act which will be effected in a year or two, a circumstance which the secretary points out very particularly and in reference to which he makes some very practical and judicious suggestions to the Government. The system we should think from the accounts presented, must be self-supporting, as a Registration system should always be and can easily be made to be. The Report taken as a whole is a most excellent and satisfactory certificate of the morality, salubrity, and growth of Nova Scotia.

ORIGIN, RISE AND PROGRESS OF MORMONISM. By Pomeroy Tucker. New York: D. Appleton & Co.; Montreal: Dawson Brothers.

The gigantic dimensions assumed by this system of imposture invests this unpretending volume with considerable interest. The author speaks from personal knowledge of the Smith family to whom Mormonism owes its origin, and narrates in a simple, and evidently truthful manner the incidents of the early days of the "Prophet" and his enormous lying, tracing down the history of the movement, through its various phases, to its culmination in Utah. The work will be read with great interest, being free from anything that may pander to the vitiated taste of

those who may seek for sensational descriptions of its worst features.

LECTURES ON SOUND. By John Tyndall, L.L.D., F.R.S. New York: D. Appleton & Co. Montreal: Dawson Brothers.

These lectures were delivered before the Royal Institution, and are now collected and republished in New York. The great attention paid to science in our higher institutions will render this work more generally interesting than it would have been only a few years ago, and the simplicity and clearness of the language used, bring it within the capacity of even those who have not received a scientific education. It is largely illustrated with diagrams, making the effects of sound clear to the eye, as the practical illustrations, which can easily be made by any one, would make them plain to the ear.

SHORT STUDIES ON GREAT SUBJECTS. By J. A. Froude. New York: C. Scribner & Co.; Montreal: Dawson Brothers.

Among the papers collected under the modest title of short studies are to be found some admirable lectures on historical subjects, delivered on various occasions and before audiences of different classes. We must guard ourselves against being thought to agree with all the conclusions drawn by the celebrated historian whose productions are contained in the present work. There are, however, for thinking men the germs of thought to be carefully pondered over in the closet or the study, and to these we would commend the careful perusal of several of the "Studies" which indicate rather than lay down, some of the problems which are now agitating the minds of men with regard to the truths of Christianity and the foundations on which they rest.

THREE ENGLISH STATESMEN. A Course of Lectures by Goldwin Smith. New York: Harper Brothers. Montreal: Dawson Brothers.

The author, lately Professor of history, a post which he has seen fit to resign, presents us in this lecture with a well written summary of the lives of Pym, Cromwell and the younger Pitt. His style is modelled to some extent on that of Carlyle, divested of his extravagance of diction, and forms attractive reading to the student of history, or even to those who only take up a book for amusement. But there is so strong a tendency in the man to a worship of repub-

lican institution that the *historian* is not always to be trusted in his deductions nor in the colouring he gives to the transactions he relates. With this word of caution, which is necessary to those not thoroughly versed in the history of the land of whose statesmen the lectures treat, we commend them as models of style, in which no superfluous word is used, although one or two expressions, such as that describing Pym's first task as being "to strengthen the *weak knees* of the Lords," savour of a degradation of the language not permissible in the writings of a Professor in a University. There are not many of these blemishes, however, but there is so strong a tendency to the use of slang that it ought to be condemned wherever it is met with.

THE REVIEWS AND BLACKWOOD. American Reprints published by the Leonard Scott Publishing Company: New York. Dawson Brothers: Montreal.

The four Quarterly Reviews and Blackwood, contain in a condensed space the substance of many libraries. To every man of cultivated taste, who desires to keep himself *au courant* with the best literature of the day, and to learn the opinions on public questions of the ablest writers, there is no source of which he can avail himself equal to these. To the man who is unable to sharpen his intellect by contact with men who have made literature a study, or who are taking part in the great questions of the present times, they are indispensable if he would keep himself from rusting. And there are many in the Dominion, living in districts to which a love of literature for its own sake has not extended, who could by the views and opinions obtainable from these works, not only preserve the knowledge gained while they have been studying at College, but who could also excite a desire in the minds of their neighbours to aim at some higher culture than that derivable from the narrow and contracted round of every day life in which their days are passed. That this is a new country, and that men are engrossed with the daily struggle to achieve independence, is an argument the more for an education that will widen and expand their ideas, and teach them how to fill the highest position creditably, such a position, indeed, as is open to every man here who has ambition and determination. But more than this, the study of the great questions so frequently discussed in these British periodicals would have a beneficia

effect on the younger generation, would to a large extent displace the silly, frivolous and dangerous sensational novels, which we are sorry indeed to say form the only reading of too many of our young, and even of our older people; would draw families closer together through the winter evenings, and

give a direction to thought that would be profitable and that would lead to a proper course of reading. The American publishers have done much good by placing these works within reach of all, while at the same time they do not defraud the original publishers.

The Churches and their Missions.

PRESBYTERY OF EDINBURGH.

A meeting of the Presbytery of Edinburgh was held yesterday—Dr. Masson, moderator.

LETTER FROM DR. LEE.

The Moderator read the following letter, which he had received from Dr. Lee:—

24 George Square, October 14, 1867.

REV. SIR.—I beg to thank the Presbytery for granting me the leave of absence which I have felt it necessary to ask. My ministerial duties will be discharged in my absence by the Rev. M. Copland, who for some time past has acted as my assistant and missionary. It would be agreeable to me, and to the kirk-session, if the Rev. R. Wallace were appointed to act as moderator in my absence.

Dr. Lee's request was agreed to unanimously.

THE LAW OF PATRONAGE.

The Rev. James Mitchell, of South Leith, gave notice that at next meeting he should call the attention of the Presbytery to the subject of patronage, and move an overture to the General Assembly, with a view to the modification thereof.

MISSIONARY SCHEMES.

The Rev. William Smith of North Leith, referred to the smallness of the collections for the missionary schemes promoted by the Church of Scotland, and thought that congregations should be stimulated to increase their contributions.

The Rev. Mr. Stewart accounted for the deficiency in the collections from the unfavourable state of the weather.

After some conversation, a committee—Dr. Nisbet, convener—was appointed to confer with individual ministers on the subject.

THE TRON CHURCH.

Mr. Carnillon, S.S.C., on behalf of the Lord Provost, Magistrates, and Council, handed in the presentation and relative documents appointing the Rev. James McGregor, of Glasgow, to the Tron Church, in room of Dr. Maxwell Nicholson, translated to St. Stephen's.

It was intimated that the Rev. Mr. McGregor would preach in the Tron Church on the 10th, 17th, and 18th November, and that the moderation in his call would take place on the 27th proximo.

UNHEALTHINESS OF THE HALL.

Some conversation took place regarding the unhealthiness of the hall in which the Presbytery hold their meetings.

The Rev. Mr. Cumming hoped that the Presbytery would soon be accommodated with a place of meeting in the newly erected portion of the Assembly Hall buildings, and that the paintings which hung on the walls would also be transferred to an apartment where they would be seen to more advantage. (Hear, hear.)

The Rev. Dr. Nisbet characterised the present hall to be a "stifling, unhealthy hole." (Laughter, and hear, hear.) The want of ventilation in the hall was no doubt the cause of speedy vacancies in the Church. (Hear.)

This was all the public business before the Rev. Court.

PRESBYTERY OF STIRLING—SETTLEMENT OF THE BANNOCKBURN DISJUNCTION CASE.—This Presbytery met in the session hall of the High Church on Tuesday—the Rev. Mr. McLaren, Larbert, moderator. Mr. Wm. Dougal, builder, Bannockburn, appeared on behalf of the trustees of Bannockburn Church, and laid on the table a copy of decret disjunction and erection *quoad sacra* of the church and parish of Bannockburn. Rev. Mr. Smith, minister of the congregation, was also present. It was then moved by the Rev. Mr. Stevenson, Bothkennar, and seconded by the Rev. Mr. Falconer, Denny, that the document be received by the Presbytery, and that the same be recorded on the minutes: also that Mr. Smith's name be added to the Presbytery's roll, and that he receive the right hand of fellowship. Mr. Smith then received the right hand of fellowship from the members present. The Rev. Messrs Stevenson, Bothkennar, and Falconer, Denny, were appointed assessors to assist Mr. Smith in forming a kirk-session. Mr. Smith then cordially thanked the Presbytery for the kindness they had shown him, and stated that it would always be his endeavour not only to promote the welfare of the congregation of Bannockburn, but also the best interests of the Church of Scotland.

SCOTLAND.—The British Association met, this month, at Dundee. It was most cordially received and hospitably entertained. The only point to be noticed, in a Christian relation, is the determination shown by a few of the members to assail the chronology of Scripture. At such an association all scientific facts must be received; but the crude and hasty attempt to make use of these, when often ill understood, to create a prejudice against the statements of revealed religion, gives evidence of a spirit of

strong hostility. The unity especially of the human race is not only a statement of Scripture, but upon this unity rests the value of the Christian revelation, and with its rejection the whole fabric of Christianity, as a religion given by God to man, is undermined.

BARONY CHURCH, GLASGOW.—The thirteenth Report of the 'Barony Congregation, Glasgow, has reached us. We make from it the following extracts, which speak for themselves:

The Schools supported and maintained by the Session are five in number, viz.—Martyr's, Milton, Bluevale and Parkhead Sessional Schools, and Anderston Parish School.

The number of children on the roll, in the day classes, is 1557; the average attendance, 1316. All the scholars learn reading. The numbers learning other branches are as follows:—writing, 963; arithmetic, 1191; grammar, 434; geography, 494; Latin, 18; drawing, 163; and sewing, 491.

At evening classes during winter there was an attendance of 386, the greater number of whom were adults.

The total number receiving education in the schools has therefore been 1941.

The Session's expenditure on these schools has been £504 14 9.

Less repaid by teachers for charges, £73 14 10

Leaving the Session's Expenditure, £430 19 11

The Session have paid also £63, 3s. 1d., the fees of about 100 poor children receiving education at their charge.

The amount received from Government, in augmentation of the teachers' salaries, has been for the day schools £518, 15s. and for the evening schools £40. The school fees have amounted at the day schools to £575, 15s. 3d., and at the evening schools to £68, 4s. 9d.

In the Sabbath Schools, there are 97 teachers and 1362 scholars. Since the month of December, the Port Schools have been disconnected from the Barony, and are now conducted as part of the Grove Street Institution—an extensive Christian organisation which has grown out of these schools. The change has been made with the full concurrence and approval of the Barony Session and Sabbath-school Society.

The state of the Sabbath-schools is highly satisfactory and encouraging. From one of the adult classes 12 scholars have become Church members during last year, and 4 of them have become teachers. The Scholars' Mission collections during the year have amounted to £16, 8s. 8d.—of which £9 has been given for the support of two orphans at Gyah, £2 to the building fund at Gyah, £2, 2s. to the Sabbath-school Teachers' Mission in Gorbals, and £3, 6s. 8d. for extending the Barony Sabbath-School library.

In addition to the ordinary classes, another experiment has been made for the instruction of children on the Lord's day. This is a special service for children, held fortnightly in the Mission Chapel from 10 to 11 o'clock. It has been conducted by Dr. Macleod and Mr. Shepherd. The attendance of children has been from 150 to 300, and the interest awakened by the service has been very encouraging.

The parish Mission embraces the Barony Mission Chapel, Parliamentary Road, and the

district stations of Townhead, Bluevale, Parkhead, and Westmuir.

Details are given of the work carried on in these several districts, of a very satisfactory kind, there are also organisations for the relief of the poor; Penny Savings' Banks; Young Men's Association, Psalmody Association, &c.

For the six general Schemes of the Church of Scotland the congregation contributed last year £347, 13s. 8d., of which sum £13, 13s. 8d. was received by church-door collections, and £284 by subscriptions. The kirk-session would again return their thanks to the collectors by whose willing exertions the subscriptions are gathered.

Contributions for various other objects have been collected from the congregation as formerly, viz:—

For the West of Scotland Bible Society, collected by Mr. Anderson.....	£20	18	6
For the Glasgow Elders' Association, collected by Mr. Aitken.....	33	5	0
For Female Education in India, collected by Mrs. Macleod.....	19	3	0
For Education of Jewish Females, collected by Miss Murdoch.....	5	3	6
For Elders' Wives' and Daughters' Association, collected by Mrs. Lockhart.....	15	0	0

In all.....£93 19 0

The following is a general summary of contribution:—1866-67.

1.—For Parochial and Congregational Objects.			
Ordinary church-door collections.....	£240	6	5
Collections at Communions.....	55	1	8
For Parish Mission—			
From Barony Congregation, and collection in London.....	£337	5	8
From Mission Chapel Congregation.....	135	16	4
From Mission Stations	13	14	8½
	—————		186 16 8½
For Sabbath-schools.....	65	9	5
For Clothing Society.....	38	14	6
For Evening Schools.....	10	0	0
For repairs in Parish Church.....	213	6	2
For new School at Parkhead.....	527	17	6
For Barony Mission Chapel and Hall.....	17	0	0
For Evening Schools.....	10	0	0
Private Donations for the Poor..	5	6	0

£1669 18 4½

2.—For Extra Parochial Objects.			
For the six Schemes of the Church of Scotland			
	£347	13	8
For Female Schools in Highlands	14	12	1
For General Assembly's Committee on Foreign Churches.....	5	0	0
For General Assembly's Committee on Army and Navy Chaplains.....	4	0	0
Collections in Sabbath-schools for Gyah, &c.....	16	8	8
For Royal Infirmary.....	7	13	3
Sundry collections, as detailed above.....	93	10	0

£488 17 8

Total, £2158, 16s. 0½d.

NOTES OF THE AUTUMN SYNODS IN SCOTLAND.

—The Synod of Aberdeen was chiefly occupied with the progress of Endowment in the province attached to it, the extent to which it has proceeded, and the hindrances which still remain to the completion of the 20 churches. Dr. Bisset reported that there are in the synod 24 parishes that had completed their subscriptions, and the others had paid part, or had declined to subscribe at all. 16 churches in the group had been endowed, and £4000 would do all that was required. Would any one say that this sum was too much to be raised in the 100 parishes of the Synod?

The Synod of Fife, on the motion of Dr. Brown, Professor of Divinity and Biblical Criticism in St. Andrews, adopted the following motion on "Small Livings":—

"That the following be appointed a committee to confer with the General Association lately formed for the purpose of supplementing the small stipends—viz., Dr. Brown, Dr. Williamson, Mr. Cochran, Mr. Lawson, Mr. Campbell, with power to add to their number—Dr. Williamson and Mr. Cochran to be joint-conveners. And further, that the several Presbyteries connected with the Synod be instructed to ascertain the number of the stipend: of charges within their bounds whose average during the last five years was under £200, and by how much; and also to suggest what local funds or other means might be expected to aid in supplementing said stipends, and to report."

The Synod of Glasgow and Ayr adopted the following overture on the motion of Dr. Gillan:—

"Whereas the unacceptable settlement of ministers into the parishes is most prejudicial to the best interests of the Church of Scotland; and whereas dissatisfaction and complaints are becoming stronger every year among the people; and whereas the Scottish Benefices Act has failed to remove the great and growing evil—it is humbly overtured, by the reverend the Synod of Glasgow and Ayr, that the venerable the General Assembly, indited to meet at Edinburgh in May next, appoint a committee on Patronage, with the view of suggesting a Scheme for the modification of the same, in accordance with the rights of parties and the peace of the Church, and to confer or correspond with the patrons of Scotland on the subject."

It was reported to the same Synod that the collections for the last financial year in the different churches within the province on behalf of the Schemes of the Church amounted to £6990; showing an increase of £340 over the previous year, and of £1055 over the year before that.

To the Synod of Perth and Stirling it was reported, that of the 6 chapels assigned to the district, 5 of them had been endowed—viz., St. Leonard's, Perth; West Church, Crieff; The Trossachs; Bannockburn; and Bridge of Allan. Amulree Chapel was the only one that remained unendowed, and in connection with it the local subscription of £500 had been raised. It was resolved that a hearty and general collection should be made throughout the bounds to complete the Synod Fund for the Endowment of Amulree.

The total sum collected within the province for the Mission Schemes of the Church and other objects was £4049, 6s. 7½d.—*Church of Scotland Record.*

NATIONAL CHURCHES AND FREE CHURCHES.—We hear a great deal of Liberation societies, of Free Churches, and of the slavery in which the Established Church is held by the State; but in reality all other churches are equally dependent upon it, except in so far as they or any of them can, by their own spiritual terrors, rule the consciences of their own members. If, for instance, Dr. Manning wished to deprive one of his own priests of his cure, and if the priest and his congregation laughed at the spiritual terrors at Dr. Manning's disposal, there would be no way of getting rid of him but by an appeal to the law of the land to interpret and enforce the contract between the parties. Unestablished churches are apt to boast of their freedom, because, as they say, they make their own laws. It is not so. They certainly make their own contracts, but it is the law of the land alone which enforces and interprets these contracts. State supremacy is, in truth, more unquestioned and more unquestionable in countries where there is no connection between Church and State, either in the way of recognition or of establishment, than in countries where such a connection exists.—*Pall Mall Gazette.*

ECCLESIASTICAL INTELLIGENCE.

ARGASK.—The Presbytery of Kinross met at Argask, on Wednesday, September 18, and ordained the Rev. Mr. Baxter to the church and congregation of Argask.

BATHGATE.—The Rev. Joseph Milne was ordained minister for the above church on Tuesday, September 24.

DUMFRIES.—The Queen has presented the Rev. Alexander Bryson to the church and parish of St. Michael's, Dumfries.

EDINBURGH—TRON CHURCH.—At a meeting of the Town Council, held at Edinburgh on the 8th October, the Rev. James Macgregor, of the Tron Church, Glasgow, was elected to succeed the Rev. Maxwell Nicholson, D.D., in the Tron Church, Edinburgh.

KEITH.—The Presbytery of Strathbogie met in the Church of Keith on Tuesday, October 1, and inducted the Rev. James Allan to the pastoral charge of the parish of Keith.

KILMARNOCK—ST. MARNOCK'S CHURCH.—The Rev. Robert Thomson, of the Caledonian Church, Argyle Street, Newcastle-on-Tyne, has been appointed by the kirk-session as assistant minister and parochial missionary in the church and recently erected parish of St. Marnock's, Ayrshire.

STOW.—The Rev. John M. Robertson, M.A., who has for some time acted as assistant in Newington parish to the Rev. J. E. Cumming, has been appointed assistant to the Rev. David Waddell of Stow.

WEST LINTON.—The Presbytery of Peebles met in the parish Church of West Linton, on the 26th September, for the purpose of ordaining the Rev. George Marjoribanks, B.D., as assistant and successor to the Rev. A. M. Forrester-

ENGLAND.—The publication of the report of the Ritual Commission in August has been followed by the still more important publication of a large portion of the evidence. This evidence is likely to be much more important than the report itself; and its revelations have given a shock to the Protestant feeling of the country. It brings to light an audacity in the proceedings of the ritualists which may force the legislature to action. There is nothing more repulsive to the feelings of Englishmen than the mysteries of the Confessional. In the Church of Rome the Confessional is guarded by certain restraints as to time and place, though it is known to be the source of wide-spread moral evil; but in these churches of the Establishment there is no security of any kind. The confessions are heard, as stated by Mr. Wagner, of Brighton, and others, in the vestries, at times selected by the clergy. One witness spoke of a young lady penitent kneeling for four hours upon her bare knees, at the altar, as a penance, for failures of temper. The ignorance of the ritualists of the first principles of Christianity is shown by their avowing that they impose as penances most frequently the repetition of prayers, thus converting into a torture the highest privilege of the Christian religion, and leading their penitents to commit blasphemy in the presence of God. It turns out that St. Alban's, Holborn, and other churches, built avowedly for the working people, are little patronised by them; being chiefly visited by strangers. Some of the city missionaries gave very important evidence on this subject.

The *Times* gives interesting statistics in regard to the Church of England, by which it appears that the number of incumbents has increased, in thirty or forty years, from 5,000 to about 13,000; one great cause being Bishop Blomfield's act against pluralities. The number of curates has remained stationary, being close upon 5,000. These statistics prove the growing activity of the Church, and also the large amount of work done by private voluntary effort, in founding new incumbencies and providing livings.

Mr. Gladstone has delivered a speech on missions, for which he has always shown a warm interest, in which he says: "It is almost an elementary truth, almost a truism, to lay down this doctrine,—that Christians, individual Christians, and a people of Christians have positively no right to enter into social and civil relations with those parts of the world which are not Christian, and decline to communicate to them the great treasure which they possess in the Christian religion, and without which all other treasures are valueless." It would be well if our statesmen generally were impressed with the importance of the truth here stated.

FRANCE.—Liege, Bâle, and Geneva, testify to the tremendous potency of the power which is spreading godlessness, and leading Christendom to apostatize. *Positive* philosophy for the learned, *independent* morality for the unlearned, are straining every nerve to turn God and every thought of Him out of the world He has made. Even as in the days of redemption, the Son of God came unto his own, and his own received Him not,—nay, slew Him and cast

Him out,—so, in the present day, men ratify the deed of the past by seeking to dethrone the everlasting Father. Another prince of peace is evoked, but evoked in vain, even the sovereign people; another man is set up to be worshipped, even Voltaire, in person and in spirit. It is no longer indifference to religion, it is open revolt,—*Atheism!*

It is felt in the universal agitation, political and religious, that "we live in solemn times which point to coming events more solemn yet. A supreme struggle is at hand, yea, commenced, between truth and error, faith and unbelief, good and evil; and it would seem that the Church, in its present state, is not prepared for the approaching combat."

Now, this it is that calls for the most earnest prayer and effort from all awakened individuals, to stir up those who yet sleep,—sleep at the mast's head while the tempest lowers and whistles around! The band of earnest ones among the workers in the Exposition perceive it daily, as one visitor and another come up in perfect astonishment that the testimony can be thus borne before the world, and still more so that it should be received by many. May this glorious opportunity—unique in the world's history,—given to such weak hands and trembling hearts to grasp, and grasped with so much infirmity,—be (notwithstanding the feeble agency) a mighty means of stirring up Christians to gird themselves to the fight. Hitherto, every prediction of permanent failure has been itself a failure; those who *believed* from the beginning were blessed with success from the beginning; those who crept on in timidity, until the success of their brethren gave them strength to trust, have received according to their faith; and some who are just now arousing to activity, have yet six weeks before them, in which the Lord may shower blessings on their work also. In this accustomed way, the Lord has confounded human pride and worldly policy in spiritual things, and wherever an individual or a tract has been peculiarly spoken against in word or print, He has worked mightily by that individual or that tract. Were it as advisable to give it as it would be interesting, the story of the work in the Champ de Mars, in its inner phase, would at once shame all unbelief, and sting Christians to do valiantly, and give to the winds their fears!

Men said, and with a contemptuous smile, days of persecution have ceased, none but enthusiasts dream of it; we must avoid *that* ridicule! But persecution has looked us in the face, and when it has met a bold response in the name of the Lord our God, it has put its dart aside for a while. Its growing strength is not yet sufficient, except to send forth words of ridicule, to intimidate where it dare not yet silence. The great art of the enemy appears, among Paris Christians, to be to induce them to spend their efforts on *sedulously avoiding every act, word, system, habit, that might by any possibility be laughed at.* Oh! this is felt at every turn, and necessarily hampers their testimony at home and abroad. And this, by God's grace, some have been strengthened to overcome, till those who mocked have been constrained to examine, try, and acknowledge that Christ's truth is truth indeed. We are convinc-

ed that the smoothing down the testimony of God is, when discovered, what excites ridicule, and never the bold, outspoken gospel; the latter will necessarily bring opposition, and perhaps even now a degree of persecution, inasmuch as it will sometimes necessitate the reply, "we must obey God rather than man;" but, even in Paris, it will not be ridiculed like the other. The presence of Christ, the word of Christ, the resurrection-day of Christ, and the speaking for Christ, let these be sought for sedulously, hallowed, and cherished; and see if the Lord will not shower blessings upon France and Paris! *Brethren pray for us!*

The Conference of the Young Men's Christian Association in Paris was a successful one, harmonious and fraternal. Various nations were represented. They met in the Presbyterian Hall, which had been decorated with taste with banners and foliage. The president was Mr. Paul Cook, who was one of those used of the Lord to form the French Association; the vice-presidents were Messieurs Friedel, of Paris, Mittendorf of Geneva, Krummacher, of Elberfeld, Kollischer, of Zurich, Shipton, of London, Syr, of America: the secretaries, MM. W. Fazy, of Paris, Brame, of Paris, Klug, of Elberfeld, Roucate, of Nimes. Several pastors of Paris encouraged the meetings by their presence and words of wisdom. A happy day at Versailles was spent by the young brethren, in the hospitable dwelling and park of a mother and sister in Christ. Another general conference is appointed for 1870, at Amsterdam. An increased interest in Sunday-schools, and more and special prayer, were resolved upon. The French section had an additional meeting, in which important resolutions were carried. 1.—The French Unions shall have a general conference every three years. 2.—A central council to be formed of three members for three years. 3.—This council will be the executive power of the general council. It will admit new sections on presentation by the groups; it will superintend the publication of the *Bulletin*; and be in regular correspondence with all the secretaries of groups, and with all the sections. 4.—The general conference will decide which section has to choose among its active members the three members of the central council. 5.—The first central council to be nominated by the section of Nimes.

BELGIUM.—On the 3rd September, after high mass at the cathedral of Malines, the Congress of Catholics met for its third session. The archbishop of the diocese, after offering up a short prayer, announced that the Pope had deigned to grant his blessing on their labours, and then laid particular stress on the necessity of submitting to the authority and to the decisions of the great Pontiff, whose sole aim is the greater glory of God, and the happiness of man as well in this life as in the next.

Baron Della Faille, one of the most intolerant representatives of the clerical party, took the chair, and, in a very long speech, dwelt on the hardships and persecutions to which Catholics are, according to him, subject in constitutional Belgium, and professed a filial and unreserved adhesion to all the teachings of the holy see.

"We adhere," said he, "to the Encyclical and to the Syllabus in the sense of Pius IX."

An address was then voted to the Pope, in which the assembled Catholics stated their object to be the study of the wants of our times by the light of the teaching of the church. She alone has the means of solving all that regards the present life, as well as that which is to come, and, by a general application of Catholic principles, drawing closer the alliance between religion and society.

The congress numbered about 2,000 members, gathered together from twenty-one different countries, among whom were the Bishops of Orleans (Monsignor Dupanloup), of Charleston, and of Vancouver, the Patriarch of Antioch, Monsignor de Mérode, Pere Hyacinthe, whose speech excited great enthusiasm, and the Comte de Falloux, who not going to the same length in his adhesion to ultramontane doctrines, was somewhat regarded as a black sheep. The Comte de Montalembert, and Mr. Cochin were prevented by illness from being present. Care was taken to exclude all reporters, but those connected with the Catholic press. The reporter of the *Echo du Parlement*, the ministerial organ, supplied daily an account of what he observed and could pick up outside the congress.

The keynote was, as will be supposed, devotion to the Holy Father. We are told that one breathed at Malines a truly Catholic atmosphere, every now and then traversed by a warm current of enthusiasm whenever the name of the Church or of Pius IX. was pronounced. On one occasion, when called upon to repeat the cry which had already so often been uttered, of "Vive le Pape Pie IX.," the whole assembly, under the influence of a paroxysm of excitement, with one voice, and during several minutes, loudly exclaimed, "Vive Pie IX, souverain Pontife! Vive le Roi Pie IX."

The Pope was indeed the only king to whom the congress appeared to owe allegiance. The president never once mentioned the name of Leopold in his inaugural address.

CALCUTTA.—Mr. Henderson, of the Church of Scotland mission, states:—Since the establishment of the Calcutta University, it has been found in some of the large missionary institutions that the pupils of the advanced classes were less willing than formerly to attend to the study of the Bible. As religious knowledge counts for nothing in the University examinations, this is not to be wondered at. In order to counteract this, and encourage the study of the Bible among Hindoos and Mussulmans, the Calcutta Bible Society gave the sum of 500 rupees, equal £50, to the Missionary Conference, to be awarded by them in the form of prizes to those candidates who should show the best acquaintance with some prescribed large portion of Holy Scripture. It was resolved to divide this sum into thirteen prizes, viz., one first prize of 100 rupees; four of fifty rupees each; and eight of 25 rupees each. The candidates were required to read the Gospels of St. Luke and St. John, and to commit to memory St. Matthew v.-vii. (the sermon on the mount), Rom. xii., and 1 Cor. xiii. As the examination was to be conducted in English and in writ-

ing, and as no one who had passed the first examination in arts at the University was admitted to it, it must be allowed that, this portion of Holy Scripture was sufficiently large. It should be added that no Christian was allowed to compete. About seventy candidates came forward to the examination in the large hall of our institution. Four papers of questions were set to the candidates. The maximum value of the papers was fixed at 400 marks (i.e. 100 to each paper). Thirteen gained prizes, five of them from the General Assembly Institution.

MADRAS.—The following statement is made in connection with the Church of Scotland mission:—The native congregation is one, I think, of which our Church has reason to be proud. It is the largest native congregation in Madras, and the collections which are made by the poor members, as you will see from the report sent home, are such as might make many of our congregations in Scotland actually blush for mere shame on account of the small collections with they mass for the Schemes of the Church. The congregation is a poor one—most of the members do not nraw more than seven rupees, or 14s. a month, and some not even that—yet you will observe from the report their collections for this year amount to upwards of 428 rupees (£42 16s.) Those who can give money give it heartily. But there are many too poor, especially among the females, to contribute to the funds of the church in this way, and they manifest their charity in a manner most beautiful and most becoming the members of a poor Indian Christian congregation. Although they are poor they will not be prevented from contributing their mite to the cause of Christ, and they do it every time they mind themselves, by minding also the claims which their Saviour has upon their charity. Every time these poor people cook their own rice, they most religiously lay a handful aside, which is to be given to the church for Christian purposes. The catechists call at the several houses once a-week for the various quantities of rice that may have been thus laid aside, which is then sold and converted into money; and in this way there was raised during the past year a sum of six rupees seven annas (about 12s. 6d.) When we see fruits like these flowing from our Christianity in India, I think people have little reason to complain of the formality of the conversion of the natives, or that the India mission is doing no good in India. No doubt there may be some "black sheep" amongst the converts, but I am also sure there are many good true Christians.

▼ **A GOOD YEAR FOR AMERICAN COLLEGES.**—The past collegiate year has been one of un-

exampled liberality towards the higher educational institutions of the United States. Some idea of the aggregate amount of the benefactions may be gathered from the following table, which we believe to be trustworthy. In this list no account is made of the amount given in the way of land grants, to the Agricultural Colleges. The handsome gift of Mr. Cornell was made in 1865, but is given below, as it was not applied until within the last year:—

Albion College, Albion, Mich.....	\$25,000
Baldwin University, Berea, Ohio....	103,000
Beloit College, Beloit, Wis.	18,000
Bowdoin College, Brunswick, Me ...	27,000
College of New Jersey, Princeton...	20,000
Cornell University, N. Y.....	760,000
Cornell College, Mount Vernon, Iowa.	25,000
Cumberland University, Lebanon,	
Tenn.....	35,000
Dartmouth College, Hanover, N. H. . .	35,000
Dickinson College, Carlisle, Pa.....	100,000
Hamilton College, Clinton, N. Y....	94,000
Hanover College, Hanover, Ind.....	25,000
Harvard College, Cambridge, Mass...	400,000
Kenyon College, Gambier, Ohio. . . .	35,000
Lafayette College, Easton, Pa.....	90,000
Lawrence University, Appleton, Wis.	20,000
McKendree College, Lebanon, Ill. . . .	20,000
N. W. Christian University, Indian-	
apolis, Ind.....	35,000
Norwich University, Northfield, Vt. . .	16,000
Oberlin College, Oberlin, Ohio.....	34,000
Otterbein University, Westerville,	
Ohio.....	30,000
Rutgers College, N. Brunswick, N. J.	50,000
Shurtleff College, Upper Alton, Ill. . .	80,000
Tufts College, Medford, Mass.....	300,000
University of Mississippi, Oxford,	
Miss.....	25,000
University of Chicago, Chicago, Ill.	100,000
Wabash College, Crawfordville, Ind.	40,000
Washington University, St. Louis, Mo.	100,000
Wesleyan University, Middleton,	
Conn.....	98,000
Western University, Pittsburg, Penn.	95,000
Yale College, New Haven, Conn....	206,000
Total of 31 Colleges.....	\$3,041,000

There is nothing more remarkable than the liberality with which the people of the United States support education, when we consider how biggared they are in their treatment of the Ministers of religion. The secret probably is, education contributes to success in life and therefore its importance is felt, whilst religion does not necessarily. But whatever is the motive actuating them, they show an example which we would fain see followed by the wealthy men of Canada, and of our own Church in particular.

Miscellaneous.

THE DEMANDS OF THE IRISH CATHOLICS.

(From the Times.)

It would not be easy to find a stronger contrast than that between the tones of the

Ecclesiastical Manifestoes that have issued almost simultaneously from Lambeth and Dublin. The Resolutions of the Anglican Synod, confining themselves exclusively, if not always directly, to the protection of the common faith

against the audacity of unscrupulous criticism, only ventured to indicate the organization and the formalities with which it would be prepared to meet a concession of new power from the Government of this Realm. We now know what we may expect if these powers are granted. The Irish Resolutions are conceived in the unconditional and peremptory tone. In principle, if not in terms, they embrace every thing. They demand unlimited power for the priesthood: the absolute direction of schools, colleges, and universities: the right of setting up insuperable bars against all dissentients: an indefinite interference with leases and other industrial arrangements, in behalf of tenants and labourers; and, above all, the reversal not only of particular Acts of the British or the Irish Parliament, but of centuries of legislation, on the ground of nullity by reason of injustice. This is done in a tone which defies compromise, which refuses compensation or equivalent, and which will not be satisfied unless extreme vengeance be added to sufficient redress. Victory, not its fruits, are desired. Nor is it the Church Establishment alone that is openly menaced, "the Catholic Church in Ireland." England is told has a right to all the property and revenue of which it has been unjustly deprived. The debt, it is evident, and indeed implied, will never be paid or the inexorable creditor satisfied till the abbey lands and the absolute title of the produce of all Ireland be reclaimed not only from the Protestant clergy, but also from the landowners, and from the persons now let off so easily on the payment of small rentcharges. If all this legislation, which certainly at the time had the concurrence of all parties, is to be reversed, and every public act tainted with injustice is only waiting a declaration of its nullity, there is nothing before us but to write history back again, and find out in the oldest records of Ireland the state of things to which we must return. That this consummation, or rather original, would be entirely to the taste and convenience of these revivalists we venture to doubt, for we cannot accept as an historical fact that the Protestant Establishment is the fountain-head to which are to be traced all the waters of bitterness which poison the relations of life in Ireland. History tells us something of the state of things there before the days of Henry VIII., and even of Strongbow, and if it is to be trusted, there never was a time when the waters of bitterness were not flowing there, and had not a rather bloodstained hue, whatever the fountain-head.

There is a circumstance in this proceeding which either escapes the notice of these high-minded and high-flying ecclesiastics, or which they knowingly slur over. By whom and before whom is the gauntlet thus thrown down? The only recognized power in this country is Parliament, in which Ireland is well represented. Ireland has a far larger share of the representation in proportion to its numbers than this metropolis, than any of our first class cities or most important and populous counties. No other equal population can pretend to have had so much weight at the most critical periods of our Parliamentary history. Ireland has its full share of patronage, and there

is probably not one Bishop assembled at the Dublin meeting who would not be better able to obtain an appointment or other favour for a friend than any Protestant Bishop of either island or most English gentlemen. But the point we insist on is, that the only governing power in this realm is elected by all of us, and represents all of us, and is quite as much the creation of these Bishops themselves as of any other body of men or portion of the public. We can understand a Christian martyr defying a Pagan Emperor; we can understand a patriot or a nationality proclaiming its wants or its wrongs in the face of the Power that simply possesses and rules it. But England does not possess Ireland, or rule it, except in a sense in which Ireland has often ruled England—that is, by turning the political scale. Year by year national differences, national inequalities and, with them, those of a religious character, have diminished and disappeared, till we are come to a real fusion and substantial unity, only exceeded across the Atlantic or in the Southern Hemisphere. There is no community composed of several ancient races, so much one socially and politically, as this of ours, constituting the British public. It is to this body, consisting of themselves as much as any other persons, that this appeal is made. The appeal is to themselves as much as to any twenty Englishmen, Irishmen, Scotchmen, or Welshmen. Of course, we fully admit the right of any number of British subjects to combine for the effectual declaration of their opinions or prosecution of their interests, or for any object they may think just and adequate. But what pretence is there for the adoption of a style and tone only justifiable in the case of those who have no constitutional means of righting themselves? The authors, their predecessors, and their co-religionists have been playing the game of politics with great spirit, and no little success, for all this century at least. They certainly have been wiser in their generation, and have done more for themselves in the open arena of the Imperial Parliament, than the Established Church has, whether in Ireland or in England, not to speak of the Established Church of Scotland. They have achieved much, both as allies and as principals, and have excited not only the disgust, but even the envy of less successful religionists. For this we blame them not. They are full entitled to all they can win in this field. But when they put on the aspect and tone of victims, martyrs, and confessors, and tell a tale of sufferings going no one knows how far back, we ask against whom is this declamation delivered and this indictment framed? It must be against themselves as much as against anybody else or any other community.

The indictment does, indeed, fall on their own heads, for there can be no doubt that long before this they would have obtained all they ask for, if they had not continually demanded with threats, not without accompanying violence, what they might urge with reason. But they do not wish the victory to be one of reason. They wind up this very manifesto with a loud innuendo that secret societies and open insurrection have their origin, and in a way their justification, in the endowment of the Protestant Church and the fact of tenants being left

to make their own bargains with their landlords. The Archbishop even classes Fenians with Orangemen, as if assassination and rebellion on one side were no worse than banquets, violent toasts, banners, party tunes, and processions on the other. Is this to condemn Fenianism, or to justify it; to assist in suppress-

ing it or to connive? It is by such tactics, added to those of lawful warfare in the field of politics, that the Irish Catholics lose the ground they gain, or might gain, in Parliament; and if the remonstrance before us is deserved by anybody, it is by themselves for the mode in which they choose to prosecute their own cause.

“AND THERE SHALL BE NO NIGHT THERE.”—REV. XXII. 5.



O, the day, the day of life,
Day of unimagined light,
Day when death itself shall die,
And there shall be no more night:

Steadily that day approacheth,
When the just shall find their rest,
When the wicked cease from troubling,
And the patient reign most blest.

See the King desired for ages,
By the just expected long:
Long implored, at length he hasteth,
Cometh with salvation strong.

O how past all utterance happy,
Sweet and joyful it will be,
When they who, unseen have loved him,
Jesus face to face shall see!

Blessed, then, earth's patient mourners,
Who for Christ have toiled and died,
Driven by the world's rough pressure
In his mansions to abide!

There shall be no sighs, nor weeping,
Not a shade of doubt or fear,
No old age, no want nor sorrow;
Nothing sick or lacking there.

There the peace will be unbroken,
Deep and solemn joy be shed,
Youth in fadeless flower and freshness,
And salvation perfected.

What will be the bliss and rapture,
None can dream and none can tell,
There to reign among the angels,
In that heavenly home to dwell.

To those realms, just Judge, O call me,
Deign to open that blest gate,
Thou whom, seeking, looking, longing,
I, with eager hope, await!