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# THE PRESBYTERIAN.

DECEMBER, 1869.

All communications intended for insertion are requested to be sent to "The Editor of Presbyterian, Drawer O, P. O., Montreal." Remittances and letters on business should be addressed to MR. JAMES WARDLOW, London and Liverpool and Globe Insurance Company, Montreal."



WITH this number our twenty-second year ends. Would that we could say it ends prosperously! The new postal regulations, which went into effect a year ago, making it necessary that the publishers should pre-pay the postage, have entailed a fresh burden upon this periodical. Three years ago it was resolved to furnish a free copy to every minister on the Synod Roll, and in consequence 179 copies monthly are distributed at a heavy expense. This action was taken with the generous view of placing our ministers upon an equal footing with the parish ministers in Scotland, who receive the *Record* gratuitously. But the Lay Association in so resolving might very naturally suppose that they should not lose by their action, as the ministers might feel themselves called upon to bestir themselves in the interests of the publication. The result has not justified such expectations, if they were entertained. By putting the ministers on the free list the publishers have, in some cases, robbed themselves of the only paying subscriber in a congregation. It was furthermore resolved, during the last two years, to offer more liberal terms to subscribers paying in advance, and to clubs taking at least five copies, in the hope of extending the circulation and giving our readers the benefit thus derived; but this offer has not been so largely taken advantage of as to pay for the reduction. In short, the publication of the *Presbyterian* has been carried on at a considerable financial loss for the year 1869. But this is a state of things that cannot be indefinitely prolonged. After struggling on with more or less prosperity for twenty-two

years the *Presbyterian* must at length expire for want of support, at a time when both the number of families connected with our Church and their ability to pay for it are double of what they were at the first starting of the periodical, unless our ministers and others, who, we shall not say, have an interest in *its continuance*, but who have an interest in *the prosperity of our Church*, exert themselves by way of promoting its circulation. Only 1,308 paying subscribers in a Church which numbers at least 16,000 communicants! How different is it with the Wesleyans, every family of whom reads the *Guardian*! And the result is manifest. The Wesleyans have a strong attachment to their Church, and work for it with a will, with a consequent rapidity of growth and power that is remarkable. Why should not the *Presbyterian* have an entrance into every house that professes attachment to the Church of Scotland? Is there anything unreasonable in the publishers thinking that the circulation should be at least 5,000 instead of 1,500 per month? And this they think could be easily brought about if the ministers exercised their legitimate influence in its behalf. We are unwilling to be found our own advocates; but may be permitted to state what is at least a singular coincidence. An examination of the returns to the Synod's schemes and of the published subscriptions to Queen's College, and a comparison with our subscription list, show that those congregations, in which there is the greatest number of readers of the *Presbyterian*, have, when their means are taken into account, been by far the most liberal in their support of the operations of the Church. This is only a result which might be expected.

Intelligence, acquaintance with what is going on in the Church, is the only reliable ground of liberality. And the inference is plain; if ministers wish to encourage generosity among their people (and this it is at once their interest and duty to do) they should employ their utmost influence to introduce into their families a publication which is ostensibly devoted to promoting Presbyterianism. It may be set down as an axiom that a people who support the Synod's schemes with intelligent liberality will also do their part well in their own congregations.

No pains have been spared to make this paper interesting and profitable. All the leading religious questions of the day, especially those bearing upon our own Church, are discussed in our editorial columns. The latest and most authentic intelligence that can be gathered regarding our Presbyteries and congregations is given from month to month under the head of "*News of our Church.*" The columns of the Presbyterian are always open to ministers and members of the Church, for the discussion of questions affecting the welfare of the Church, without let or hindrance, the only condition being that "*it be done decently and in order.*" We believe if it had served no other purpose than affording a medium for correspondence, it has been of immense benefit. As there is nothing like ventilating every subject on which there is difference of opinion, discussion being favourable to truth, as light is, according to the teaching of experience, to health; we have never withheld the views of others whenever they did not chance to fall in with our own. And then we have endeavoured to keep our readers informed as to what has been going on in the Christian world, especially in Scotland and the North of Ireland, in which they may be supposed to have the deepest interest. And, in fine, to satisfy the various demands of diversity of taste on the part of readers we have endeavoured to give interesting and instructive selections and items of miscellaneous information. If the *Presbyterian* were a commercial speculation the publishers would employ an agent to visit the various congregations and solicit subscriptions; but looking upon it as much the concern of each minister and elder as it is their own to aid in its circulation, they think that every Kirk Session ought to take the matter in hand. We believe the demise of the periodical would be deemed by even its luke-warm friends as a great

calamity to the Church, as there would then be no channel of communication between different parts of it, and we should be resolved into practical congregationalism, seeing that ecclesiastical matters are but little discussed and lightly esteemed by the secular press of this country. But unless there is a little energy displayed the next year by all that wish its continuance, this event cannot be far off. When it comes it will be too late for them to discover the evil they have brought upon themselves; for it is far easier carrying on a paper that is still living than it is resuscitating one that has died for lack of support.

Let our friends then be on the alert during this month of December, and let us begin the new decade with a large addition to our subscribers. There are about half a dozen congregations that do admirably although in even their case there is room for further activity in this good cause; but we could point out two dozen congregations, amongst the wealthiest in the Church, which do not order five copies each. With regard to any irregularity in the receipt of the *Presbyterian*, we have only to ask subscribers to inform us, as the Post Office must be to blame for it. The lateness of the issue is another point complained of, but as a rule the paper has been out of the printer's hands by the 1st of each month, and it should reach the remotest reader in Canada within the first week. Arrangements are, however, made to have it out two or three days earlier in future.

#### A WORD TO AGENTS AND SUBSCRIBERS]

Subscribers ordering the *Presbyterian* through Agents, which is the best way to do, need not expect their subscriptions to be acknowledged in the *Presbyterian*, but should take a receipt from the Agent, to whom also they are to look for the paper. Agents or clubs of subscribers ordering the *Presbyterian* are requested not to forward the names of new subscribers, but just the number of copies. But they are particularly requested to *give the names of old subscribers*, so that the latter may not receive two copies, or be *dunned* for a second subscription, as has been the case during the past year.

It having been resolved to discontinue the *Juvenile Presbyterian* after this year, we shall be glad to afford room in the *Presbyterian* for such news respecting the *Juvenile Missions* and *Sabbath Schools* of our

Church as may be furnished by the Superintendents and others interested. We trust that the space set apart for such information may be filled up each month, and that Sabbath School teachers may regard it as a duty to assist in doing so. The importance of the Sabbath School as a nursery for the Church cannot be too highly estimated, and now that the *Juvenile Presbyterian* has been discontinued there is no means of communication between the various schools, unless our offer be accepted. The Juvenile Indian Mission is one of great importance and has done much good. The latest news regarding its operations will be furnished to us,

and teachers should, therefore, deem it a duty to see that the *Presbyterian* is circulated. Its position we have explained in another article. We would simply remind them, however, that if there should be a surplus after all expenses are paid, it is appropriated to the schemes of the Church, so that every additional subscriber is adding indirectly to the efficiency of the Church's operations, while he is obtaining at least full value for his money.

"Short-hand," and other contributions, besides a large amount of Church news, are unavoidably left over till next month.

## News of our Church.

### COMMISSION OF SYNOD.

At Montreal, and within St. Paul's Church there, Wednesday the tenth day of Nov., 1869.

The Commission of the Synod met according to appointment, and was constituted with prayer by the Moderator.

Sederunt the Rev. John Jenkins, D. D., Moderator; Messrs. Alexander Mathieson, D. D., Hugh Urquhart, D. D., Kenneth Macleannan; James Patterson; Robert Campbell; James C. Smith, Joshua Fraser, Andrew Paton and Wm. Simpson, Ministers; Alexander Morris and James Croil, Elders.

Mr. Macleannan was requested to act as Clerk.

The Rev. Dr. Sellar, minister of the parish of Aberlour, Scotland, being present, was invited to sit and deliberate with the Court. Dr. Sellar acknowledged the courtesy in suitable terms, and took his seat as an invited member of the commission.

The Rev. H. Niven and the Rev. W. M. Black, ordained Missionaries, were also invited to sit and deliberate.

The Moderator explained to the Commission that he had been led to convene the meeting in St. Paul's Church, owing to the destruction by fire of St. Andrew's Church; the place named by the Synod for the present meeting. The Commission approved of the action of the Moderator under the circumstances; and, with reference to the cause of such changes in the place of meeting, the following minute was adopted, viz:—

The Commission of Synod having learned of the destruction by fire of St. Andrew's Church, Montreal, resolve to put upon record an expression of their sympathy with the congregation who have been deprived of their stated place of worship, with their ministers, and especially with their senior pastor the venerable father of our Church. And the Commission feel assured that in this action they do but express the sentiments of the Church at large, which unites in deploring the loss of an edifice which as a

specimen of ecclesiastical architecture was unsurpassed within the bounds of the Synod, and they cherish the hope that ere long it will be restored to all its former beauty and comfort.

An application was read from the Rev. Alex. Forbes, of Inverness, for leave to retire, and for an increase in the allowance granted to him from the funds of the Temporalities Board. After consideration it was agreed to grant Mr. Forbes leave to retire from the active duties of the ministry, the Moderator being empowered to announce this decision to the Temporalities Board, on receipt of the usual certificate from the Presbytery of Quebec.

An application from the Reverend Hugh Niven, ordained missionary, for leave to retire from active service, and for some increase (if practicable) to the allowance (\$200), now received from the Temporalities Fund was read.

Said application having been recommended by the Presbytery of Montreal, it was agreed to grant Mr. Niven leave to retire from the active duties of the ministry, in the terms of his application, on the usual conditions, and that the clerk be instructed to communicate this deliverance to the Temporalities Board.

The Commission having had their attention called to the state of the Temporalities Fund, by the Church agent, and especially to the fact that there will be a probable deficit of \$2,000 on the 31st December next, it was agreed to appoint a committee consisting of the Moderator and Messrs. Campbell and Croil, with power to add to their number, to devise means for meeting the probable deficiency.

And further it was agreed to suggest to the Temporalities Board the desirableness of corresponding with the various Presbyteries, with a view to securing their aid in procuring funds to meet the payments falling due on the 1st of July next.

The Commission then adjourned to meet again in St. Andrew's Church, Toronto, on the Wednesday after the third Tuesday of January next, at noon; and was closed with prayer.

**THE SYNOD'S COMMITTEE ON THE TEMPORALITIES.**  
This Committee met in the Session House of St. Paul's Church, Montreal, on the evening of Tuesday, the 9th ultimo. The meeting was well attended, there being present Rev. Dr. Jenkins, Moderator of the Synod, Convener, Rev. Dr. Mathieson, Rev. K. McLennan, Rev. R. Campbell, Rev. J. Fraser, Rev. J. C. Smith, Messrs. Alex. Morris, M.P., J. Croil and Alex. McPherson.

After discussing the Synod Committee's Report, which was referred to them for consideration, at great length, every member expressing his views freely on the questions raised therein, a unanimous resolution was arrived at, on the suggestion of the Convener, that the Committee should recommend to the Synod to separate the Home Mission Fund from the vested funds in trust of the Temporalities' Board, the interest accruing from the latter to be paid to Ministers on the Synod Roll, in accordance with the *original* By-Laws of the Board; but the moneys contributed annually by congregations to be under control of a Synod Mission Board, and to be raised and applied in such a manner as will commend the sympathies of the church at large.

The following are the Resolutions:—

"The Committee having carefully considered the matter submitted to them agreed to the following recommendations:

1. That the revenues of the Temporalities Fund accruing from investments, and from legacies or other contributions, be distributed by the Board, according to the declared purpose of the Synod in creating the Fund, namely, in the payment 1st, of allowances guaranteed to all commuting and privileged ministers: 2ndly of \$200 per annum, to all other ministers upon the Roll of the Synod, and to Missionaries in active service, in so far as the revenue will admit.

2. That, in order to meet the pressing wants of the Church in respect of its large and ever extending field, a Home Missionary Board be at once appointed, separate and distinct from the Temporalities Board, whose duty it shall be to secure and administer an Annual Fund adequate to the requirements of this great work, and to this end, with the authority of the Synod, to appeal to the congregations of the Church, for the needed aid. It is further humbly suggested with the view of attaining the more effectually the objects sought, that each Presbytery be represented in the work of the Board and be required to exert its utmost influence to sustain the Board in its operations."

The Temporalities Board having fully considered the foregoing report resolve to express their approval of the suggestions therein embodied, at the same time declaring their conviction of the great importance of continuing the usual payments to all the ministers now upon the Roll until sufficient time has elapsed to mature and set in operation the plan proposed by the Synod's Committee, and their belief that a private appeal, made to a few leading members of the Church, residing in different sections of the country and who have been blessed by Providence with ample means, will not be made in vain.

**THE TEMPORALITIES BOARD.**—The half-yearly

meeting of the Temporalities Board was held at the Bank of British North America on the 19th ult. There were present: Thomas Paton, Esq., Chairman, Reverend Dr. Mathieson, Dr. Urquhart, John H. Mackerras, Messrs. Hugh Allan, Wm. Darling, James Michie, and the Hon Alexander Morris. Mr. Paton having intimated his intention of leaving the country at an early date Mr. Hugh Allan, of Montreal, was unanimously elected chairman of the Board in his stead, and the following minute was adopted:—

That on the occasion of the retirement of Thomas Paton, Esq., from the Chairmanship of the Board, owing to his intended return to Scotland, the Board desire to express their sense of the valuable services which he has rendered to the Church in connection with the Fund during many years past, and their warm esteem for him personally; and also to express their earnest hope that many years of usefulness may be yet before him, in the land of our fathers.

Mr. John L. Morris was elected a member of the Board in room of Mr. Thompson, resigned. An estimate of revenue and expenditure for the half year ending 31st December next was read, shewing a deficiency of \$3,000 to meet all the claims falling due. The Secretary reported that only a very few of the congregation had as yet sent in their annual contributions, and that therefore this large deficiency would be considerably lessened before the date referred to, but that it was not at all likely that sufficient resources would be placed at the disposal of the Board through the ordinary channels to cover the December payments.

At an adjourned meeting of the Board held on the tenth ult., there was read a communication from the Committee appointed by the Synod to consider the whole subject of the Petition of the Temporalities' Board to the Church, the Report will be found above.

A committee, consisting of Dr. Jenkins, Rev. R. Campbell, Hon. Alex. Morris, and J. Croil, Esq., was appointed to prepare a detailed plan in conformity with the resolution arrived at.

The Rev. J. B. Muir, M. A., returned lately to Galt, after a pleasant sojourn of nearly three months in England and Scotland.

**PERTH.**—As will be seen, by reference to the item headed Queen's College, this congregation has maintained its old and well-earned reputation for liberality, in its contribution to the Endowment Fund. It was, of course, to be expected that it would sympathize heartily with the effort, not only from its proximity to Kingston and the considerable intercourse maintained between the two places; but also on account of the advantages the young of the congregation have reaped from the College. Probably no congregation in the Synod has sent so many students to Kingston as Perth has done. Indeed, the whole county of Lanark has largely benefited by the College, having obtained training for its youth in all the departments of learning, arts and medicine as well as divinity; and it is pleasing to see how liberally all the congregations in that county and the adjoining one of Renfrew have responded to the Endowment appeal; but Perth, led by the member for the county, himself one of the first students of Queen's College, who subscribed \$500, followed by Meighen brothers and some unknown indi-

vidual, who deserves immortality, in equal amounts, has, for a country congregation, carried off the palm. Well done Perth.

**PRESBYTERY OF GLENGARY.**—The ordinary meeting of the Presbytery of Glengary was held in St. John's Church, Cornwall, on the first Wednesday of November. The Rev. John Davidson, Moderator, in the chair. There was a large attendance. The minutes of previous meetings having been read, it was stated by the Rev. Mr. Lamont, that after due consideration, he had seen it to be his duty to decline the offer of a presentation and call to a parish in Scotland, and to continue his ministrations in his present sphere of labour in Finch. The Presbytery expressed great satisfaction at the decision to which Mr. Lamont had come.

It was reported that fortnightly services had been conducted in Matilda since the last meeting of Presbytery, by the members thereof, in accordance with the instructions of the court.

Mr. Adam Harkness, Elder, appeared on behalf of the congregation of Matilda, thanked the Presbytery for the supply of services, and requested that further appointments be made at this meeting, craving also the advice and assistance of the Presbytery in their efforts to obtain the services of a stated minister. The field was represented to be large, and the prospects of establishing a numerous self-sustaining congregation encouraging. The supply asked for was granted, along with the intimation of the desire of the Presbytery to assist the congregation in their efforts to obtain and support a minister.

There was tabled a petition from the congregation of Côte St. George, for the moderation of a call to a minister, it being understood that the unanimous choice of the congregation had fallen on Mr. Donald Macaulay. The application was accompanied with a subscription list, guaranteeing the minimum stipend, signed by upwards of sixty heads of families; the Presbytery agreed to the requisition, and appointed a meeting at Côte St. George, on Wednesday, the 17th inst., in terms of the petition. While expressing approval of the energy and liberality manifested by this congregation, it was, nevertheless, felt to be matter of deep regret that the negotiations which had been so long pending between the congregation and that of Dalhousie Mills, had failed to bring about a re-union; it was clearly the opinion of the Presbytery that they ought to be united.

The attention of the Presbytery was directed to a statement made by the Temporalities Board, and which had been widely circulated for the information of members of the church, and ministers present were enjoined to use all diligence in securing liberal collections from their congregations. It was suggested that in connection with the Presbytery's Home Mission work the interests of the Synod's Home Mission scheme might be advantageously advocated, and that a portion of the funds annually contributed might very properly be devoted towards supplementing the stipends of such ministers within the bounds, as would not be reached by the Temporalities' Fund.

Messrs. Bernet, McKay and Croil were re-appointed a committee to make arrangements for holding the usual annual missionary meetings.

**PRESBYTERY OF MONTREAL.**—Owing to the destruction by fire of St. Andrew's, the ordinary place of meeting, this Reverend Court met in St. Paul's, on Tuesday, the 2nd instant, the Rev. D. Ross, (Dundee), Moderator; Drs. Mathieson and Jenkins, and Messrs. Simpson, Macdonald, Patterson, Masson, Clarke, Campbell, Barr, Lohead and Doudiet, Ministers; and Messrs. A. Ferguson, and A. Henry, Elders, were present.

The Rev. W. M. Black, the Missionary to Griffintown, presented his credentials, which were sustained. The Presbytery confirmed his appointment, and invited him to sit and deliberate with the Court, it being understood that in future he will exercise this right without invitation.

The Rev. H. Niven having laid upon the table a request that the Presbytery should recommend the Commission of Synod to give him leave to retire from the active duties of the ministry, with all his rights from the Temporalities' Fund, the Presbytery acceded to his request, and transmitted the application.

The quarterly report of the Presbytery's Home Mission Committee, was given in and read by Mr. Campbell, Convener. The report showed that the Missions at St. Louis de Gonzague and Griffintown had been prosecuted with energy and success, and that matters had not changed much in Laprairie, except that the debt on the manse had been reduced by one hundred dollars. During the quarter, \$274.95 had been raised for the Presbytery's operations, while the expenditure had been \$278.33.

A report from Mr. Laing, catechist in St. Louis, which was of a very encouraging character, was read and received. The people were enthusiastic and liberal in their reception and treatment of him. Fortnightly supply during the winter was granted by the Presbytery to St. Louis as follows:

Nov. 14. Rev. J. Barr; 28th Rev. W. M. Black; Dec. 12th Rev. F. P. Sym; 26th Rev. J. Patterson; Jan. 9th, Rev. J. McDonald; 20th, Rev. W. Masson; Feb. 6th, Rev. A. Wallace.

The discussion of the 3rd book of Polity, and of several references from the Synod were postponed on the understanding that they should be the first business at the next regular meeting.

The Rev. Mr. Campbell gave notice of an overture to the Synod anent some slight modifications of the questions to be put to candidates for license and ordination, to bring them in harmony with the circumstances of the age and country.

The Presbytery adjourned, to meet in St. Paul's Church on Wednesday the 10th inst., at 2 p.m.

**ORDINATION AND INDUCTION—SHERBROOKE.**—Some time ago the charge of Sherbrooke and Windsor Mills became vacant by the departure of its esteemed minister, the Rev. Joseph Evans, to a country more suited to his constitution than Canada. It thus devolved upon the congregations to choose for themselves another pastor. The Rev. Charles A. Tanner having on several occasions during the pastorate of Mr. Evans, preached before the people, it was unanimously decided to give him a call. This desire of the people was transmitted to the

Presbytery of Quebec, and by this ecclesiastical court the Rev. James McCaul, of Melbourne was appointed to moderate in the call, on the 12th October. These preliminaries having been performed, and the papers forwarded to the Presbytery, they were approved of and the 27th of October was appointed for the ordination and induction of the Rev. Mr. Tanner.

On Wednesday, the 27th, the Presbytery of Quebec accordingly met in the Manse at Sherbrooke, the moderator, the very Rev. John Cook, D.D., Principal of Morria College, in the chair. The preliminary examinations having been concluded, and the prescribed sermons heard, the Presbytery then proceeded to the church, where was assembled—for a week day—a large congregation. The Moderator preached from Ephesians I. 13: "In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation." The sermon, which was an able resumé of the fundamentals of Christian doctrine, was listened to with marked attention. The very Rev. Dr. Cook then put to Mr. Tanner the usual questions, and having received satisfactory answers, proceeded, by solemn prayer to Almighty God, and with the laying on of the hands of the Presbytery, to ordain him to the office of the holy Ministry; and then in the name of the Lord Jesus Christ, and by the authority of the Presbytery, inducted him to the pastoral charge of the First Presbyterian Church, Sherbrooke, and into all the rights and privileges of the pastorate of said congregation, after which the right hand of fellowship was extended to him by the members of Presbytery.

The newly inducted minister and the people were affectionately addressed as to their respective relations and duties.

The services, which were most ably conducted, and of an impressive and edifying character, were brought to a close by prayer, praise and the benediction.

The new pastor was then heartily welcomed by his congregation as they retired from the church.—*Sherbrooke Gazette.*

**L'ORIGINAL AND HAWKESBURY. ORDINATION AND INDUCTION.**—The Presbytery of Ottawa met at L'Original on November the 11th to ordain Mr. William McLennan, M. A., to the pastoral oversight of the united charge of L'Original and Hawkesbury as successor there to the Rev. G. D. Ferguson, now Professor of History, &c., in Queen's College, Kingston.

The Rev. Daniel M. Gordon, B.D., Moderator of the Presbytery, preached and presided on the occasion. After a most excellent and impressive sermon from I Cor. iii. 9, and the usual question being put and satisfactorily answered by the minister elect, Mr. McLennan was solemnly set apart to the holy office of the Ministry by the laying on of the hands of the Presbytery. The newly-ordained minister, after receiving from the brethren the right hand of fellowship, was then addressed by the Rev. William T. Canning, of Oxford, on the duties of the pastoral office; and the congregation, on the duties which they owe their minister, by the Rev. William Anderson, M. A., of Buckingham and Cumberland. Service was conducted at Hawkesbury in the evening, after which the

congregation there had also the opportunity of welcoming Mr. McLennan among them.

This settlement is a very harmonious one. Mr. McLennan was educated at Kingston, where he was a distinguished student, and high hopes are naturally entertained of his usefulness and success as a minister. We have every reason to congratulate the congregations of L'Original and Hawkesbury on so speedy a settlement, and chiefly in having secured the services of a young minister of such high promise.

The congregation of Hawkesbury are at present engaged in building a new church, which, it is expected, from its present forward state, will be opened for public worship early in the ensuing summer, and, when completed, from its beauty, chasteness, and substantiality, will be second to few ecclesiastical structures in connection with the Synod.

The Rev. William Cleland, of Uxbridge, has received and accepted a call from the congregations of Mountain and South Gower, and his Induction has been fixed to take place on the second of December in the church of Mountain. This is a very important field, and, we believe, in calling Mr. Cleland "a wise choice has been made" and that the happiest results will follow his settlement.

**ST. ANDREW'S CHURCH, MONTREAL.**—The Rev. Andrew Paton, who has for several years occupied the position of assistant and successor to Dr. Mathieson, in this congregation, has been presented by His Grace the Duke of Buccleugh to the Parish of Penpont, Dumfriesshire, Scotland, and has accepted the presentation. This event coming at the same time as the destruction of the church, although it was determined before that calamity, has greatly added to the affliction and embarrassment of the congregation at the present crisis. As the senior Pastor of the congregation, through increasing age and infirmity has not been able to take much share in the work belonging to so extensive and important a charge, almost the entire responsibility has devolved on Mr. Paton, during the term of his office. By his intended departure the congregation lose an eloquent preacher, a laborious pastor, and an earnest-minded man, and the Presbytery and Synod lose a vigorous and thoughtful counsellor. But all these qualities, with the experience he has gathered in the colonial field, will have full scope in the new sphere to which he removes, as it is an important parish, and the seat of a Presbytery. The circumstances of his presentation are of the pleasantest kind, as the position was unsolicited on his part, and he does not yet know to whose good offices he is indebted for having his name brought under the notice of the patron. But it is only a right thing that such of the licentiates of the Church of Scotland as have the courage to go forth to labour in the colonial field, should not be overlooked by those who have influence in the parent church. It is to be hoped this is not the last presentation of the kind we shall have to record.

**KINGSBURY, EASTERN TOWNSHIPS, Q.**—A neat and comfortable church, with steeple complete, capable of seating probably two hundred and fifty persons, has been erected at this place, one of the four stations at which Mr. McCaul, of



Melbourne, officiates. It is seven miles from Melbourne, in the neighbourhood of extensive saw-mills, as well as of the Rockland Slate Quarry; and it promises to be an important point of operations.

SPENCERVILLE, ONT.—The Rev. J. B. Mullan, the laborious and respected pastor of this congregation, was waited upon lately by a few friends, and presented with a beautiful and valuable gold watch. It is all the more prized that it was the gift not of his own people solely but of persons of the different denominations in the community. The watch bears the inscription, "Rev. J. B. Mullan, from Friends, 1869."

SHERBROOKE, E. T., Q.—The Rev. Joseph Evans, who laboured arduously to build up the cause of our church in this town and the surrounding country for several years past, was compelled, through ill health to resign his charge in September last, preaching his farewell sermon on the twenty-sixth of that month. He has gone, we understand, to North Carolina to try what effect a milder climate will have upon his constitution, and meantime is preaching at a place called Smyrna. He has been succeeded at Sherbrooke by the Rev. C. A. Tanner, who holds one service each Lord's Day in the French language.

ST. ANDREW'S CHURCH, QUEBEC.—Our readers will learn with pleasure that the late J. Gibb, Esq., Merchant, Quebec, although himself, in his lifetime, a member of the C. P. Church, has among other bequests left \$5,000 to this church, to be paid on the death of his widow.

MORRIN COLLEGE, QUEBEC.—It is not long since we had the pleasure of noticing the success of one of the students of this institution, in obtaining the Gilchrist Scholarship. Now we have to congratulate the authorities thereof on another stroke of fortune which has befallen them. The late J. Gibb, Esq., a wealthy merchant of Quebec, although not a member of our church, has left the munificent sum of \$20,000 for the endowment of the College, to be available on the death of his widow. The prospect of so large an addition, at no very distant date, to the foundation of the institution, must be very cheering to Principal Cook, and his staff of coadjutors.

LEITH AND JOHNSON.—This charge has become vacant by the lamented death of Mr. Hunter. It is beautifully situated on the Georgian Bay, and consists of two stations, six miles apart. It would not be easy to find a more desirable charge for an active minister. The mental labour is not exhausting as the same discourse serves for both stations. There is no manse built yet, but the congregation being free of debt, are prepared to erect one now, and have taken the steps to do so by purchasing a pretty site. Both churches are in excellent condition, the one at Leith being built of brick, and that at Johnston being frame. Everything about the charge is well organized, Mr. Hunter having had great talent for management. There are ninety-four families in all, five hundred and twenty-one persons, one hundred and fourteen communicants, and sabbath schools numbering one hundred and seventy-five scholars and twenty teachers. The stipend paid Mr. Hunter was

\$450—and it was paid—but now they are in circumstances it is hoped to make a considerable advance on this. The steamer plying between Collingwood and Owen Sound calls daily at Leith.

THE FRENCH MISSION.—The Ladies Auxiliary Association of Montreal, in aid of this scheme has been revived. For two or three years past, owing to the stationary and exceptional character of the mission, there was little scope for the activity of this association; but now that the mission is prosecuted with energy, and that funds are required to enlarge its sphere of operations, the ladies, always ready for every good work, have resolved to resume their share in the task of providing ways and means. A meeting of ladies connected with the several churches in the city was held in St. Paul's Session House on the 8th ult., and they reorganized the association by electing as office-bearers:

President, Mrs. J. Greenshields; Vice-Presidents, Mrs. J. L. Morris and Mrs. A. B. Stewart; Treasurer, Mrs. W. M. Black; Secretary, Mrs. Bellhouse; and Committee, the other ladies present.

PRESENTATION, BAYFIELD.—A committee of St. Andrew's congregation here, consisting of Messrs Malcolm Smith, Niel McGill, John MacNaughton and Thos. Simpson, Reeve, of Stanley, recently presented the Rev. H. Gibson, their esteemed pastor, in name of the congregation in both sections of his charge, with a handsome young horse, value one hundred dollars, as a testimony of their appreciation of his services amongst them. This substantial gift is enhanced by the fact that the congregation not long ago presented the same reverend gentleman with a very beautiful and valuable cutter. It is pleasing to record such kindly consideration on the part of congregations, and they cannot fail to be productive of a double blessing.

ST. ANDREW'S CHURCH, MONTREAL.—At a meeting of the congregation of St. Andrew's Church, called on 9th ult. by order of the Trustees, Mr. Robert Esdaile was requested to act as chairman.

A letter was read from the Rev. Andrew Paton, referring to a notice he had given on the 18th ult., of his intention to ask the Presbytery at an early date to release him from his present charge, although he had then no immediate prospect of obtaining another; also to the fact of his having on the evening of the same day received a cable message asking whether he would accept the Parish of Penpoint, Scotland and that on the 23rd ult., the day before the burning of the Church, he received another message intimating that he had been appointed to the charge.

He also enclosed letters from Scotland upon the subject, and stated that he had accepted the offer; that he would not leave before the close of the year, but was very anxious to be of what service he could to the congregation here before leaving; that it had cost him much pain to resolve upon his present course of duty, and he felt now, as the prospect of leaving drew nearer, how many real and deep friendships had been formed during the past five years. To these years he should always look back with much pleasure.



It was then moved by Mr. Hugh Allan, seconded by Mr. James McDougall,

That the members of the Congregation have learned with regret that, for reasons of a purely domestic nature, the Rev. Andrew Paton has deemed it his duty to sever the connection which has existed for five years between them; a connection distinguished by self-sacrificing zeal, deep devotion, and eloquent ministrations on the part of the pastor, and confidence and respect on that of the people.

And further, in view of the prospect of parting with Mr. Paton, the congregation cannot allow this occasion to pass without expressing their gratification that he had, without solicitation upon his part, been appointed to an important charge in the Fatherland, where it is their earnest prayer that he may be long spared to break the Bread of Life and to go in and out amongst an affectionate and devoted people.

The Rev. Dr. Mathieson alluded very feelingly to the relations that had existed between himself and Mr. Paton, and to the efficient manner in which he had always fulfilled his duties. The chairman, in putting the resolution, stated that he concurred in every word of it, and suggested that a copy of it be sent to Mr. Paton. The motion was then put and carried unanimously, the congregation feeling the deepest regret at the prospect of parting with their talented and zealous minister.

It must be pleasing to the Rev. Mr. Paton to know that he carries with him the best wishes of his many friends for his future success. His departure will leave a blank not easily filled up.

PRINCE ARTHUR AT ST. GABRIEL CHURCH.—On Sunday the 14th ult., His Royal Highness was detailed by the commanding officer of the Rifle Brigade to accompany the Presbyterians in the regiment to public worship. For some time past they have attended the ordinary morning service at St. Gabriel Church, and His Royal Highness in his turn has taken the duty of commanding this detachment, as he shares in all other duties of the junior officers of the regiment. The Rev. Mr. Campbell preached from II Tim. i. 5, a discourse to parents and children; and, although he was not aware that he was to be favoured with so distinguished a hearer, the sermon, which dwelt largely on the influences of home, especially maternal influence, was not out of place, considering the kind of training the Prince has received. We can imagine His Royal Highness, on entering the plain antiquated walls of St. Gabriel church, reverting to memories of the somewhat similar unpretentious church of Crathie, where he must often have worshipped with his Royal Mother, and shared heartily with her in the simple and pure services of her church in Scotland.

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#### IN MEMORIAM.

It is with unfeigned sorrow we record the death of the Rev. Alexander Hunter, B. A., minister of Leith and Johnston, which took place at Leith on the 11th October last. He had been ailing for only about a fortnight, the

disease being typhoid fever, that which statistics are now beginning to show to be the most fatal disease among the clergy. He was at first treated for bilious fever, and before the true nature of the malady was fully known it had made too great inroads upon his constitution to be checked.

This event is a great calamity to our church in the Northwest Peninsula, as Mr. Hunter was the longest settled of all the ministers in the Presbytery of Saugeen, and possessed calmness of judgment, and wisdom of counsel, such as are rare in so young a man, combined with zeal for the honour of his master, and an earnest desire to secure a creditable position for our church in the region of country where his lot was cast. His were a mind and heart which always brought strength to the counsels of his Presbytery, and it is not likely that for some time the loss which his brethren have sustained will be made up.

Mr. Hunter was born in Scotland and was 36 years old at his death. Mr. Morrison has given so truthful and affectionate a sketch of his career in the part of the sermon preached to his congregation the Sunday after his decease, appended below, that it is scarcely necessary to prefix a word. Nevertheless we add our additional tribute to Mr. Hunter's worth. His mind had both strength and acuteness. Of this he gave abundant evidence at the late meeting of Synod in the debate upon the Temporalities; so that not a few remarked that he was *a man who must rise*, and some who had not known him were impelled by curiosity to ask who he was. He was one of the most independent-minded men it has ever been our good fortune to meet; and this was because he was an earnest lover of truth. Indeed the clearness and decisiveness of his moral perceptions were the strongest features in his mind and character.

After a discussion of his text Mr. Morrison said:

Mr. Hunter's sudden death has cast a shadow over this place and neighbourhood. His sun went down while it was yet day, but not in darkness, not without giving promise of a glorious morrow. His was the unspeakable advantage of being brought up in a pious home; and being early impressed with religious truth and the surpassing value of the soul, he grew up to manhood, devout in spirit, conscientious in the discharge of duty, resolute in purpose, strong in faith, giving glory to God. At the suggestion of friends who had marked his piety, his high talent and indomitable energy, he gave himself to the work of the Ministry. And in those preparatory studies in which he so much distinguished himself, his fellow-students are living witnesses to his remarkable industry and success. He had not the advantages of some of them in an early scholastic training, and he could not perhaps compete with some of them in the lighter graces and refinements of literature; but in all the higher studies where success is only attainable by force of intellect and sweat of brain and unflagging zeal he felt himself at home, won honors in every year of his college course, and in the Theological Hall he rose to the very highest place and won for himself the greatest distinction which the senatus has in its power to grant to a student namely the degree of Bach-

eloir in Divinity, although from some technicality in the examination the Board refused to confer the honor so hardily and nobly won.

One so highly gifted by nature, and so richly furnished by education for the work of the Ministry could not but be a success. You yourselves are all witnesses this day to his fidelity as a pastor, and his kindness as a friend; how earnestly he counselled you and warned you, and preached the Word in season and out of season, and never so happy as when he saw that the work was prospering which God had given him to do.

His was but a short ministerial life, only five years, and he gave them all to you—the fruit of all his studies and talents to you. He came to you while yet a student, diffident and doubtful as to whether God had called him to the work of the Ministry, and whether he was the right man to build up a people so scattered as you had been. But you all know how he won upon your affections, how he rose in your esteem, as year after year passed on, how he gathered in a people that were once no people, and was the means of not only building two new churches but of building yourselves up in faith and charity, till now as a people you can look forward to the future without fear of disorganisation, and as individual believers to the blessed hope and to the glorious appearing of the great God, our Saviour. He has done a good work among you, and it is known to myself how dear that work was to him, how much his mind ran upon you even in the mortal struggle—how often he bore you upon his heart at the throne of the Heavenly Grace, and what a deep interest he took in you all, in the mission schemes, in the sabbath schools, in every family, in every individual pertaining to the congregation.

I am sure you can never forget his pastoral visits, his going out and coming in, his words of counsel and comfort, which he spake while he was yet with you, his growing earnestness in the work, as he hastened on to the close, how much he longed for more spiritual life in the Church, how grieved he was when he heard of anything like backsliding among the members, and how faithfully he warned you from this place, and preached to you the gospel of the kingdom.

His Ministry has now closed, his voice is silent, his right hand has forgot its cunning; all that is earthly has been committed to the quiet grave, and his spirit has gone to God who gave it. He could truly say:—“I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give unto me and not only unto me but all those that love His appearing.” It is pleasant to me to think of his earnest, peaceful close, of his gentle surrender of his spirit to God, of the words of faith and hope that fell from his lips during the mortal agony, of the tender concern which he felt not only for his little family, ever so dear to him, but for you, for the little flock over which the Holy Ghost made him the overseer. He has gone to his Father and his God, but though he is gone into the region of the unseen and the eternal, though dead he yet like righteous Abel speaketh. By this church which he was he means of building, he speaketh; by these

silent graves around us, over which he stood in the solemn hour when the dust was committed to the dust, he speaketh; by the Sabbath Schools which he established and watched over with such tender solicitude, he speaketh; by the souls he has been the means of converting and quickening, he speaketh; by the holy memories of his quiet and beautiful life, his going out and coming in for these five years, he speaketh; by his own silent grave where he lies with some of his beloved people, he speaketh; from all these memorials of the past comes up that long earnest, pleading voice *Prepare O Israel to meet thy God.*”

Mrs. THOMAS PATON.—On the evening of the 12th of November, 1869, there passed away from this earth the spirit of a noble Christian woman. And we feel that we would be false to our duty did we not make some allusion to the late Mrs. Thomas Paton, wife of Mr. Paton, Manager of the Bank of British North America. For twenty years Mrs. Paton has been well known in Montreal, and during that period had won the respect and esteem of a large circle of friends. Though naturally of an unostentatious character during the latter years of her life her counsel and aid were sought by the ladies of Montreal to further almost every one of those charitable objects, which they so nobly seek to accomplish. Never was there one more willing to lend that aid, and but few knew so well as she, how to guide plans to a successful issue. She was consequently an active member of many of the charitable and benevolent associations and while she knew thus how to carry out general schemes, she possessed the still more enviable grace of so extending her sympathies and aid to the poor as to enable them to feel that she was not their patron but their warm friend and human sympathiser. Among the many friends that now mourn her untimely loss, none mourn more sincerely than the poor and the destitute, whose wants it was ever her delight to relieve, and whose hearts it was her endeavour to comfort. While her sympathies extended to all christian objects she was consistently and warmly attached to her own church. She was at all times ready to aid in doing its work, and when a few years ago an association of ladies of all our City congregations was formed to aid the Synod's French Mission Scheme, Mrs. Paton was placed at the head of the Association and in its interests laboured most earnestly and successfully.

Were we permitted to allude to her characteristics, we might speak in affectionate remembrance of a life of great simplicity and beauty, of a character which breathed so truly the spirit of that Saviour whom she loved so dearly and served so humbly. Over many hearts is thrown a veil of sorrow through which they try to recall features, which constantly beamed with so much joy and kindness, and which were only the index of a heart, filled with every generous sympathy. Many beyond her own family circle feel that they have lost a dear friend, and mourn that they shall no more hear a voice which never uttered an unkind word; no more on earth come in contact with a soul which sought to cover all our faults, with that heavenly charity, which ever thinketh no evil.

Many feel as if they had lost a member of their own family, and shall deeply miss a converse which was always pleasant and characterised by intelligence, taste and high-toned christian principle. A dark shadow has fallen upon that home which it was almost impossible for any one to enter without receiving some good influence. Around that home gather the sympathies of a whole community. But sorrow is sacred and no stranger dare intrude.

## QUEEN'S COLLEGE.

### QUEEN'S UNIVERSITY AND COLLEGE.

The following is the address of Mr. Dupuis at the opening of the Session :

Gentlemen,—In opening this 28th session of Queen's College, a responsible although a pleasant duty has devolved upon me, namely, that of addressing you upon this important occasion: important I deem it, inasmuch as from this time our Alma Mater enters upon a new career of usefulness, when, no longer depending upon the caprices of any political party, but building upon the good faith and liberal gifts of a noble people, we may boldly assert the truth, in defiance of error and superstition, feeling that the great work in which we are engaged, in sowing the seed of a liberal education throughout our beloved land, shall receive the approbation of a future as well as of a present generation, with the kindest blessings of heaven. Upon this momentous occasion. Much might be said concerning the means of increasing the efficiency of this College, and of rendering it what its friends desire that it should be—the first institution in our land; much might be said in regard to the proper discharge of those duties which devolve upon its trustees, its professors, its graduates, and its students, but leaving those subjects to be wrought out by superior minds, and to be portrayed by more fluent tongues, I shall detain you for but a short time while I endeavour to present the claims which the cause of superior education has upon the people of our country.

As light and darkness form the natural day, so truth and error make up all that is of human thought and human reason and human life. Like two armies, warring through a deadly feud, these two principles never meet without a battle for supremacy, in which the victory is too often upon the side of ignorance and error. Truth never shed a ray of light upon the devious pathways of life but error stood by to darken it, if possible, by her evil and malign influence. Truth never spoke words of wisdom and consolation to a toilworn race but error employed every means to turn them into ridicule. Knowledge never essayed to assist the weary fingers, or the dimmed eye, or the slumbering ear, but ignorance was present with envy and jealousy, and all her evil attendants, to bar every avenue to progress, and to keep mankind as her slave for a short time longer.

In illustration of these facts I need not refer you to ancient history, nor yet to that of Medieval times, for they may be seen in the very midst of us; a struggle has indeed taken place in our own province, and sad to say, the victory has been to ignorance and error, and a decision

has gone forth, implied if not spoken, that superior education, or that species of education which transcends the education of the Common and the Grammar Schools, is of little or no importance to our welfare as a people.

Gentlemen, it is not because the rulers of our land saw fit to decide as they did in regard to the Collegiate Institutions of our Province; it is not because the ignorant and popular cry of "down with denominational colleges" found favour in the ears of the multitude, that I take up this question at this time; but, because, as an advocate for truth and knowledge and science, I maintain that if the lower degree of education be of any use whatever, the higher is correspondingly more important and more useful. In dealing with the question of the importance of superior education, I may premise that it has both a present and a future bearing. Present, in as far as it affects the existing generation of mankind, and future, inasmuch as with a prophetic signification it characterizes the conditions of existence of generations which are yet unborn.

To many who are totally ignorant of the nature of those subjects pursued by the student of science, his investigations and various experiments seem like the sports of a child, calculated rather to amuse than to instruct, serving to pass away many an otherwise idle hour rather than to furnish facts of practical applications and genuine usefulness in the warfare of life. But this is not to be wondered at, for the popular mind is at emptiness with all true knowledge. The empiric or the quack who administers his pernicious nostrums with a nonchalance indicative of the impostor, is too often preferred above the man who has qualified himself by careful and anxious study. But leaving such extreme cases out of the question, it may at times appear questionable, even to yourselves, whether any public good can possibly come from those apparently speculative and abstruse questions which occupy the attention of the learned in every department of science.

It may seem to you as it has to many others, that after all, the higher degrees of education are more ornamental than useful, and that they are incapable of returning an equivalent for the trouble and expense of obtaining them. To furnish you with some considerations which may be useful to you in forming a conclusion upon this subject is the purpose of my present address.

In the first place, then, the pursuit of science has been and still is highly instrumental in civilizing the world, and in contributing to our present state of security and happiness.

The history of scientific discovery and scientific progress is replete with evidence in favour of this proposition: but from the great store at hand, time will allow us to extract but a few isolated facts, but these I trust sufficient to prove that the necessity for supporting the cause of higher education is not merely a vain imagination. In 1790 a certain experimenter made the discovery that if metallic connection be made between the muscles and nerves of the leg of a recently killed frog, convulsive movements occur.

This certainly seems like a childish experiment, and one too trivial to be repeated even

by a philosopher, but the peculiar result was sufficient to invite his closest attention.

What was the nature of this force which thus acted without any visible cause? Under what conditions might it be incited?

The populace might consider such questions as of no moment, but the philosopher did not do so; here was an opportunity for experimenting, and investigating, and theorizing, and it could not be overlooked.

Accordingly the learned men of that time set themselves to work with a will to fathom, if possible, this new mystery. One discovered that this unique force can be called into action by immersing certain metals in certain fluids, and thus was formed the first galvanic battery. Another, that this galvanic fluid, as it was then termed, can be made to travel through great lengths of metallic substances while it is at the same time totally unable to pass through even moderate thicknesses of such substances as glass, silk, g<sup>r</sup>m, &c., a property which furnished the means of insulating this new force and of conveying it from point to point with the utmost facility. A third, that this new force has some intimate connection with the magnetic needle, as it is capable of deflecting it even though the best of insulators be interposed. A fourth, that it is capable of itself inducing magnetism, and that through a single copper wire scarcely one-twentieth of an inch in diameter, a force capable of making its presence known by its prompt and unmistakable action could be transmitted to very distant points.

But discovery did not stop here (and well it is for the present generation that it did not): to these principal facts in the new science of Galvanism, many were subsequently added by different observers; experiment succeeded to experiment, and fact was added to fact, until from the child-like efforts and meagrely furnished laboratory of the famous Galvani has arisen that sensitive wire which stretches from nation to nation and thrills at the touch of the operator as it conveys with lightning speed the accents of joy or sorrow, and writes them in mystic characters in a foreign land.

What the electric telegraph has done and is still doing for the advancement of civilization and the general good of mankind, it is needless to relate. It has placed an insurmountable obstacle in the way of successful perpetration of crime: it has rendered the railroad what it is, and in conjunction with it, has established between nations those means of inter-communication which deprive the famine and the pestilence of their worst effects. It outstrips the storm and the whirlwinds, and gives timely warning of the approach of the dreaded and disastrous cyclone.

The case which I have endeavoured to sketch to you is not an isolated one; the history of every great invention or important discovery which now administers to our happiness is fraught with the same lesson for our instruction.

Were I to expatiate upon these, I might tell you how Dalton, and Regnault, and Dulong, and La Place, and Newcomen and Watt, with many others of acknowledged genius and scientific skill, sought out those physical laws which led to the present degree of perfection of that machine which has revolutionized the world,

and which has become to man a slave more gentle than the summer's breeze, and more potent than the mythical Hercules. He who considers the generality of its application cannot be at a loss to understand the great value of the steam engine.

I might tell you of the slow and weary steps by which the experimenter has arrived at the principles of that science which has rendered the materials of the universe subservient to our purpose; which has taught us to extract the precious gold or the useful iron from their hiding places in the intractable rock; which has come to our aid in the preparation of the food which nourishes us, the clothes which cover us, the light and the heat which comfort us and the colours and tastes and smells which cheer us.

I might tell you of the advantages which we derive from the prosecution of our researches in geology, in mechanics, in meteorology, in physics, and, the thousand and one different objects of human study, which lend their aid in advancing the tide of civilization, and in adding to the comforts of life.

And all of these things have had but small beginnings, and have come to their present state of development by the unwearied application of human thought and human investigation. Let no man then say that the study of science is suited but to the idle or the curious, or that it is a thing of small importance in the world. For if we have made any advances upon the primitive state of man; if our condition is in any way superior to that of the Jaffre, the Hotentot or the Indian, our superiority is certainly due, in a great measure, to the remarkable development of the sciences in this land in which we live, and in that one to which we acknowledge allegiance.

Civilization and science go hand in hand; where one is unknown, the other is not found; and universally that nation which is the most given to scientific pursuits is also the most enlightened.

In the second place, our position and character as a people demand that we should cultivate and support superior education.

When the hardy pioneer enters the backwoods in search of a home he finds it necessary to take with him such a supply of provisions as shall sustain him until the bountiful soil shall respond to his labour and furnish the necessities of life, after which it becomes his interest so to cultivate his fields that he may be no longer dependent upon others for those things which his lands are capable of producing.

In like manner, every Colony, while in its infant state, must draw largely upon the Mother Country for that mental and moral development which it can obtain from no other source, until such time as it becomes so improved as to supply the means of its own intellectual progress and civilization.

There was a time in the history of this country when it was impossible to obtain a University education within it, because our land could boast of no University.

In those days it was necessary, if we had educated men at all, to import them; and then we obtained, generally, those of inferior rank, men who were unable to cope with the master minds of that country from which they came,

or who were willing to exile themselves for the small emolument which a new colony could give.

Nor could that state of things be then prevented, for all were too intent upon the means of acquiring a subsistence to give their time and talents to scientific pursuits, and the grey-haired man of the present time will bear testimony to the deplorable and neglected state of education in his boyhood's days. But we have come up from that night of ignorance, and the day-star of knowledge has begun to shed its glorious light in our land; we have now those institutions of learning in which our young men may acquire, without leaving their country, an education which fits them for the various positions to which they may be called. Our schools are presided over by competent and moral teachers; our sick are entrusted to the care and skill of native physicians; our bars of justice are surrounded by home-made men; and our pulpits are filled with ministers who know the character and wants of the community among whom they labour.

So far then we have progressed, and with our progress have come honour and wealth and influence. Are we then to stop at this stage in the good work which we have begun? or shall we not rather go onward in the development of that which has made us what we are, and render our beloved country a fit home for the free and the enlightened? Our future progress, our future usefulness in the world, our future standing among the nations, depend upon the action which we shall take in reference to these momentous questions. If our fathers in their colonial condition felt the need of countenancing such a degree of education as was at their command, we who are budding into nationality and aspiring to the respect and confidence of a world should certainly know the necessity of cherishing that mental and moral cultivation by which alone we can become great.

It will not do to go backwards, for by so doing we lose all and even more than we have gained; nor will it suffice to stand still, for we have to vie with nations which are advancing with rapid strides in intellectual development.

We want vigorous and talented men amongst us; men with refined tastes and expanded intellects; men of worth and knowledge and practical information to act as centres from which may radiate those sweet influences which raise a people to honour and respect. We want them in the workshop and on the farm, in the public office, and at the helm of state. And how are we to obtain them? If we neglect to till the land, our corn and wheat must come from other parts; if we refuse to manufacture, we make ourselves dependent upon others for the: which our own folly or indifference has denied to us. So if we will not educate men of our own country and our own people, we must expect to see with sorrow our land subjected to the intellectual sway of strangers.

When Rome reigned mistress of the world, there was one little country which, although subdued by physical force, might yet be said to rule even Rome; for Grecian intellect and Grecian refinement wielded an influence which even the stern Roman could not resist. So, although Canadians (by which term I mean those who

claim Canada as the land of their birth or adoption) may nominally rule the state, yet its sentiment and feeling must and will be under the direction of those, be they native or foreign, who are most cultivated and most refined. And as the red man is disappearing from the American forests, and the Brahmin losing his hold upon his antique notions, and the Turk fast sinking from his former greatness, so all that is truly noble and good among us shall be swept away by an encroaching people if we allow ourselves to fall back into a state of indifference or idleness.

But, says one, superior education fits a man for earning a livelihood, and places him in a better position than the man who has not acquired such an advantage. I might as well assist in teaching him a trade or buying him a farm as in giving him this start in life. But I ask who is at fault in this matter? While superior education is so difficult to obtain, while universities are so few, and their means so limited, while men have to put forth every effort to obtain that for which they seek, it cannot but be expected that they will turn this balance of power to the best advantage when once they have acquired it: nor is it unjust that they should do so, even when they serve their country by filling those places which but for them would be occupied by strangers to their country's interest.

Things which are at once necessary and scarce are always precious. If we place high duties upon teas and sugars we must expect to pay dear for them; so if we raise the standard of expense of superior education until it can be reached but by the rich, we place a power in the hands of the few which they will employ to their own advantage.

The only possible means of correcting this is to make superior education more common; sow it broad-cast over the land; carry the means of obtaining it to every cottage, and write its motto upon every hearth, and it loses its distinctive individual power, and becomes a distinctive national one. Were educated men more common in our country they would not be confined to the offices of the physician, the lawyer or the clergyman, but agriculture, commerce and manufactures would claim a proper share of their attention, and grow and blossom beneath their warming culture. Our lands would be more prolific under a systematic course of husbandry; our commerce would increase with our prosperity; and our mineral wealth, now locked fast in the ragged mountain chain, would be made to minister to the purposes of life. Then might we more fully dispense with the products of American thought, with American inventions and American books, with American institutions and American sentiment, and become all in all Canadian.

In the third and last place, our duty towards the generation which shall succeed us demands that we should support the cause of superior as well as of lower education.

No thinking and intelligent man can entertain a doubt as to the value to us of civilization. It is the chief source of all those great blessings which we enjoy, and which render us happy and prosperous to a degree unknown to the poor savage in his state of nature. It gives us har-

mony and peace and good-will in place of the fearful horrors of starvation, or the murderous descent upon a neighbouring tribe, with the bloody tragedies and fiendish acts so characteristic of the natural man. It arouses in our breasts those feelings of love to our fellow-men, and sympathy for their sufferings and afflictions, which constrain us to unite our efforts in the truly philanthropic work of civilizing a world. But this civilization is not the product of a day, nor a year, nor a century, for generations have united their efforts in building it up, and each succeeding generation has raised the noble pile by adding its layer to the unfinished structure of its predecessor. Our fathers were not idle in this great work, for they added to it by a life of weary and incessant toil and bequeathed it to us in that state of perfection in which we now see it. Let us not trust, then, with too much confidence in our own abilities and our own progress, but let us remember that other minds have worked out the plan of our civilization, and other hands have laid its foundation. We are reaping the fruits of that seed which was sown by Bacon and Newton and Peel, and hundreds of others who toiled in the great field of human improvement. Had these men not lived, or had an envious people placed a veto upon their acts by refusing them all manner of support, our condition might have been quite different from what it really is. We might have been, like Russia, smarting beneath the harsh stings of a tyrant's laws; or like Spain, in the midst of anarchy and confusion, as the glorious light of truth and liberty is breaking in upon her darkened and long distorted vision. And shall we be more ignominious than our ancestors; or shall we deny to our children that which was freely given to us? for this we shall certainly do if we refuse to cultivate and support that which alone can advance our present state of civilization and refinement.

There are a few in this world who say, I owe nothing to the world; I never received an education; I began life with nothing, and I have succeeded in making wealth. What I have done others may do also, and therefore I consider that to educate them involves a needless expenditure of time and money.

Deluded man: you began life with nothing indeed; but did you not begin it under more auspicious circumstances than if placed in Central Africa, or among the aborigines of Australia, or New Zealand? Did you not begin it with a different feeling, and under a different motive from what would have prompted you had you been born a Russian serf or a despised Coolie? Your forefathers made you rich, and rich in a more noble sense than that of mere worldly possessions. They made you rich in those just and equitable laws which protect your property from the unprincipled thief, and your person from the ruthless villain: rich in the institutions by which you are surrounded and through which you have become what you are: rich and passing rich, as compared with the poor savage, in those principles of morality and virtue which have given you beloved friends, and guarded the sacred joys which entwine about your home and your fireside.

And do you owe nothing to the world? As well might the young agriculturist say that he

owes nothing to the toil and anxiety of that parent who has left him in possession of a rich and beautiful farm, in the highest state of cultivation, and furnished with all the improvements of modern times. You owe a debt to the world and to its benefactors for the greater part of the good things which you now enjoy; and while you dwell in the midst of that civilization by which they have surrounded you, you cannot, even if you would, evade the holy influences which flow from its presence.

Since, then, our happiness depends to such a great extent upon the gifts which we have received from our fathers, the question arises, in what condition are we to leave the world, and more especially our country, to our children?

There was a time when it was a thing of no small value to be able to say, "I was born a Roman," and what can be more noble than that aspiring spirit which hopefully looks forward into the dim future, to that time when perchance our children's children may glory in the privilege of saying, "I am a Canadian." But he who cherishes this feeling should remember that it is only by making our country truly great, by making it take a high position in intellectual and moral and virtuous knowledge, that this greatly desired end may be attained. What matters it though we leave them rich in the worldling's sense, if they belong to a poor and a despised people. What matters it though they possess all the wealth of the Indies, if like the Indians they bow down to mysticism and superstition, and slavery and paganism and the yoke of a foreign nation?

But in this great work of preparing our country for the reception of a superior people, we cannot act a selfish part, nor direct our efforts to our individual descendants, exclusive of all others, for, as the drops of rain, which fall upon the ocean's breast are lost in the mass of waters, and serve only to raise the general surface, so our individual efforts can prove effective only by contributing to the public good and the exaltation of our country among the nations of the world.

Nor is it sufficient that you should seek to elevate the few to whom fortune, in her playful mood, may grant wealth, for as the purest pearl is not always found in the comeliest shell, nor the brightest star seen highest in the heavens, so the loftiest intellect is not confined to the rich or the great, but loves to dwell at times in the humble cottage, or modestly repose behind the unassuming garb of the peasant. For of such extraction were men like Ferguson and Faraday, and many others who spent their lives not only in the service of their country and their fellow-men, but in the service of a world; men whose names shall be inscribed in the chronicles of science, and human liberty, and civilization, long after that of the boasted warrior has been buried beneath the ruins of time; men whose influence shall extend down the long vistas of the future, and who shall live in the memory of years to come as a guiding star to the wanderer through the unbounded fields of science.

In conclusion, gentlemen, let me impress upon you a sense of the great work in which you are engaged, and of the necessity of employing your time to the best advantage in the arduous task before you. For ye know not whose name



among yours may yet become a household word, and shine out from the page of the illustrious, like a star from the lofty firmament. You have commenced the ascent of the hill of science, and I beseech you to pause not in your journey, nor look back with a longing wish for the tranquil ease to be found at its foot. You will find the path beset with thorns, but amongst them sweet flowers entwine to cheer you by their fragrance, or delight you by their vivid colours. And, when a sense of weariness steals upon you, as you pore over the book of Nature, and you would fain lie down in the valley of contentment, let it be your solace to remember that your present labours, like the rose, may shed a sweet savour long after this tenement of clay is dissolved and the spirit has winged its flight to a world unseen.

After some announcements respecting matriculation examinations and commencement of classes, the meeting was closed with the benediction.

**MISSIONARY ASSOCIATION.**—At a meeting of the Missionary Association of Queen's College the following gentlemen were elected office-bearers for the ensuing year :

President, R. Campbell, B.A.; Vice President, S. Russell, B.A.; Corresponding Secretary, P. S. Livingston; Recording Secretary, D. K. Campbell; Treasurer, J. Gandier; Librarian, D. B. McTavish; Executive Committee, J. F. Fraser, B.A.; A. P. Knight; M. McGillivray; E. Nesbitt, M.D.; A. Armstrong, M.D.

**MATRICULATION AND AWARD OF SCHOLARSHIPS:**—Announcement of the results of the Matriculation Examinations was made on the 11th ult. Scholarships were awarded to successful competitors as follow:—

#### FIRST YEAR.

1. *Campbell*, founded by the Hon. Alexander Campbell, Postmaster General, of the value of \$80, to John A. Snodgrass, Kingston, with double honour on account of his having gained another scholarship which the rules of the College do not allow him to hold.

2. *Leitch Memorial*, of the value of \$60, to William A. Lang, Ramsay, with double honour.

3. *Saint Paul's Church*, (Montreal) No. 1, \$60, to Angus Crawford, Cebourg.

4. *Watkins*, founded by John Watkins, Esq., Kingston, of the value of \$80, to Robert Shaw, Kingston.

5. *Allan*, given by Hugh Allan, Esq., Montreal, \$50, to William Donald, Seymour.

6. *Mowat*, founded by the late John Mowat, Kingston, of the value of \$50, to William H. Bland, Kingston. This scholarship is awarded upon an oral examination in arithmetic, and is open to all intrants. Five competitors appeared. Between two of them, Lang and Shaw, the contest was unusually close, but ended in favour of the former. Each of them, however, obtained a more valuable scholarship, and the Mowat in consequence fell to Bland.

#### SECOND YEAR.

1. *Hardy*, given by E. H. Hardy, Esq., Kingston, \$50, to Archibald P. Knight, Horton, with double honour.

2. *St. Andrew's University*, given by the Students' Missionary Association, St. Andrew's,

Scotland, of the value of \$45, to Malcolm McGillivray, Collingwood.

3. *Toronto*, founded by the ladies of St. Andrew's Church, Toronto, of the value of \$40, to James Cormack, Kingston.

#### THIRD YEAR.

1. *Cataraqui*, given by a friend, Kingston, to the successful competitor at a special examination in History, \$50, to Hugh U. Pain, Perth, with double honour.

2. *Kingston*, founded by the ladies of Kingston, \$35, to Kenneth N. Fenwick, Kingston.

3. *Aberdeen*, given by the Students' Missionary Association, Aberdeen, Scotland, \$40, to Robert J. Craig, Kingston.

Snodgrass, Shaw, Donald, Knight, Cormack and Craig were pupils in the Kingston College and Grammar School. Except for the *Mowat* and *Cataraqui* the subjects on which the competition takes place are the same as for matriculation in the several years, and the scholarships are awarded according to the order of merit with respect to the whole examination. One or two *open* scholarships are very much wanted in connection with the fourth or graduating year. It is proposed to increase next session, the value of all the scholarships by connecting with each of them a nomination for one, two, three, or four years, entitling to attendance free of class fees, and being of the money value of \$20 each year. It is pleasing to find the endowment scheme so soon productive of such incidental yet important advantages, and to see such a readiness on the part of the University authorities to encourage deserving students in their endeavours to obtain the benefit of a College course.

**ENDOWMENT FUND.**—The Principal and Professor Mackerras having been obliged to resume their work at the college we have less of interest than usual to report this month. About \$2500 has been added to the Montreal subscription list, bringing the total amount subscribed by friends in this city to the Synod's minimum of \$100,000 up to a few dollars over \$20,000. This does not include a special contribution of \$6,000 to whatever may be raised above the Synod's minimum. Of the \$20,000 subscribed \$14,737 has been paid, which is a highly creditable proportion. The balance is in good hands and will be forthcoming in due time.

We are glad to notice an addition to the subscription from Osnabruck.

The proportion of the whole amount paid to the total amount subscribed is very gratifying. It is now about four-ninths, and will soon be one-half, although the monthly acknowledgments should fall off, as they are likely to do, for some time. This state of things shows great effectiveness in the very simple organization which was devised at the commencement of the movement, and is especially complimentary to the activity and attention of the local treasurers, who seem to understand what is meant by looking after one's business, whatever it may be. It is well for the fund that this is the case, for in the localities canvassed the success of the scheme is now very much in the hands of the local Treasurers. It is pleasing to know that many who made their subscriptions payable by instalments have either reduced the number of



instalments or paid up at once the subscription in full. This, of course, is greatly for the benefit of the fund. We presume no new ground can be overtaken before the Christmas holidays.

We had almost forgotten to mention that the college treasurer, William Ireland, Esq., Kingston, respectfully requests all persons making remittances to him, through banks or otherwise, to oblige him by sending at once, and in full, the names of the subscribers from whom the money remitted has been received, the amount paid by each, and the number of the instalment, if any, because, without this information, it is impossible for him to make proper entries in his books or acknowledgments in the *Presbyterian*, satisfactory to contributors.

QUEEN'S COLLEGE ENDOWMENT FUND.

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

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

W. IRELAND, Treasurer.

Queen's College, }  
Kingston, Ont., 15th November, 1869. }  
Subscriptions acknowledged to 15th  
October, 1869..... 36527.91

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FRENCH MISSION FUND.

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Laprairie, " John Barr..... 5 50  
St. Pauls, Montreal " John Jenkins, D.D..... 67 75  
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ARCH. FERGUSON, Treasurer.

Montreal, 20th November, 1869.

## HOME MISSION FUND.

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S384 33

Address box 5851, P. O., }  
Montreal.JAMES CROIL,  
Treasurer.

## Correspondence.

## LICENSE ORDINATION AND INDUCTION.

(To the Editor of the Presbyterian.)

SIR,



At the last regular meeting of the Presbytery of Victoria it was unanimously agreed that the Synod should be overtured to make sundry changes in the questions to be put to candidates for License and Ordination. Some changes have already been made by the Supreme Court, and there is no good reason why the process of shortening and simplifying should not be carried further.

The questions for License are at present seven in number. (See Minutes of Synod for 1869, page 42.) It is proposed to condense these into *four*, and to add two others. The questions will then read thus:—

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

2. Do you believe the system of doctrine contained in the Westminster Confession of Faith to be founded on the Word of God and agreeable thereto, and do you own the same as the confession of your faith?

3. Do you own the purity of worship practiced in this Church, and do you promise to conform to the same?

4. Do you believe that the Government of this Church by Kirk Sessions, Presbyteries, Provincial Synods and General Assemblies, is founded on the Word of God and agreeable thereto, and do you promise to submit to the same?

5. Do you engage, in dependence on the aid of God's Spirit, faithfully and diligently to preach the Gospel of Jesus Christ as you shall have opportunity?

6. Do you promise, through the grace of God, to lead a holy and circumspect life,

showing yourself an example of good work unto others?

No. 1 is left unchanged. It secures the recognition of the Bible *alone* as the ultimate standard of appeal, as it ought to be in every Protestant Church. Nos. 2, 3 and 4 refer to Doctrine, Worship and Government respectively, and contain the essence of the remaining six questions in the present list. One question for each of these points is surely enough, and it is desirable to avoid the needless and wearisome piling on of such phrases as "will firmly and constantly adhere to," "will in your station to the utmost of your power assert, maintain and defend," "will never endeavour directly or indirectly the prejudice or subversion of," will "renounce all doctrines, texts or opinions whatsoever contrary to or inconsistent with" the said doctrine, worship and government. The expression "system of doctrine," borrowed from the polity of the Old School Presbyterian Church of the United States, takes the place of "the whole doctrine" in No. 2, for the very good reason that the latter phrase has an exceedingly stringent sound, as though intended to bind a man down to every jot and tittle of the Confession of Faith. For myself, I do not desire to be thus bound, nor do I think that the language used respecting the Confession of faith in the questions put to candidates for License or for Ordination, strong though it is, is understood by the persons to whom the promises are made (that is, by members of Presbyteries) as binding a man in this stringent fashion. All that ought to be expected of any Licentiate or Minister is to say that he accepts the Confession of Faith as containing one of the best human expositions of the truth of God's Word, and that he will adhere to it in his public teachings. To demand more than this is to fetter thought needlessly and to act in an un-Protestant spirit by practically ascribing infallibility to a Council of Divines which met two centuries ago.

Of the two questions added, one bears on the work of a Licentiate, the other on his life. It is surely proper that in clothing a man with authority to perform a certain important work, some direct reference should be made to that work; and it is quite as important that promises should be made about the life as about the creed.

The questions for Ordination, as amended in the overture referred to above, are the following:—

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God and the only rule of faith and manners?

2. Do you believe the system of doctrine contained in the Westminster Confession of Faith to be founded on, and agreeable to the Word of God, and do you engage, as a Minister of this Church, to adhere to the same?

3. Do you own the purity of worship practised in this Church and do you engage to conform to the same and to observe all public ordinances as they are authorized?

4. Do you believe that the Government of this Church by Kirk Sessions, Presbyteries, Provincial Synods and General Assemblies, is founded on the Word of God, and agreeable thereto, and do you engage, as a Minister of this Church, to conform to the same?

5. Do you promise to submit, in the spirit of meekness, to the admonitions of the Brethren of this Presbytery, and to be subject to them and to all other Presbyteries and superior judicatories of the Church, where God, in His providence, shall cast your lot, and to maintain, according to your power, the unity and peace of this Church against error and schism?

6. Are not zeal for the honour of God, love to Jesus Christ and desire of saving souls, your chief motives for desiring to enter into the office of the holy Ministry?

7. Do you engage, in dependence on the aid of God's Spirit, diligently to instruct the people committed to your charge out of the Holy Scriptures, duly to minister the Sacraments according to Christ's institution, and faithfully to discharge all other parts of the Ministerial work?

8. Will you be diligent in prayer and in reading of the Holy Scriptures and in such studies as help to the knowledge of the same, that you may be able by them to teach wholesome doctrine and to withstand and convince the gainsayers?

9. Do you engage in the strength and grace of Jesus Christ, our Lord and Master, to rule well your own house and to lead a holy and

circumspect life, so that you may be an example to the flock?

Nos. 1, 2, 3 and 4 correspond to the first four questions for License, the language being modified to suit the altered circumstances. In Nos. 2 and 4 the words "as a Minister of this Church" are inserted. A young man of twenty-one or twenty-four years of age ought not to be asked to adhere to a certain form of Church Government "during all the days of his life." He may see reason to change his views, as not a few good and true men have done, and it is a pity that he should be asked at the outset of his career to make an unreasonable promise which may be cast up to him afterwards. The same remark applies to his adherence to the Confession of Faith. It is of no consequence to any Presbytery whether a man be a Socinian or a Universalist or a Plymouth Brother after he has ceased to be "a Minister of this Church." What we want to secure is correct teaching in our own pulpits.

In No. 3 the words "to observe all public ordinances as the same are authorized" are taken from the corresponding question put to Elders. Nos. 5 and 6 are considerably shortened. Nos. 7, 8 and 9 are an expansion of No. 8 in the present list. (See Minutes of Synod for 1867, page 31.) No. 7 refers to the work of an ordained Minister, No. 8 to the methods by which he is to qualify himself for the right performance of his duties, and No. 9 to his life. Nos. 7 and 8 are partly borrowed from the ordination services of the Church of England. The third question of the present list is omitted as unnecessary. Why ask a Presbyterian if he disowns Popery? Is not his position as a candidate for Presbyterian orders a sufficient guarantee for his Protestantism? Is it absolutely essential that he should renounce Arminian tenets? Would it not be as important in these days that he be asked to disown the opinions of Plymouth Brethren, or of Universalists, or of Spiritualists? The tenth question relating to the Act of Independence is also left out. There is no necessity for casting in the teeth of the Church of Scotland at every ordination the fact (which is admitted on all hands) that she has "no right of jurisdiction or control" over the Church in Canada. She claims none. The prominence given to the Act of Independence may have been productive of good twenty-five years ago, by disabusing men's minds of erroneous impressions regarding the relation of the Church in Canada to the Church in Scotland; but a man must be wilfully blind and prejudiced who calls in

question the independence of the Canadian branch of the Mother Church in this year of Grace, eighteen hundred and sixty-nine.

The Formula (See Minutes of Synod for 1867, page 35) is amended so as to be an echo of the amended questions:—"I do hereby declare that I believe the system of doctrine contained in the Westminster Confession of Faith to be founded on, and agreeable to, the Word of God, and I engage, as a Minister of this Church, to adhere to the same; that I own the purity of worship practised in this Church, and I promise to observe all public ordinances as they are authorized; that I believe the government of this Church by Kirk Sessions, Presbyteries, Provincial Synods and General Assemblies, to be founded on the Word of God and agreeable thereto, and I engage, as a Minister of this Church, to conform to the same; and that I promise, in the strength and grace of Jesus Christ, to discharge diligently all the parts of the ministerial work, to the edification of the body of Jesus Christ."

Induction to a particular charge ought to be entirely separate from Ordination. Ordination is the setting apart of an individual to the office of the holy Ministry and ought not to depend on the caprice of congregations. Every Licentiate should be ordained after a certain period of probation, whether he has got a call from a congregation or not. According to our present practice, there is often no period of probation at all, and the form of Licensing might as well be dropped altogether. If retained, it might be gone through at the close of the first Session in Theology, as it savours a little of the farcical to allow a man to perform all the duties of a preacher of the Gospel for two or three years before he is "Licensed" to do so. Practically, in Canada, almost every theological student is "Probationer," whether he is called or not, though he is not required to come under any of those restrictions which are thought necessary for Licentiates and Ministers after their minds have been more matured by study and experience.

The questions put at Ordination ought not to be repeated when a Minister is translated to another charge. Why should a man's entrance on a new field of labour render it imperative that he be again asked to declare his adherence to the doctrine, worship and government of the Church? Have his ordination vows been rendered invalid by the process of translation? Is there anything in his readiness to undertake (it may be) harder work that renders it peculiarly likely that he will have become loose

in his views of doctrine or disloyal to Presbyterian Government, or sceptical regarding the authority of the Word of God, or are advancing years supposed to produce this deleterious effect? One would suppose that the last explanation was the generally received one since it is not seldom the case that the youngest member of Presbytery is appointed to put these questions to a man who may have served the Church for half a lifetime. It is specially incongruous that the sixth question: "Are not zeal for the honour of God, &c., your great motives and chief inducements to enter into the function of the holy Ministry?" should be asked of one is growing old in the service of Christ. The best reason which I have heard alleged for repeating the questions at every Induction is that it gives the people a high idea of the sacredness of the ministerial office. That object, however, may be gained in other ways. It is proposed therefore, to retain only two of the present questions for Induction, viz.:

1. Have you used any undue methods, either by yourself or others, in procuring this call?

2. Do you accept of and close with the call to be pastor of this congregation, and promise through grace, to perform all the duties of a faithful Minister of the Gospel among this people?

These remarks and suggestions are thrown out for the consideration of members of Synod before the next annual meeting by

A MEMBER OF THE ROYAL PRESBYTERY.  
Westminster Court, November 12th, 1869.

#### ST. MARK'S CHURCH, MONTREAL.

(To the Editor of the Presbyterian.)

DEAR SIR,—I desire to bring under the notice of the members of our church in Montreal, the above building which is now rapidly advancing towards completion, and is expected to be opened for service by the end of the year.

This church is situated in a part of the city inhabited to a great extent by working men. The Presbytery of Montreal have long wished to have a building erected in this district but were not able to carry out their scheme until the late Mr. Dow placed at their disposal the sum of two thousand dollars for the purchase of a site. The church is to cost \$6,500, of this sum to date \$3,600 has been subscribed, leaving \$2,900 still to be collected. The object of the building committee is to reduce this debt to \$2,000. It is expected that the congregation, when organized will be able to liquidate this amount at a future time.

While, in the name of the committee, recording my thanks to those who have kindly contributed to the erection of this new building; I would urge upon the members of our Church who

have not yet subscribed, the propriety of doing so before the opening services are held. They will be called upon in the course of a few days when it is hoped a willing response will be given to the appeal made to them.

The Treasurer of the Building Committee, who will acknowledge in the "Presbyterian" all subscriptions sent to him is,

Mr. J. L. MORRIS, of  
Messrs. RITCHIE, MORRIS & ROSE,  
Great St. James St.

I am  
Yours respectfully,  
WILLIAM M. BLACK.

Montreal, 19th November, 1869.  
To the Editor of the "Presbyterian,"  
Montreal.

Amount of subscriptions paid as per Presbyterian for November.....\$5,029.50.

New Subscriptions.

Donald Ross.....	\$50.00
G. & J. Moore.....	25.00
John McDonald.....	20.00
Hugh Russel.....	20.00
John Fraser.....	20.00
Archibald Ferguson.....	20.00
Robert Crawford.....	10.00
W. Darling.....	10.00
J. Tasker.....	10.00
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Alex. Urquhart.....	10.00
It. A. Ramsay.....	5.00
Jno. Lewis.....	5.00
Mrs. Aitken.....	5.00
Cash.....	2.00

\$5,251.50

Articles Communicated.

THE FORM OF PROCESS FOR THE CALLING AND SETTLING OF MINISTERS.



In a former paper we drew attention to the cumbrous and remarkable nature of "Form of Process" and to its ill adaptation to the circumstances of the Church in this land, and suggested—as perhaps the simplest way of amending it as a whole—the giving a *little* power to Moderators of Presbyteries. Our purpose at present is to give expression to our views on the "questions" to be put to Intrans, &c.

The extreme stringency of the 2nd and 4th questions, as compared with the first, must, it seems to us, strike every one, who reads them. While the first is simply "Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?" the 2nd is "Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approved, &c., to be founded upon the Word of God and agreeable thereto, and do you acknowledge the same as the Confession of your Faith, and will you firmly and constantly adhere thereto, and to the utmost of your power assert, maintain and defend the same, and the purity of Worship as presently practised in this Church?" Were this in keeping with the first, it would, it appears to us, be something like the following:—"Do you believe the Confession of Faith to be founded upon the Word of God and agreeable thereto, and will you conduct your Ministrations in agreement therewith; and will you maintain the same, as also the

purity of Worship (whatever that meaneth!) as presently practised in this Church?

The 4th is—"Are you persuaded that the Presbyterian Government and Discipline are founded upon the Word of God and agreeable thereto and do you promise to submit to the said Government and Discipline, and to concur with the same, and never to endeavor, directly or indirectly, the prejudice or subversion thereof, but to the utmost of your power, in your station to maintain, support and defend the said Discipline and Presbyterian Government by Kirk Sessions, Provincial Synods and General Assemblies, during all the days of your Life?" Were this question in keeping with the first, it would, we think, be of the following tenor: "Do you believe the Presbyterian Government and Discipline of this Church to be founded upon the Word of God and agreeable thereto, and do you promise to submit to said Government and Discipline, and in your station to maintain the same?" Surely this ought to be sufficient, but in the question as it stands, there is, first of all, something more than an expression of belief, as to Presbyterian Government and Discipline being Scriptural—viz., "a persuasion"—and then, there is a *promise*, not only to *submit* to the said Government and Discipline, but also to *concur* (?) with the same, and to the utmost of one's power, in one's station to maintain, support and defend these, and that during all the days of one's life! If the Westminster Confession, Presbyterian Government and Discipline be really and truly "founded upon the Word of God and agreeable thereto," what necessity is there for the exaction of such rigorous pledges, as are contained in these questions? Why be more exacting as to

a belief in these things than to a belief in the Scriptures as being the Word of God? The cause must be felt to be a weak one that requires such bolstering up!

Some may regard the 3rd question as unnecessary, inasmuch as the acknowledging belief in the Westminster Confession and Presbyterian Government is a virtual disowning of Popish, Arian, &c., opinions. If, however, it be retained, the list might be enlarged so as to include Plymouth Brethrenism, &c., &c., and other heretical tenets and sects of recent origin which now sadly harass the Church of Christ.

If the pledging in the latter of 5th question "to maintain the unity and peace of the Church notwithstanding whatever trouble or persecution may arise; and to follow no divisive courses, &c.," did not, in Scotland in 1843, and in Canada in 1844, prevent a large body of those who have been generally looked upon as conscientious men from turning their backs on the Church; from seeking by every means in their power to destroy it, and from setting up a rival Church or sect, *are* unity and peace likely to be maintained in the future, and divisions prevented by the continued exactions of these very pledges, and if not, might it not be well to cease exacting them?

In view of the very dependent condition of the Ministers of this Church by reason of the inadequate provisions made by Christian congregations for their support, and the great improbability of any man of liberal education and of ordinary abilities being induced to enter on the functions of the Sacred Office from other than worthy or Christian motives, we do not think it to be at all needful to retain the 6th question. We have heard it in not a few cases put to Intrants, when it did sound as very irony! If, however, it be still thought proper to retain it, when the Church has only a bare living to promise to even her most talented Ministers, its use should be confined to the occasion of Ordination or first Induction; in its own words to the "entering on the functions of the Holy Ministry," and in our humble opinion this remark applies to all the preceding questions, and likewise to the 8th. Modifications of such questions as these it may be pertinent to ask on occasion of Ordination (or Induction to a first charge in this Church), but it is certainly as absurd as it is unparalleled, to put such questions at any subsequent Induction, unless the fact of a Clergyman's acceptance of another charge be looked on, as somehow entailing a change of creed! More reasonable would it be to put these or other such questions to every Minister

throughout the Church, be he stationary or migratory, periodically, say annually or triennially. So far as we can perceive, there is no necessary connection betwixt such questions and a Minister's entering on a new field of labour. The 7th and 9th are the only ones which can with propriety be asked of the man, who before, and on, to him, a very solemn occasion responded (or subscribed (or both) to all of them. And this, we find, was the law and practice in Scotland of the Reformed Church of old, one of many proofs to us, how much better, more moderate and reasonable was that Church than after its corruption by Brownism and Puritanism. We take the following from Pardovan's collections, Title I, 16. "when a Minister, formerly ordained, comes to be admitted Minister in a congregation," "there is no re-imposition of hands nor anything that is peculiar or essential to Ordination, and the only questions needful are these. 1. If he does adhere unto, and promise, in the Lord's strength, to perform his Ordination engagements? 2. If he hath had any indirect hand in his own transportation or admission to this Parish? 3. If he doth now accept of the charge of this Parish, and promise, in the Lord's assistance, to discharge all the parts of the Ministerial function among them faithfully?" The 2nd and 3rd of these questions, are, it will be observed, equivalent to 7th and 9th in modern form of process; and these latter with the first from Pardovan are certainly all that are required at an Induction. Every thinking man must acknowledge this.

As for assent asked to the 10th question, or what is commonly called "The Act of Independence," we counsel its disuse. It never did serve the end intended by its promoters. It is besides, something like a protest thrown in the face of one to whom we owe much and to whom it becometh us ever to demean ourselves reverently and speak of kindly; our good Mother, the Church of Scotland! Its language moreover in one part, is exactly that of "The Free Church," claiming for its decisions and deliverances, exemption from "review, appeal, complaint or reference by or to any other Court or Courts whatsoever;" and this certainly includes, whether intentionally or not, Civil Courts as well Ecclesiastical. On this high claim, worthy of the Ecumenical Council about to meet in the Eternal City, "The Cardross case" is perhaps the best commentary.

Most reasonable it surely is and righteous that a Clergyman should have some "guarantee" for stipend, and all the more so that his

income is usually, and in comparison with those of other professional or educated men, so very small, and that in these our times, there is no way of his increasing it open to him, save it be by writing for the press, but, unless a very giant in intellect, his ministerial work and duties utterly preclude this; or by the cultivation of—say—poultry or bees! As for mechanical labour of any kind, the prejudice of the Christian people of the present day is so strongly opposed to a Minister engaging in it, or it may be, their pride of heart, that he is by it effectually precluded from becoming either tent-maker or tailor!

A document, however, expressed as is the present form of "guarantee," cannot be truly regarded in this light. Indeed, in our humble opinion, it has no claim whatever to the name, "guarantee"! certainly it would not be received as such by any body of Professors in Great Britain, or even in Canada, or by mercantile clerks, or indeed by employers of any kind here or elsewhere. Why then should Clergymen be expected to accept this high sounding, yet empty document, whose obligations, may, it is very evident, be evaded under a variety of pretences? Better the individual promise, be it for ever so small a sum, of each of the Members and adherents of a congregation on subscription list (as formerly), though we are not ignorant of its unsatisfactoriness, than this legal nothing.

#### OUR CHURCH SERVICE.



THE letter of Phoebe on "Church Service," in last number, has recalled to our mind, one which appeared in "Presbyterian," some time ago, signed "Thistle," and entitled "A defence of Presbyterian Worship as commonly practised," being a reply to one of an Episcopalian, containing certain objections to worship and forms in Presbyterian Churches and which we are told was published in a Montreal Newspaper. The drift of that letter, "Thistle" tells us may be learned from his reply to it; but it would certainly have been more satisfactory, and indeed, in our view, also, more honourable, had said letter been given along with his rejoinder. Be this, however, as it may, all good Presbyterians, who are satisfied with the "worship as commonly practised," will be pleased to know that it has found a bold defender in the person of "Thistle," (as the very name would indicate) though some, even of such, may be inclined to regard him as a somewhat arrogant

one. His "defence" at all events does not lack "pluck." It is sadly wanting, however, in good taste. Take, for example, the following, where the writer, under cover of acting as the champion of Presbyterianism, seems to advertise the congregation of which he is a Minister or a member at the expense of those of his neighbors. "I can say that there are Churches, yes! and Established ones too, in this city, in which the praises of God are sung with taste and fervency and unanimity, without any instrumental tonic; the worshippers falling back on a more ancient stimulus than organs"!

We learn from "Thistle" that certain things characteristic of "Presbyterian Worship as now commonly practised," were specially found fault with by the Episcopalian writer, one of these being the congregation's not orally joining in prayer, or in the Lord's Prayer. "I submit," says Thistle, "if the Babel of sounds, on as many different keys as there are persons, one hears in the Church of England, when the people repeat the Lord's Prayer is very edifying or productive of devotion." The sound of so many voices so engaged in prayer, may not, it is true, be so harmonious as that of the congregation, where "Thistle" ministers or worships as in praise; but we have no reason to doubt that the worship of the one, even if lacking in taste, according to his idea, is characterised by as much fervency and unanimity, as is that of the other. "Would it not be more decorous," Thistle asks, "if they joined only mentally and spiritually in these exercises, in solemn silence?" Possibly it might, if they only did join mentally and spiritually; and some wise men and learned there are, Presbyterians too, yea, not a few of the Church of Scotland's most distinguished Clergymen—whose names are household words, alike in humble cot and lordly hall, who believe that a congregation's taking part orally in public prayer, is a thing to be earnestly desired, its tendency being to give each worshipper to feel that the solemn act is one, alike common to Minister and People. And surely no defender of "Presbyterian Worship as commonly practised," or of any other Christian Worship, whatever be its peculiarities, and however valiant he may be for the same, can deny that it is better for a congregation to join in prayer orally, even at the risk of making "a Babel of sounds" than not to join in it at all. no matter "mentally nor spiritually," but merely to listen to the voice of the Minister, forgetful perhaps that he is speaking—not to them, but for them; and this we greatly fear is where "Presbyterian Worship as commonly



practised" fails, our people do *not* worship, and in saying this, we only repeat what the present very distinguished Moderator of the Church of Scotland said years ago when he expressed his conviction, that "many congregations have met regularly in God's House, Sunday after Sunday for years, professedly for worship, who yet never have once worshipped." But Thistle's words, may, it strikes us, be legitimately used in a way that he perhaps little thought of. He very well knows that, according to Presbyterian practise, congregations, though not joining orally in prayer, are yet expected to take part thus in praise; and moreover, that, notwithstanding considerable attention has been of recent years paid to sacred music, singing is in very many congregations exceedingly discreditable, and in some English and Gaelic hideous yea, execrable! "I submit (and I use Thistle's words, only applying them to praise instead of prayer) if the Babel of sounds, on as many different keys as there are persons," one hears in many Churches in singing God's praise "is very edifying or productive of devotion. Would it not be more decorous if they joined only mentally and spiritually in the exercise in solemn silence" and, we add, let one man sing alone in the midst of the silent congregation, as Thistle must know was done at one period by a set of Puritans, and as we recently read in these columns? Says Thistle: "Presbyterians claim to join mentally and spiritually in the prayers of their Ministers, as well as to utter a silent Amen." Why might not they claim to join in both orally, as well as mentally and spiritually? Surely the gift of speech cannot be more profitably used by man, or to better purpose than speaking to Almighty God in prayer, in company with the Great Congregation! "Thistle" knows that as oral prayer on the part of the people does not necessarily imply mental and spiritual worship, neither does solemn silence on their part involve mental and spiritual worship. But why silence in prayer and oral praise? Why forbid men to open their lips in the one and insist on their joining vocally in the other? Or, why permit congregations to sing prayers (very many of the Psalms everybody knows are prayers) and forbid them to say or speak prayers? And if Thistle believes, as he tells us he does (and in this we are at one with him) that the people should say their "Amen" aloud, would it satisfy him, were they at the close of praise to sing the same aloud, taking no other part orally therein?

As to posture, granted that standing is a posture of reverence, and also "that to pray

standing was in public worship believed to have been an Apostolic usage," is not kneeling for us a better? the attention of the worshipper being less likely to be distracted than when standing. This, at least, is the experience of some old Presbyterians, who through bodily infirmity learned the same, and but for this would to-day perhaps be found with "Thistle," going everywhere for arguments, save to the school of common sense, to prove that standing is the most reverent posture and best which man can assume, when he approaches into the immediate presence of his Maker.

As to sitting during praise it is such that we are very sure not even "Thistle" will seek to justify or attempt to defend. Strange it is and alas! little hopeful for us as a Church, that *even* yet it is so common! With Phœbe, we would write in "inviting any one who doubts the superiority of the practise of standing to sing to attend worship in any of the Congregations which have adopted this method, and he cannot fail to be struck with the wonderful heartiness of the singing;" and with her add, "not only is the service of song rendered with more spirit, but a liveliness is imparted to the other parts of the worship also." Moreover, we would invite her and others of her equally sensitive brothers and sisters, who in very ignorance, we charitably suppose, have heaped no small abuse on some things, which they have been led to regard as of the very essence of certain systems opposed to that of this Church, and therefore to be utterly eschewed, and who look askance at harp or organ, or mayhap regard them as very instruments of Baal, "to attend worship (to use her words before quoted) in any of the congregations," which use these as an aid in leading the psalmody, assured that they "cannot fail to be struck with the wonderful heartiness of the service of song, which is not only rendered with more spirit, but a liveliness is also imparted to the other parts of the worship"—yea, a greater liveliness and heartiness than the simple standing to sing is likely to induce, Phœbe's classing "Psalms" with the much abused organ is evidently an inadvertence on her part. The interest which she manifests in the matter of "Church Service" is to us proof that she is too good a Presbyterian and Christian to speak in the least degree disparagingly of that Book, which to use the words of "Thistle," "has been the solace of God's people for upwards of two thousand years."

As for "Thistle," though differing much from him, (and of this this paper is evidence) we are hopeful that he will ere long see, and use

his tongue and his pen in trying to open the eyes of others to see and to believe, that besides the uttering, at the close of prayers, the "Amen" aloud, the only improvement, according to his belief, at present desirable in "Presbyterian Worship as commonly practised," that that worship is susceptible of a few other improvements. And indeed even now, valiant defender of "Presbyterian Worship, as commonly practised," though he professes to be, we have grave doubts, if Jenny Geddes or her children, and her family is yet a large one, would after all, have implicit faith in him. "I do not wish," says he, "to be thought to concede that Presbyterians should immediately have recourse to organs and prayer books and genuflexions." By this, it is very evident, that his objections to these things have only reference to the present and that to have recourse to such now would, according to him, be untimely and unseasonable. By-and-bye, however, "in the good time coming," when hereditary and other prejudices

shall be dispelled, and when he shall be, as the Prophet Balaam, "a man whose eyes are open," it shall be very different. Of this very "Thistle" then we do not despair, we feel convinced that his growing wisdom will in time scatter all cobweb prejudices from his mind, as does the clear shining of the sun at noon the mists in Highland Glen; our hope is, that far sooner than some may believe, he and other good Presbyterians, in number many legions, will be found in the Sanctuary, as at the family altar, reverently and devoutly on bended knee supplicating God's mercy; and that, betimes in the well chosen words of Knox, Calvin, Bucer and other Reformers of glorious memory, whose names are dear to us; and also chanting from fervid lips the praises of the Most High, rendered, if possible, the more hearty by reason of their being offered, as were those of the sweet singer of Israel, to the music of psaltery, harp or organ, or other like instrument "of solemn sound."

## Articles Selected.

### OUR DAILY BREAD.

BY THE AUTHOR OF "THE HARVEST OF A QUIET EYE,"  
ETC.

(Continued from our last.)

But if the words had any meaning, you said, they must apply—not to those who were already provided for, and were not emptied to be anxious—but to those who were humbly trying to serve God, but whom the world tried to divert from entire devotion to his service, with the distracting noises of her little cares and worries. You said that people seemed to think that the Lord's words were not to be taken just as they were said, but that you were sure they must have either no meaning or the obvious one that the words bore. And that we were apt to listen respectfully to those words, but there to stop, and to forget that we are to carry them out as maxims and rules of every-day life. Do you remember all this, dear? it comes partly out of your sermons. And I thought that no doubt God would remind you of all these things, and that you would soon feel comforted again."

He said nothing; but stooped and kissed her, after a time of silence, and a very heavy sigh. Then he rang the bell for prayers, and lights were brought in, and thick crimson curtains glowed where the dull starless sky had gloomed. And his wife's stolen glances found his face quieter, though not yet at rest.

#### CHAPTER II.—THE EVENING VISIT.

When Arthur came in from his parish round, just before six o'clock next day, his wife had put on her brightest face and cheeriest look for him. She hoped great things from that round of visits among the poor. Arthur had looked haggard and heavy, and had evidently gone

forth only by an effort upon his holy work. Yet she always observed that, even when this was so, he was pretty sure to come back more at peace in his mind, if not even cheerful. There was something pleasurable, in fact, besides the calming nature of the work itself, in the thought of the day's work not shirked, but done, and the right earned to enjoy with a quiet mind their little social meal, and the evening's somewhat lighter reading, and the wife's company, whether conversing through pleased looks, or words, or music.

And now, standing in the porch under the jasmine and Gloire de Dijon roses, she awaited his coming. She watched him coming down the road, through the white gate, which swung with its well known herald click; passing beside the pond, across the grass of the orchard, through the garden-gate, down the little straight gravel walk to where she stood. His walk, she saw at once, was less of a weary drag than it had been as she watched him away; but he did not look up from his musings until he was almost close to her. When he did look up, however, a mild, pleased light came into his abstracted eyes as he met the bright light of hers; and so they went in together.

Dinner was just ready, and they sat down at the snug round table in the bow window. Some freshly-cut flowers, beautifully arranged, were in the centre of the table; for minds, she knew, that love beauty, are soothed and comforted by it, even unconsciously sometimes, and when its presence is rather felt than noticed. Three or four large pollard ash-trees waved and trembled against the western sky, that warmed into a rose-gray as the sinking sun descended towards what we, who need rest, love to imagine must be his. Beyond, corn-fields and pasture-land

parcelled out the land-scape; and a clump of trees, with a distant mist of rocks circling above, stood out against the pale, dim hills. Roses, all of their own building, looked confidentially in at the low window: and bees, their own bees, now that the lime harvest was over, clustered in dusty eagerness on the broad bed of mignonette beneath.

The busy winds of anxiety could not but rock the mind more gently, and almost let it subside into

"A weary, bowing rest," in presence of the quiet room, and cheery wife, and peaceful scene. And accordingly Arthur—(prosaic, but to his wife satisfactory effect of all this)—finished the wing and leg of a chicken,—having, when he sat down, felt as though he could touch nothing:

"I have been thinking, little wife," he began, reverting to the thoughts from which his mind plainly could not be absent long, "I have been thinking in what things I may have been extravagant, and in what it is possible to save. For we cannot claim the promise of provision for our wants, unless we take care to do our part."

Miss Alice grew grave and meditative in a moment, and serious as became a housekeeper, especially one taken into a council of war with the commander of their little garrison.

"I am sure, dear, I've been puzzling about the very same thing, and I can't quite see what to do. We don't always have a pudding, and chickens are only 1s. 6d. each now, though they look extravagant, because they're nice. Then they always serve for breakfast too, and are really quite as cheap as beef or mutton. To be sure" (penitently, after a moment's reflection), "the bread sauce isn't absolutely necessary,—only we're both so fond of it."

This was too much for Arthur. He burst into a roar of laughter, and the little wife, pleased at all events to see him laugh, laughed too, with eyes that twinkled with some penitent damp still.

"No," he said, "I didn't quite mean that. You are the most perfect little housekeeper, and the very model of what the head of the commissariat department ought to be. By all means let the item 'bread sauce' remain untouched: and do not scruple to put a sufficiency of cayenne in it too. No," growing grave again, "I was thinking of such things as books, etc. I am afraid I ought not to have bought that Waterland last year, nor those two volumes of sermons, nor that Septuagint, and several other books, here and there; and that picture of Raffaele's,—I ought not to have been tempted by that at the sale. I can do without prints, if not without books. Still, I did not know at that time about the many occasions of expense that have arisen since: and I can hardly feel justified in selling them at only about half price."

"Come, come, dear, we needn't talk of them any more just now." (She knew how proud he had been of these treasured acquisitions, and how the very sight of them on the shelves was a delight to his heart.)

"I have thought at least of one pound thoughtlessly, if not wrongly spent, and which I may perhaps be able to recover. Not much towards the sum wanted, certainly," he said, with downcast look; "but it is our duty to leave no stone unturned."

"What pound, Arthur, dear?"

"The pound I gave for that stupid lottery ticket. You remember how I picked one up in Elliott's shop, and how he bothered me to take it,—it was for the great Milton Picture Gallery, with all the pictures; the sale was necessary, and this was thought the best way of getting the money; and we laughed, and said how bright we would make our rooms look with some of them, and that we would sell the rest and set up our pony carriage. But I can't imagine what I can have been thinking of. Twenty thousand pounds, forsooth!—only that one prize, and all the rest blanks. Why, I must have been mad,—with nineteen thousand nine hundred and ninety-nine chances against me, to throw away a pound on such a venture! Besides, I did it without much thought: and now I should not, as a clergyman, like to get money in that way. It might be thought a kind of gambling, and I should not feel comfortable; though I am certainly in small danger of being tried."

"Well, what will you do?" said Alice.

"Why, the long and the short of it is, that I have determined to ask old Mr. Leslie to take it off my hands. With him, in this case, it would not be speculation, but charity; and if this is not a very agreeable way of putting it: as regards myself,—why, I must bear the penalty of having done foolishly. I dare say I shall get a scolding, and get called a few names: but, under a somewhat rough exterior, the old man has a true, warm heart, and I must not mind what he says."

Mr. Leslie was a retired merchant, a distant relation of Arthur Stanhopes's, rich, old, and a bachelor. He had made his money with care and thoughtful industry, and was not apt to make many excuses for either extravagance or thoughtlessness. Generous to a degree never known to any but his Master and himself, he was yet somewhat rough and stern in manner.—a man whom you rather dreaded at first, but whom you soon learned to love. He lived about half a mile from the Stanhopes' little house, and after tea they set off to walk over the fields towards it, Arthur proceeding to the interview, and his wife sitting on a stile between two corn-fields to await his return.

He had been absent about an hour, and Alice began to feel a little strange and dull. The dusk had gathered over the sky, so that she had closed her book, and sat looking towards the gate at which she knew her husband's form would first appear as he emerged from the copse. Two or three stars came out to keep her company: a fern-owl kept up that low peculiar noise, like the winding of a fishing-reel, not very far off: and the woolly flitting bats passed and repassed noiselessly above and about her. A sort of depression seemed stealing over her, and a nameless dread was gathering upon her, and she felt quite relieved when the tall, familiar figure appeared at the gate of the copse.

"Oh, I am so glad you have come," she said. "I was getting so nervous about you."

"What, did you think old Leslie would eat me up? He didn't quite do that, though he bit me rather."

(To be continued.)