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Vol. XX.

No. 2.

THE
PRESBYTERIAN

A MONTHLY RECORD,

OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE CHURCH OF SCOTLAND,

AND

Journal of Missionary Intelligence and Useful Information,

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.



FEBRUARY, 1867.

Everything intended for insertion must be sent in before the 15th of each month. Communications to be addressed to the *Editor*, and Remittances to the *Publisher*.

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SUBSCRIPTIONS

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Galt, per Rev. Robt. Campbell	18 68
Pittsburgh, per Rev. Wm. Bell	4 00
Huntley, " " " Jas. Sinclair	4 00
Woolbourn, per Mr. Colin McIver	59.00
	\$98.68

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Montreal, 19th January, 1867.

ROME MISSION CONTINGENT FUND.

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Scarboro, " " James Bain	25.00
Guelph, " " John Hoger	25.00
Paisley, " " M. W. McLean	6.00
Ros and Westmeath, per Rev. Hugh Cameron	5.15
Fergus, per Rev. Geo. Macdonnell	2.00
Blackridge, per Rev. John McDonald	3.00

WILLIAM R. CROH,

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Montreal, 26th January, 1867.

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Pittsburgh, per Rev. Wm. Bell	\$6.00
Lachine, " " Wm. Simpson	32.50
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Woolwich, " " James Thom	12.00
Spencerville, per Rev. J. B. Mullan	12.00
Arnprior, " " Peter Lindsay	12.00
Tossoronto and Mulmur, per Rev. Alex. MacLennan	7.00
West King, per Rev. Jas. Carmichael	9.20
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Montreal, 19th January, 1867.

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PRIZE ESSAY.

SEVERAL Gentlemen, Members of both Branches of the Presbyterian Church, offer \$200 FOR THE BEST ESSAY ON THE UNION OF PRESBYTERIANS IN CANADA, with special reference to the advantages and practicability of such a Union, and the best method of bringing it about."

Essays not to exceed 40 pages Demy octavo, in ~~bold~~ Primer Type, written in a legible hand on foolscap paper, on one side only, and to be sent in by the First day of April, 1867; the successful one being the property of the Committee, and to be used for publication. All others returned at the risk of the authors.

The adjudicators who have consented to act, are :

Rev. Dr. Cook, Quebec; Rev. Dr. Taylor, and Rev. Mr. McVicar, Montreal; Alexander Morris, M.P.P., Barrister, Perth, C.W.; F. W. Torrance, Barrister, Montreal.

Essays are to be distinguished by a Motto, which will also be written on a sealed envelope enclosing the real name and address of the author, and sent in by the 1st of April, 1867, to

ROBERT KENNEDY, Secretary,
"Daily Review" Office,
Montreal, C.E.

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Dec., 1866.

THE PRESBYTERIAN.

FEBRUARY, 1867.



E insert the following report, with a full appreciation of the public utility of the observatory department of Queen's College. The learned Director has still, we are sorry to say, reason to complain of hampered resources. If we could relieve him with a stroke of our pen, we would gladly do it. Will any one do it for us, and thank us for the suggestion?—

In submitting for the information of the Board of Visitors the following report for 1866, the state of the instruments at present in operation may first be adverted to.

These are all in good order. The Equatorial was taken down in spring and cleaned. The Ys of the Beaufoy transit have been refaced, and I may add that improvements are about to be made on the Micrometer adapted to the small transit for more accurately measuring, by the mode alluded to in the last report, the zenith distances of stars for the purpose of determining the latitude in the most perfect manner.

The usual meridional observations for ascertaining the clock rate, the local time, and the adjustment of the instruments, have been made, and registered from day to day. Besides the observations now mentioned, a number of celestial phenomena, among others occultations of the fixed stars, have been calculated by a new and ingenious method of Mr. Dupuis, and observed, so far as the state of the atmosphere would permit; and I may add, that the Transit has been employed to aid the Royal Engineers in laying down a meridian mark on Wolfe Island, which will also serve for the use of the Observatory.

The local time has been regularly given to the city, first through the watchmakers, before the new city clock became available for the purpose, and since through the clock itself. A great number of persons also have resorted to the Observatory, especially during the summer, in order to obtain the time, and many visitors have been admitted throughout the year to view the instruments, and their operation. With reference to the access to the building, which particularly in winter is mostly by the corner gate opposite Mr. Flanagan's, on Barrie street, it is satisfactory to learn, that it is the intention of the Park Committee to cause the

path leading from that gate to the Observatory to be gravelled, for the convenience of the public. It is very desirable that this should be done before the spring, as the approach is then rendered almost impassable by the muddy state of the road.

Meteorological observations have as usual been regularly taken and published. The mean height of the Barometer for the past year was 29.715 inches, being .024 of an inch lower than that of 1865. The range has been unusually great, being 2.213 inches, between 31.010 the highest, and 28.797 the lowest. The mean temperature was 42°.6, being 19.6 lower than that of 1865. During the year there were 86 clear evenings, 96 hazy and dull, and 179 cloudy; on 71 days there was rain, and on 19 snow. The amount of rain and cloud during 1866 has been much beyond the average.

Before the next grant can be received, the very limited funds of the Institution, which are managed with the strictest economy, will be more than overdrawn, in order to meet the necessary expenses. Another mean time clock also is required, to replace that lent by the late Rev. Dr. Leitch, and which must now be sent to Britain to his executors. The city may fairly be expected to bear a portion of the expense of procuring a substitute. As our present funds are altogether insufficient to permit the purchase of one from a London Astronomical clockmaker, the able observer, Mr. Dupuis, ever ready in every way to promote the interests of the Institution, is now engaged, amid his other labours in the Observatory, in the preparation of a clock adapted for the purpose in view, the performance of which, from the nature of the escapement, as well as its general construction will, I have no doubt, equal, if not surpass, in the accuracy the working of the Sidereal clock of the Observatory, also made by him, and which has been found to be so satisfactory.

Since last report, four illustrative lectures have been given in the observatory building by Mr. Dupuis, and myself, and two public lectures in the City Hall by the Rev. W. M. Inglis. The attendance at these has been much smaller than is desirable; but it is to be hoped that an increasing interest will be felt in the subjects treated of, and in the objects generally of the Institution. Two more public lectures will be given before the close of the winter.

All which is respectfully submitted by

JAMES WILLIAMSON,

Director of the Kingston Observatory,
Kingston, 5th January, 1867.

We have given up a large portion of our space to a report of the Anniversary Meetings. To be enabled to give them at once we have thought it best to delay the publication for a few days, as we are unwilling to allow the report to stand over for a month. Several articles have reached us too late for insertion, but they will be published in our next.



E would remind the readers of *The Presbyterian* that the collection for the Bursary Fund is appointed by the Synod for the first Sabbath in March. We trust that this collection will not only be remembered by our congregations generally, but will meet with the liberal response which the importance of the scheme demands. There is no congregation within the bounds of our church which may not at some period reap the advantages of this

scheme, and there is none, therefore, which has not a personal interest in its success,—in encouraging and aiding earnest and devoted young men to meet the difficulties of the long and expensive course of education necessary to fit them for the duties of the ministry. Those who do give themselves to this high and important work, must, in the circumstances of the country, renounce all hope of the pecuniary success, which, in other professions, is the expected return for an arduous and expensive course of study; and it is surely incumbent upon all who have made no such sacrifice of their pecuniary prospects, to do what they can to smooth away the difficulties of the preparatory course, and thus help to secure, what is of vital importance to the interests of our Church, an adequate supply of active and efficient native ministers.

The Presbytery of Toronto will meet there on Wednesday, the 20th February, for the transaction of general business.

News of our Church.

PRESBYTERY OF MONTREAL.



THE Presbytery of Montreal met in St. Gabriel Street Church, on Wednesday, the 12th December, to make arrangements for the induction of the Rev. Robert Campbell, as pastor of that Church, the Presbytery of Guelph having consented to his translation from Galt.

Present: Rev. Dr. Jenkins, Moderator; Revs. D. Mathieson, W. Simpson, J. Patterson, W. Masson, J. Fraser, and A. Paton, Ministers; and Messrs. Ferguson, Christie, and Henry, ruling elders.

Extract minutes from the records of the Presbytery of Guelph, bearing that all the necessary steps had been taken previous to the act of translating Mr. Campbell, were read; and that being deemed satisfactory, the Presbytery agreed to proceed with the induction on the following evening, notice being given to that effect to the members and adherents of the Congregation present, and to those absent through the daily papers. The majority of the Members of Presbytery were of opinion that both the letter and spirit of Interim Form of Process could be fulfilled by this action, as one section states that the Presbytery are to serve notice of induction to Congregations in the most practicable way. A minority of Presbytery insisted that a formal citation on a Sabbath day—"serving the edict"—should first be given;

and on this ground Dr. Mathieson dissented from the deliverance. Rev. Dr. Jenkins was appointed to preach, preside and deliver the charge to the Minister; and the Rev. Joshua Fraser, that to the people.

On the evening of Thursday, the 13th ult., the Presbytery met by appointment. Sederrunt, Rev. Dr. Jenkins, Moderator; J. Patterson, J. Macdonald, J. Fraser, and A. Paton, Ministers; and Messrs. Hunter, Ferguson, Christie, and Henry, ruling elders.

Rev. Dr. Jenkins preached an able and eloquent discourse from I Cor. xiii, 2, and, after briefly narrating the steps which had been taken towards the settlement, and obtaining satisfactory answers to the questions appointed to be put to all Ministers at their induction, he descended from the pulpit, and gave Mr. Campbell the right hand of fellowship, inducting him to the charge of St. Gabriel Street Church. The other members of the Presbytery present also gave the right hand of fellowship, and Mr. Campbell's name was ordered to be added to the roll.

Dr. Jenkins, re-ascending the pulpit, gave an admirable address to the new Minister, an address full of hearty encouragement and of wise practical counsel. He was followed by the Rev. Mr. Fraser, who charged the people with much ability, and pointed out their duties to the pastor they had chosen.

The attendance of the adherents of the Church, and of the friends of the cause throughout the city was large, betokening the interest all felt in the proceedings, and auguring we

for the prosperity of the Congregation in the relation into which they have entered.

On Sabbath morning, the 16th, Dr. Mathieson preached in St. Gabriel Street Church from Mark xvi, 15, and introduced Mr. Campbell to his new charge; and in the evening that gentleman preached his introductory sermon from Rom. xi, 13,—“Magnify mine office.”

The above was received too late for insertion in last number.

PRESBYTERY OF TORONTO.

CHINGUACOUSY.—The Rev. George Law, lately a missionary in Nova Scotia on the staff of the colonial committee, was inducted into the charge of Chinguacousy on the 10th December last. The Rev. W. Aitken preached and presided. The Rev. James Carmichael addressed the minister and the people.

Mr. Law enters upon his charge with good prospects. The members of the congregation after a long vacancy rejoice in the re-establishment among them of regular ordinances, while the Presbytery cherish the hope that the affairs of the church will greatly prosper through the labours of Mr. Law.

PRESBYTERY MEETING.—The Presbytery held the ordinary quarterly meeting on the 15th and 16th inst., with a fair attendance of members.

Much of the business was of a routine character.

A call from Brockville in favour of the Rev. James B. Muir (of Lindsay), was declined by him.

ST. ANDREW'S CHURCH, PETERBORO.—INDUCTION.—The Presbytery of Toronto met on the evening of Tuesday, the 20th instant, for the purpose of inducting the Rev. Mr. Macdonnell into the pastorate of St. Andrew's Church in this Town. In spite of the unfavourable weather there was a very large congregation assembled to witness the interesting ceremony. The members of the Presbytery of Toronto present were the Rev. John Barclay, D.D., of Toronto, who preached and presided, the Rev. K. Maclellan, B. A., of Whitby, the Rev. D. O. Amelton, of Port Hope, and the Rev. J. B. Muir, B. A., of Lindsay. The father of the minister elect, the Rev. Geo. Macdonnell, of Fergus, being also present, was invited to sit with the Court, and to take part in the services connected with his son's induction.

A very beautiful and appropriate discourse, rich in illustration, was delivered by the Rev. Dr. Barclay, from Isaiah lli. 7: “*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth.*” At the close of the sermon the customary intimation was made that the Presbytery was now convened for the purpose of hearing and considering objections. No objectors appearing, Dr. Barclay proceeded to put the usual questions, which were satisfactorily answered. Mr. Macdonnell, having been set apart by prayer to the pastoral charge of the congregation, was thereupon declared duly inducted, and received the right hand of fellowship from the Presbytery. The Rev. Geo.

Macdonnell then ascended the pulpit, and delivered to his son an admirable address, full of affectionate, wise and earnest counsel, as to the duties and responsibilities of the sacred office.

It must have been peculiarly gratifying to one who is himself in the midst of an active and laborious ministry, to take part, under such circumstances in the induction of a pastor to an important and extensive field of labour. He was followed by Mr. Maclellan, who addressed the people in a very able and impressive manner, concerning the obligations they owe to their minister. After an anthem had been sung by the choir, who kindly assisted during the services, the benediction was pronounced, and a very cordial welcome was given by the congregation to their newly inducted minister.

We congratulate the congregation of St. Andrew's Church on this event. Having been for some time without a resident pastor, we deem them most fortunate, not only in having this want supplied, but also in the choice they have made; and trust that both pastor and people may long enjoy a reciprocity of affection and esteem.

PRESBYTERY OF LONDON.

The Presbytery of London met on the 2nd instant—present, J. McEwen, F. Nichol, J. Rhiner, J. Gordon, and G. McAuly, ministers; Messrs. Taylor and R. Woods, elders.

After some routine business, the clerk read a report from Mr. Ferguson, catechist, giving an account of his labours in Norwich during the summer, from which it appeared that our cause is gaining strength, and that Mr. Ferguson's services were well appreciated. Mr. Gordon, who had lately dispensed the sacrament, then stated that the people expressed to him a strong desire for a fixed pastor, and that at their request he was in correspondence with the agent of the church, with a view to procure one; also that a vigorous effort was being made to free the church from debt, which was likely to be successful.

The Rev. D. McDougal reported verbally that he had fulfilled all the Presbyterial appointments up to this date, and that he was everywhere well received, and the sermons on the Sabbath well attended, especially at Kippen, where the audiences were large and the people greatly interested in the prospects of our church. Mr. McDougal introduced Mr. Blair, an elder from Kippen, who presented a petition from our adherents there craving to be organized as a congregation in connection with our Church. This was granted, and Mr. Nichol appointed to preach on the 3rd of February, and take the necessary steps in the matter. Moreover, to some questions put by members of the court in reference to Kippen, Mr. McDougal stated that Mr. Blair had given a finer site, and already \$1000 have been subscribed for the erection of a church edifice.

Mr. McDougal has done good service to the church in several places, and it is mainly owing to his zealous labours that our cause is so prosperous at Kippen.

Rev. Mr. McLeod reported that he had officiated on two Sabbaths at Glencoe, to large

congregations, where the people are very desirous of securing the services of a Gaelic-speaking minister. They offer to erect a manse, and pay a salary of \$500.

Mr. McLeod had laboured for the most part in Williams, where he had paid over two hundred visits, and administered baptism to more than seventy; he was greatly encouraged by the uniform kindness with which he was treated, and the large numbers that attended his public ministrations. In his favour a call was presented by the congregation of Williams, numerous signed, with a subscription list amounting to about \$500. This was unanimously sustained, presented to Mr. McLeod, and accepted; and the induction appointed on the 16th instant, Mr. Rhiner, of Chatham, to preach and preside.

Gaelic Bursary of the London Presbytery.—Mr. Nichol reported that he had issued circulars to the friends of our Church within the bounds of the Presbytery, which had met with a very satisfactory response. Already a considerable portion of the \$60 had come in, \$30 had been sent to Kingston, and the balance would be sent in a short time.

The Presbytery resolved to hold missionary meetings during the winter, but deferred making arrangements until the meeting in Williams.

Bazaar.—The ladies of the Dorchester congregation had a bazaar in the City Hall, London, to aid in the erection of a manse.

The display of plain and fancy work was very creditable, and the well supplied refreshment table elicited much praise. In the evening the hall presented a gay and animated appearance, while the band of the 60th regiment contributed much to the enjoyment of all present.

Although the weather was very unpropitious, the bazaar was tolerably well patronised, and is regarded as a success. The profits will considerably exceed \$300, which will be available for the manse building fund.

SOIRES.—The children attending the Sabbath School in connection with St. Gabriel Street Church, held their first annual festival on the evening of Thursday, 3rd inst. The Rev. Mr. Campbell, who has but recently been appointed Minister to that Congregation, occupied the chair, and delivered a very interesting address. A report was read by the Secretary, Mr. McPhail, showing the School to be in a very prosperous condition, and stating that it had been opened on the 3rd December, 1865, with a staff of five teachers and ten scholars, whilst now, under the able superintendentship of Mr. Cruickshank, their numbers had increased to thirteen teachers and seventy-six scholars. Suitable addresses were also delivered by J. L. Morris, Esq. Superintendent of St. Andrew's Sabbath School; Wm. M. Black, Esq., Superintendent of St. Paul's Sabbath School; Rev. Mr. Paton, Rev. Dr. Jenkins, Rev. Mr. McKillican, and Rev. Mr. Mullen. During the evening the children sang several hymns in a very tasteful manner, and separated shortly after nine o'clock, all seemingly highly pleased with the evening's entertainment.

NOTTAWASAGA.—PRESENTATION.—On the New Year's day, a deputation from the congregations

of the east and west churches, Nottawasaga, called on the Rev. Alex. McDonald, B.A., and after presenting him with an address expressive of their esteem and regard for him as their pastor, wished him as a "small token" thereof to accept of a handsome cutter and robes, together with a purse of money. Mr. McDonald replied, thanking the deputation, in suitable terms, for their address, and the valuable New Year's gift with which it was accompanied.

The presentation of this appropriate and valuable gift says much for the considerate regard of the congregation for their minister's comfort, and must also be gratifying to the latter, who has but recently commenced his labours in Nottawasaga.

DONATIONS TO QUEEN'S COLLEGE LIBRARY:—Rev. John Jenkins, D. D., Montreal, 31 vols.; John Rankin, Esq. do., Quarterly Review, Lond. England, 1809-33, 46 vols.; John Frothingham, Esq., do. 59 vols. including some very scarce works, on early Canadian history; James Johnston, Esq., do. 11 vols., recent and valuable: the Government, 1 vol.; the Church agent, 1 vol.; A. B. S., Kingston, 1 vol.; Professor Williamson, 6 double vols.

There is yet a great deal to be done to bring the Library up to its proper condition as a University Institution. Donations in books or money are therefore most thankfully received. Much value is attached to volumes and pamphlets, bearing upon the History of Canada and its institutions. Recent scientific and theological publications are in great demand. Friends desirous of presenting works can readily obtain information as to those most needed, from the Principal, or any of the Professors. Contributions in money can always be applied according to request of donors.

LEITCH MEMORIAL FUND.

STATEMENT OF AMOUNT RECEIVED.

Montreal.....	\$443 50
Kingston.....	315 35
Do., Principal and Professors....	55 00
Ottawa.....	190 00
Perth.....	80 00
Hamilton.....	47 00
Cornwall.....	45 00
Toronto (instalment).....	1 00
Belleville.....	29 00
Bowmanville.....	20 00
South Georgetown.....	16 00
Guelph.....	30 00
Fergus.....	16 00
Lanark.....	2 50

\$1332 52

Deduct travelling expenses, &c..... 62 99

Balance paid Treasurer Queen's Col. \$1269 36

JOHN PATON,
Treasurer.

Kingston, 19th January, 1867.

Adding to the above amount collected in Canada £100 sterling received from Scotland, and £100 sterling yet to be received, say at 9½ per cent premium of exchange, or \$973.32, we have \$2242.68. It is proposed to found a scholarship in the theological faculty of the capital value of £300 sterling, and another in

the arts department of the capital value of £200 sterling. The united value of the scholar-ships will be \$2433.30. There is thus now re-

quired only the sum of \$190.62 to complete this memorial scheme. It is desirable that the amount be made up without delay.

Correspondence.

To the Editor,

SIR,—Perhaps the following letter received by me from an esteemed and learned friend may interest your readers.

R. F. F.

MY DEAR SIR,—I wrote you a business letter from Viray soon after my arrival in Switzerland, and now before leaving I must fulfil my promise of giving you a short account of my travels. This town may be called the gates of Switzerland by which travellers either enter or leave the land of Tell. In every part of Switzerland, there is so much to interest the tourist in natural scenery, antiquities, the state of religion and education, that there is no town I have not left with regret, and should not like to visit again! This town has fewer natural attractions, but its historical associations and recent religious institutions are full of interest. I am sorry to say that at Zurich and some other parts of Switzerland, German scepticisms and religious indifferences are too conspicuous in the non-observance of Sabbaths, the thin church attendances, and the crowds of pleasure seekers in lake steamers or railway trains. In Basle, many of the churches are crowded, and the most popular ministers are altogether orthodox and strictly evangelical. A most beautiful church in the Elizabethan street has been recently opened—it has been entirely built by Mr. Merian Burckhardt, a prosperous ribbon manufacturer; and along with the manse for the minister, &c., has cost £100,000. The minister is an evangelical and pious man, Dr. Sartorini. It is quite usual in this country for successful merchants or manufacturers to shew similar munificence. The cathedral, which is a most magnificent edifice, has been restored by private means alone, and the museum has been erected and endowed by the generosity of individuals. You will be glad to hear that the Missionary Institute has at present 88 young men under its roof. I need not tell you that there is no institution in Europe which has trained so many missionaries. Last year was the Jubilee, and its records shew that since 1815, it has sent forth 450 missionaries! It was originally planned to train young men for the various Missionary Societies, and not less than 100 have been sent forth into the ranks of

The British Missionary Association. But latterly the Basle Missionary Society have organised extensive missions of their own—for the Gold Coast in Africa, South India, and China, where at present, they have 91 brethren and 55 sisters labouring amongst the heathen! Their chief duty is therefore now to maintain their own missionary staff—but they still furnish many valuable and well trained recruits for other missionary fields. The English teacher, Dr. Manly, kindly conducted us through the institutions, and shewed us the missionary museum, the class rooms, dormitories, &c. In his own class, I found some intelligent looking young men—Armenians and Germans—who were studying as an English lesson a passage in the "Sketch Book" by Washington Irving. The Swiss surpass every continental nation in their educational institutions. They spend 14 millions of francs on education, and only half of that sum on the army! Education is compulsory, and is almost entirely paid by the state out of the national exchequer. In some cantons, there are no fees. Here there is a nominal fee. The whole of the children attend the national schools—whether Protestants or Catholics. There is a separate hour for religious instructions, when the pastor or minister of every congregation twice a week takes charge of all the children whose parents attend his church. I am assured that this system works very well in this country, where there are in fact only two religious denominations, Catholic—or Protestant—the Protestant being either exclusively Calvinistic, as here and at Geneva—or Zuinglian, as at Zurich and St. Gall, &c. The people of Zurich, I am sorry to say, are in general faithless followers of Zuinglius. They are Zuinglians only in name. I suppose that was the reason our dear friend D. L— conceived the purpose of carrying off the hat of Zuinglius and committing it to the care of our own venerable Presbytery! The Zurichers shew the house of Zuinglius, his study, his church, his bible, &c., &c. I have no doubt you will all highly appreciate the possession of his hat! Dr. L— used to anticipate a tribute from you to the piety of Zuinglius—a disquisition from C— on his doctrines, and a characteristic

speech from G—on the grand occasion of the presentation of the hat!

You will be glad to hear that the English service is in general remarkably well attended all over the continent. It is calculated that 300,000 English are on the continent—one half being tourists—and the other half workmen of various sorts. I am sure the American tourists are as numerous as the English, and they very generally go to the English chapel.

We go to-morrow to Rippoldsau, a German spa not far from Strasburg.

I am, my dear sir, yours very truly,

R. W.

Rev. J. Josenhans, *Principal*.

The *Missionary Seminary or College* is the *first*, and still the *best and largest* in Europe. It combines a preparatory school, and college. The curriculum is about 6 years in duration. The young men enter about 18 years of age—but so great is the demand abroad that they generally leave during the course of the last 5 or 6 years. There is a resident principal, Rev. J. Josenhans, and 6 clergymen as his colleagues—all resident—besides 3 assistant masters. There is also a house for the education of the children of missionaries, boys as well as girls.

On my return home, I will shew you the reports, and also sermons preached at the Jubilee 1865, by the most popular ministers of Basle. At the Jubilee, they collected £5000. You are aware that the institution is entirely supported by voluntary contributions—from England and Germany—and from India as well as Switzerland.

The Rath house or Council house is very interesting, as it contains the hall in which the famous council of Basle met in the year 1436. Last week, we visited Constance, where all the houses, churches, and public buildings carry you back at least 4 centuries! They have every one of them quite an old world look! It is exceedingly interesting to walk through the old hall, where the famous council sat in '415 and '16. You are shewn the castle, and convict, the dungeon in which John Huss was imprisoned—the identical waggon in which he was taken to the place of execution—the spot where he received sentence in the old cathedral! A very simple, but impressive monument marks the place where he was burnt. It is emphatically called the "Brühl," which means the place of burning or roasting.

If you look at the middle vignette, you will notice a church and spire, a little way to the right of the cathedral. That is the church of St. Martin's, when *Æcolampadius* first preached the Reformation. The museum contains most

interesting original pictures by Holbein of Erasmus, of Sir Thos. Moore, Dance of Death &c., &c. You know the University can boast of the names of Euler, Bernouilli, and now, Schonbein, discoverer of gun cotton, &c., &c.

The *Missionary College* sent forth 17 missionaries in 1865, the year of Jubilee, to China, India, Africa, North America, and the Brazils. In August, same year, a new class of 16 young men entered the College!

THE ELDERSHIP.

Sir,—As a minister I have met with difficulties in connection with the *eldership*, and I know that some of my brethren have had similar experience. My difficulties are with the office, rather than with its occupants. The subject is one of practical importance and I am very sure that it greatly concerns the prosperity of the Church. Thus situated and impressed, I should like to see in the columns of the *Presbyterian*, a plain answer to the following question, either from yourself or any of your readers—

What authority is there for the generally received distinction between teaching and ruling elders? I use the term *elders*, in the sense of the New Testament, upon which we profess to found our ecclesiastical constitution. Does not the New Testament combine the functions of teaching and ruling, functions which are indeed inseparable—in one class of officials, all the members of which have the same status as recognized under the interchangeable designations, *Episcopoi*, *Presbyteroi*, that is *ministers*, as we usually call them, *bishops* or *elders* as we might more properly call them? If the New Testament or the standards of our Church following the New Testament, recognize the distinction, my difficulty in a theoretical point of view disappears. But if no such distinction is recognized by these authorities, what warrant is there for converting laymen into any other kind of elder, than the bishop or pastor? Why should we not have laymen, the most intelligent, influential, and zealous members of our congregations, that can be found, sitting as members of our Church courts in the capacity of laymen, and representing the people or laity because elected by the people from time to time, to represent them? Representatives represent electors. Elders represent the elders who elect them. Properly speaking we have no lay representatives in our Church courts. Is it undesirable that laymen elect representative laymen? Would this be contrary to the New Testament?

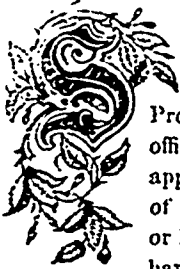
Your last number was so late in reaching me

that I had concluded, that this note was destined for the stove. Really my heart was comforted when I saw your pea-green cover in my letter box once more (although it did enclose an epistle in reply to "A. W." and "W. C.")—not for the sake of these lines preserved from the flames, but for the sake of all your readers who value the information they obtain through your columns. Some of them when perusing next month's sheets may cast a kindly glance at the letter of

EPISCOPUS.

RULES OF PROCEDURE.

To the Editor of the Presbyterian.



IR,—In the last number of the *Presbyterian* a letter appears bearing the title Rules of Procedure, with the name and official character of the writer appended "Robert Burnet, clerk of Presbytery." Any article, or letter bearing that title will have, from recent proceedings of Synod, especial interest to many; and confessing to such an interest, I turned to the said letter with the hope that light might be reflected upon the important matter that formed its heading. Not a ray of light, however, does it contain. The communications of W. C. C. and A. W. in two previous numbers of the *Presbyterian* have evidently inspired the Rev. Robert Burnet with the idea of saying something upon the subject; but for all that he does say, his time might have been better employed.

The first and second paragraphs of the Rev. gentleman's letter are somewhat short; but in them are contained statements *deficient in accuracy, good taste, and veracity*. We regret that we must bear this testimony. Possibly the faults, upon which we can put our finger, in these two short paragraphs, are to be traced more to inconsideration regarding the things of which he speaks, than to any other cause.

We shall substantiate, in a few words, these different charges. And, first, as to *deficiency in accuracy*. In the first and second lines of his letter he asserts that:—"In several recent issues of your periodical, its readers have been treated to communications from A. W. and W. C. C." Now, A. W. and W. C. C. have each treated the readers of the *Presbyterians* to one article only—which makes two in all; and clearly the use of the word "several," in such a case is inadmissible. Its effect is only to mislead.

With respect to our second charge—*deficiency*

of good taste, we prove it thus. In the two communications to which the Rev. Robert Burnet refers, there were appended at the close of them respectively the initials, W. C. C. and A. W. The writers of the two articles that bore these respective initials felt satisfied, for reasons that appeared good and valid to themselves, to send forth their productions with their initials, rather than with their names at full length. Had necessity existed the full names would have been signed as cheerfully, and as readily, as the initials were. But the latter being employed, *propriety* required that any references made to themselves, or to their articles, unless very special reason demanded, *should be as bearing these initials*. This propriety, however, has been disregarded; and it will not be pretended that any special reason existed for this disregard. And a disregard of propriety in such a question as this, evinces, among other things, a deficiency of taste. 'Tis true, that the publication of these names in full, with which we accuse this gentleman, can do no harm; but thus to act indicates an amount of officiousness and discourtesy not to be expected.

But to our third charge, *deficiency of veracity* in the Rev. Robert Burnet's letter. He says in the second paragraph of his missive, and we give that paragraph complete:—"To all appearance these letters have evoked no reply, having been quietly consigned to the tomb of all the capulets. Nor would I have thought them worthy of resuscitation from such a dusty doom were it not that both A. W. and W. C. C. have seen fit to give a setting to their representations by drawing colours from the doings of the Presbytery of Hamilton. Both subscribers indulge in regret that the severity of the Synod had not been impartially administered, and that the backs of the brethren of the Presbytery of Hamilton had been too leniently spared the smart of the rod." Now, besides remarking that the italics in this quotation are mine, I would observe that here are two things imputed to the subscribers A. W. and W. C. C.—the first, that of giving a certain "setting to their representations," which imputation, in my opinion, is about as much as to say that we put things in a false light, and, to that extent, are dishonest in our statements; and a further imputation, namely, that, in our written communications, regrets are indulged in that the severity of the Synod was not measured out as freely to the brethren in Hamilton, as to themselves. With regard to these two imputations, so positively made—not one single word can be found in the communication of A. W. to sustain them; and W. C. C., if he regards it as worth

the time, paper, and postage, it will cost to take any notice of such groundless charges, will answer for himself. Not a word is to be found in the communication of A. W., about the Presbytery of Hamilton, nor the most distant allusion to it. What Mr. Burnet so positively affirms is fable—the mere imagination of his own mind.

With what follows of that gentleman's letter we have no concern, save to note another instance of inaccuracy similar to the above. We cannot conceive how he labours under such misapprehensions as to the action of the Synod ament the proceedings of his own Presbytery as he seems to do. He states, in his letter, that because the Presbytery of Hamilton, at a meeting in December, 1865, when only two constituent members were present, did certain Presbyterial work, therefore was it censured by the Synod at its last session; and, he further informs us, that the censure then administered, the members of that Presbytery meekly and uncomplainingly bore. When we read this statement—the latter part of it especially, we could not help exclaiming—What wonderful resignation! What powers of suffering, patience and of calm endurance must these men of Hamilton possess! What grand models for imitation to all visited with similar inflictions! But, unfortunately, it so happens that this statement of Mr. Burnet is a mis-statement. No censure was pronounced upon the Presbytery of Hamilton: consequently all that meek and uncomplaining endurance, which the clerk of the Presbytery of Hamilton claims for his brethren, is a myth. The fact of its being a mis-statement spoils the beauty of the story of such amazing virtue. I greatly fear that the Rev. gentleman's right hand has not forgot its cunning, and that it is trying to be *sensational*. If Mr. Burnet will consult the acts and proceedings of Synod for 1866, he will find that no censure against his Presbytery was expressed. But with regard to the Presbytery of Montreal, which was placed in precisely similar circumstances—circumstances explained in the communications of W. C. C., and A. W.—the treatment was entirely different. Two different

sets of measures were evidently in use on the occasion of last meeting of Synod. Not only was the latter Presbytery censured, but two of its members were *especially* censured for a fault—if fault it was—that had been sustained by Synod in former years. And, while, in my former communication, I made no allusion to the Presbytery of Hamilton whatever, now that the clerk of that Presbytery has brought up this matter, it is impossible to avoid remarking that as we view the two cases side by side, and in the light of the past, we fail to see the reasons of the so different procedures on the part of the Synod, in cases that are exactly parallel—Mr. Burnet's doctrine of differences notwithstanding.

Mr. Burnet takes notice in his letter that no reply had been evoked by the communications of A. W. and W. C. C., and that from this circumstance he imagined that these communications had quietly descended to the tomb of all the capulets. We would remark with respect to this point that his observation is not happy, inasmuch as the second of these communications only appeared in the number of the *Presbyterian* immediately preceding that in which his own appeared. And as to replies these were not expected. The Rev. Robert Burnet appears to have mistaken entirely the purport of my former communication. The design of it was to call attention to the unsatisfactory state of things as regards *one simple question* in our church procedure, and to show how that I, along with another brother in the ministry, acting in good faith for the interest and well-being of the church, suffered thereby. That being the state of the question all idea of answers was precluded, unless any party was prepared to shew that the matter referred to was not in the unsatisfactory condition asserted. And this, as yet, has not been done. Mr. Robert Burnet has not done it; has not attempted to do it. The only answer, Mr. Editor, that I anticipate is this one, namely, that the next meeting of Synod will redress the wrong—I, for one, feel it to be grievous wrong—inflicted upon two of its members at its last meeting.

A. W.

Articles Communicated.

THE SEVEN CHURCHES OF KINGSTON.



IN former letters from the West, we plead guilty to having devoted too much of valuable space to trifling incidents of travel. Novelty of scene and circumstance led us irresistibly in that direction. But now that we enter on old ground, familiar to all, we promise to bore the reader no more for the present with topographical sketches. As for poor human nature, it is pretty much the same all the world over. Queer fish come to the surface everywhere; but, unless some more extraordinary specimens should be met with than we have yet seen—which, by the way, is most unlikely—we shall treat them with silent—not contempt, by no means; yet silently. We shall content ourselves in what here follows, with a condensed statement of the rise and progress, and the present position, of the seven churches of the Presbytery of Kingston.

Looking along Church-street, eastward, the eye meets a tall gray limestone obelisk, conspicuously towering above the thickly clustered marble monuments “to departed worth” in “God’s acre”—the old graveyard—in the city of Kingston. It is an unfrequented spot now. Since the opening of the new Waterloo Cemetery, some two miles from the city, none have been buried here. On near approach to the monument referred to, we read this inscription graven on the sunny side of its massive base—

SACRED

IN THE MEMORY OF THE REV. JOHN BARCLAY,
FIRST MINISTER OF ST. ANDREW’S CHURCH,
KINGSTON, WHO DEPARTED THIS LIFE THE
26TH SEPTEMBER, 1826, IN THE
30TH YEAR OF HIS AGE, AND
FIFTH OF HIS MINISTRY.
ERECTED BY HIS CONGREGATION.

That is all. Not a word of comment. There are still living, however, in Kingston those who knew Mr. Barclay well, and their testimony is that he was a man of great worth, eminent for gifts and piety. He was born in the Manse of Kettle, Aberdeenshire—his father being the then min-

ister of that parish. He studied in Edinburgh, and came to Kingston in 1821. He was unmarried.

St. Andrew’s Church was erected in 1822, and subsequently enlarged. It is a substantial stone building, seated for about 800; and the seats are all let. It is felt that further accommodation must be provided ere long. Three courses suggest themselves. 1. To pull down the old church, and build a greater. 2. To remodel the church by enlargement and alterations suited to the present demand for sittings and comfort; or, 3. And which would seem to be best of all—to *hive off*, and erect a second church in the western portion of the city. The manse, adjoining the church, is a model manse—a handsome two-story cut stone house erected by the ladies of Kingston some years ago. The church property is free of debt, and is very valuable.

Mr. Barclay was succeeded in 1828 by the Rev. John Machar, a native of Brechin, Scotland. He commenced his theological course in Aberdeen; and finished it in Edinburgh under Dr. Chalmers. On receiving license, he became assistant to the parish minister of Logie. Application having been made to the Presbytery of Edinburgh to supply the vacancy, Mr. Machar was selected, who arrived in Canada, and entered on his ministry in September, 1827. He was Moderator of the first Synod of our Church, held in St. Andrew’s Church, Kingston, in 1831, and was Acting-Principal of Queen’s College from 1846 to 1853. He received his degree of D.D. from the University of Glasgow. The Session, the Presbytery, the Synod, the College, have each recorded in their minutes the universal esteem in which he was held during the thirty-five years of his ministry in Kingston. His death occurred on the 7th February, 1863, *Æt* 65. In the cemetery at Waterloo stands a monument erected by the congregation, commemorative of his faithful and honoured services, and in the convocation hall of the College is preserved a fitting tribute to his memory—a well executed life-like portrait. At the opening of the Session of 1862, Principal Leitch, referring to it, said: “While many mourn for him as a friend,

we, as a University, cannot but deplore his loss as that of a public benefactor. But the good never die; and long after the lines have faded from the canvas, will his influence be felt. His bodily presence is taken from us, but the spiritual power of his life still abides—it can never perish." On that same wall now hangs the portrait of him who uttered these words. Installed as principal of Queen's College in November, 1860, his brief but brilliant career terminated on the 4th of May, 1864.

The Rev. Wm. Maxwell Inglis, M.A., F.R.S.E., assistant minister of St. Andrew's Church, Montreal, receiving a unanimous call, was inducted to the pastorate of Kingston, 5th August, 1863. Mr. Inglis was born in Edinburgh, educated at Aberdeen and Edinburgh, and received license from the Presbytery of Fordyce, 1861. When assistant in New Grey Friars, Edinburgh, he received the appointment to Montreal through Dr. Stevenson, the Convener of the Colonial Committee, who had been requested by the congregation to offer it to Mr. Inglis.

Dr. Machar had been a model minister, and under him the congregation had been trained to systematic and sustained Christian liberality. To Wolfe Island, Pittsburgh, and elsewhere, their influence extended, and resulted in the formation of these congregations. Various organizations are in active operation. "The Ladies Missionary Association" has a numerous membership. In a quiet way it does a deal of good. Visiting through the week the houses of the humble; administering relief to the poor and needy; feeding the hungry; clothing the naked; comforting those that mourn; speaking "kind words that never die" to the careless;—thus lessening the load of cares that press on the shoulders of a city minister, strengthening his hands, and encouraging his heart, theirs is a blessed work. They shall not lose their reward. "The Young Men's Christian Association," too, founded in 1860, embraces a large number of the youth of the city. Much interest is manifested in its proceedings, which cannot but result in good to themselves and others. Sabbath-schools are maintained with great spirit. In this labour of love Mr. Paton is indefatigable. For fourteen years, he, Miss Mary Gray and Mr. Ferguson, have conducted the school at Portsmouth, two miles distant, and in all that time have scarcely been absent from their class a single day. Rain or shine, drifting snow-storm, heat or cold, no mat-

ter, at nine each Sabbath morning they are *there*, and again at three in the afternoon they take their places in the Sabbath-school of St. Andrew's Church. No less than fifty-three communicants of St. Andrew's Church are engaged in teaching in the five Sunday-schools connected with the congregation. Their united rolls sum up 450 scholars! Professor Mowat preaches every Sabbath at Portsmouth. The other professors frequently lend a helping hand. In short, as there is a work for every one to do, every one seems willing to do his and her share of it. The ordinary expenditure of the congregation for 1866 was \$2514. In addition, the sum of \$1746 was contributed for other purposes, making the total congregational contributions for the year \$4260.

II. PITTSBURGH.—About ten miles from Kingston, romantically situated, stand the Church and manse of Pittsburgh. Built both of stone, they are substantial and tasteful, presenting a *toute ensemble* of its kind unsurpassed in the Province and reflecting credit upon all concerned in their erection. Each cost about \$2000, and the site for both, two acres, was a gift from Mr. C. J. Brown. Here services had been kept up for many years by Professors in Queen's College and others, chiefly at the instance of the Ladies' Missionary Association of Kingston. Mr. Wm. Bell, son of the late Rev. Andrew Bell, was inducted as its first minister on the 6th of October, 1863, on the same day the Church was opened for worship. For two years previous he had been assistant to Dr. Machar. In recognition of his services he received from the congregation a handsome gold watch and appendage, and, from the Sabbath-school, a gift of valuable books. There are only 45 families belonging to the congregation, and yet in the role of the Sabbath-school are 174 names!

III. ROSLIN AND THURLOW.—These congregations, about six miles apart, and lying some 12 miles to the North and East of Belleville were united into one charge a few years ago, and Mr. McCaul, who had for two years been officiating as a catechist, was ordained as the minister in 1864. They embrace 60 families. As early as 1840 Mr. Ketchan, then minister of Belleville succeeded in erecting a place of worship in Roslin. Mr. McCaul has been chiefly instrumental in building a very neat and well finished brick church at ThurLOW. As yet there is neither man e nor glebe. There is no doubt, however, that these important

and necessary accessories will ere long be supplied.

Let it be noted that Mr. McCaul is an enthusiast in the matter of Sabbath-schools. Too often is urged the difficulty—the impossibility almost—of maintaining Sabbath-schools in scattered country congregations. Here is a case in point. The charge is entirely a country one, and scattered enough; yet, there are no fewer than 188 scholars on the roll!

IV. STIRLING.—Mr. Neill of Seymour, had preached occasionally; Mr. Walker of Belleville also; two brothers Lindsay had acted for two years as Catechists: the Rev. Alex. Buchan was inducted the first pastor in 1856. Then there was no manse, and the Church was unfinished—now surmounted by a glittering spire it is comfortably seated for 180, and a beautiful brick manse stands along-side of it. The congregation is small, comprising not more than 30 families.

Mr. Buchan came from Stanley in Perthshire; he studied in Edinburgh, was licensed by the Presbytery of Dalkeith, and came to Canada in the Colonial Committees staff in 1855.

V. SEYMOUR.—Ten miles north of Stirling, 25 from Belleville in a fine undulating country, rich in agricultural products, and not far from the gold, lead, copper, and iron mines of Madoc and Marmora, we have a large congregation, composed entirely of the “landed aristocracy.” Somewhere, I am sure it was not in Seymour, a successful Scotch Canadian farmer once said to me with a triumphant air, “I have reason to thank God that since I came to Canada I have never touched my hat to any man!” To him this appeared, doubtless, the *summum bonum* of human happiness. We will not quarrel with his belief, but only here hazard the assertion that every man in Seymour cheerfully and habitually does touch his hat to the worthy minister of the Scotch Church. 'Tis 30 years since Mr. Neill came from Scotland, under the auspices of the Glasgow, N. A. Colonial Society. During six months after his arrival he filled the pulpit of St. Andrew's Church, Montreal; some time he also spent at Valcartier, L. C.; for twelve months he was assistant to Dr. Machar in Kingston; in January, 1840, he was ordained at Seymour. The country was then newly settled, there were neither roads, churches, nor schoolhouses; for a while he preached in a store house—a packing-case for his reading desk. The present church site, and

the fine cleared fields around it, were then a forest. The trees were cut down and the first church opened for worship in November, 1840. Along side of it there stands now a substantial stone edifice, on the eve of completion, seated for 450 and costing \$2800. There is also an excellent stone manse and a valuable glebe of 12 acres. The congregation numbers 135 families, 23 communicants, and 100 Sabbath-school scholars on the roll.

VI. BELLEVILLE.—The Rev. James Ketchan was minister of Belleville at the time that the Presbytery of Kingston was formed in 1833. There were but two others present at its first sederunt—a bare quorum—these were Messrs. Machar, and Matthew Millar, the minister of Cobourg and Colborne, who very soon after that time was drowned in the Bay of Quinte. In 1844, Mr. Ketchan who is still spoken of with great respect, went home to Scotland on leave. He never returned. In September of that year he wrote from Berwickshire intimating his adherence to the dissent and secession of the Free Church, and, if I am rightly informed, he is now the Free Church minister of Mordington in Berwickshire, said to be the *very* smallest congregation in all broad Scotland. From that time Belleville seems to have been vacant until 1850, when the Rev. Wm. McEwan, was inducted. In 1853 he was translated to Dorchester where he remained for 10 years, at the end of which time, from age and infirmity, he was compelled to retire from the active duties of the ministry. He was succeeded by Mr. Walker, the present worthy incumbent, a native of Renton in the parish of Cardross, Scotland. He entered Glasgow College, in 1841, received licence from the Presbytery of Dumbarton in 1850, was two and a half years in the charge of Bannockburn, came to Canada as a missionary of the colonial committee in 1853, and was ordained by the Presbytery of Kingston in Belleville, the 10th of May, 1854.

VII. WOLFE ISLAND.—Across the beautiful bay that forms the harbour of Kingston, three miles from mainland, is Wolfe Island, so named after General Wolfe. It is 21 miles in length, 4 or 5 in breadth, and has a population of some 3,600 souls. Of these about one half are Roman Catholics, the residue are divided into Episcopalians, Presbyterians, and Methodists. Garden Island lying between this and Kingston, has a population of about 600. It is owned by Messrs. Calvin and Breck, and is used as a depot for forwarding craft.

On the 26th June, 1855, a meeting was held on Wolfe Island to take steps for the erection of a church. Mr. Donald Ross was then a catechist there. Messrs. Duncan Morrison and John B. Mowat had preceded him in the same capacity. All of them had been sent, and mainly supported by the Ladies' Missionary Association of Kingston. By them, too, services had been kept up pretty regularly from 1855 until the induction of Mr. Porteous in August, 1860. The congregation number at present from forty to fifty families. They have a good frame church, seated for 200, and they have a good minister, for whose use they have recently erected a comfortable manse.

To sum up the whole matter, as the reader will perceive, the substance of the foregoing when reduced to figures, or "boiled down," is comprised in a nutshell. To exhibit the progress made by the Presbytery of Kingston the corresponding figures for 1860 are added :

TOTALS.	1866.	1860.	INCREASE.
Families.....	662	572	90
Communicants	987	823	164
S. S. scholars.	1114	486	628
Contribution for all purposes.	7572	2224	5348
Average per communicants	\$7.67	\$3.88	\$3.79

If there is reason to be humbled that the increase of families and communicants, is less than we might have desired or expected in six years, yet there is encouragement in the fact that nearly three times the number of children are enrolled in the Sabbath-schools. With respect to the apparent very large increase in the amount of contributions, it is but honest to state that the returns for 1860 were in this respect very imperfect, and that even putting the best face upon it, a higher standard of liberality than that yet attained is needed for the *decent* support of the ministry, to say nothing more, for the schemes of the Church, and for carrying on creditably, those various plans of Christian benevolence that will always have claims on our practical sympathies.

Notices and Reviews.

ON PRAYER AND PUBLIC WORSHIP.
Issued by the Church Service Society
(Scotland).



HIS eminently seasonable and judiciously written tract of sixteen pages is issued with the view of promoting the attainment of right conceptions on the subject of worship in general, and public prayer in particular. With regard to the latter, the notion of prayer, as an act of worship, is urged as the thing of primary importance; and by consequence the cultivation of a sense of worship is that preparation of the heart before God, "without which the best forms and highest gifts of prayer are valueless." This condition being observed, a "truly reverential and decorous manner will be assumed" by those who frequent the house of prayer; and the minister, when guiding the thoughts of his people to the throne of grace, will be careful to respect the dictates of propriety as to both the matter and the form of prayer. With regard to devotedness of manner, it is lamented that the absence of it is conspicuous among Scottish worshippers, and

greater seemliness in entering the house of God and retiring from it, as well as a more becoming behaviour while in it, is earnestly recommended. With regard to the matter of prayer, it should be arranged in some good order under the heads of invitation, confession, petition, intercession, thanksgiving, adoration, self-dedication, and ascription or doxology. These afford a sufficiently ample field without the admixture of irrelevant matter of the nature of information, exposition, description, declamation, or meditation, which readily creeps into extemporaneous prayers, but should be carefully avoided. With regard to the form, it is recommended that public prayers be less protracted than they frequently are; and that they be free from repetition, tautology, and diffuseness. Everything familiar, common-place, or sentimental, all straining after making an impression, or attempting to say pretty things, or produce an oratorical effect, are declared to be offensive to good taste and right feeling. Through this tract the Society says that nothing would induce its members to abandon the privilege of "free prayer," and that they do not plead for even a portion of the service of prayer being in an authorized and appointed form, but they recommend an

acquaintance with "the best examples of prayer to be found in the literature of the Church, especially in those early centuries, when the spirit of prayer was most plentifully poured forth."

In giving this brief outline of the contents of the tract, our object is to drop a word in favour of its circulation among our congregations. We recommend our ministers to read it, and to encourage its circulation. It is published by Blackwood & Sons, Edinburgh. It costs three-pence sterling per single copy; but for circulation, it may be obtained at the following rates: 12 copies, 2s. 8d.; 50 copies, 7s. 6d.; 100 copies, 10s. sterling.

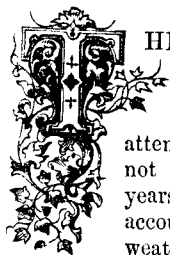
ABOUT THE SABBATH. By the Rev. R. F. FISHER, Flisk (Scotland.)

This pamphlet, by a valued correspondent, is addressed to the "family circles of

working men." It consists of short notices of the Sabbath according to the Bible and the Confession of faith. The evils of Sabbath railway traffic receive special attention. The author is led to consider peculiar views lately presented by distinguished brethren, and he endeavours humbly and inoffensively to solve every difficulty of importance he has heard urged. Mr. Fisher has the reputation of being a warm-hearted friend of humanity, and an indefatigable parish minister. This pamphlet, which contains much useful information, gives abundant evidence of his interest in the working classes. In a very friendly notice by an opposition paper, the author's attachment to the late Dr. Leitch is mentioned; and it is casually stated that the late Principal of Queen's College was editor of *The Presbyterian*. This, however, is a mistake. Dr. Leitch never edited this paper.

The Churches and their Missions.

MONTREAL ANNIVERSARY MEETINGS.



THE Anniversary Meetings took place as usual in the Wesleyan Church, Great St. James Street. The attendance on the whole was not equal to that of former years, but this may in part be accounted for by the stormy weather which prevailed. The meetings took place in the order in which they are here given.

CANADA SUNDAY SCHOOL UNION—The thirteenth anniversary of the Canada Sunday-School Union was on Monday evening, in the Wesleyan Church, Great St. James street, being the first of the annual series. Principal Dawson occupied the chair.

The CHAIRMAN, in opening the business of the meeting, said the work of the Canada Sunday-School Union was one that grew in importance year by year. That importance was to be measured by the value of a sound religious training for the young, and the great worth of Scriptural education. Towards this Scriptural education they had been able to increase some of their appliances during the past year. The object of the Society was to provide every unfurnished place in Canada with a good Sabbath-School, and also to supplement, where it might be needful, any other agencies that might be already at work.

The Rev. JOHN ALEXANDER then read the report. It took a rapid retrospect of the Society since its establishment thirty years ago; had for

more than a quarter of a century worked in its own quiet unpretentious way; and those who at its commencement were its scholars, were now the men and women of the present time. It might be said that its friends were now reaping the harvest from the seed sown in those days. And yet in some respects to-day might be looked upon as the spring-time for the planting of what would bear the future fruit, and their work was to endeavour to mould aright the youth of our land. The past year had been marked with many mercies. An invasion by hostile bands had been frustrated, and the threatening pestilence had been withheld, whilst a high degree of commercial and agricultural prosperity had blessed the country; yet these but increased obligation, and widened the range of responsibility.

Since the last anniversary meeting, the Depository had been managed in a highly satisfactory manner by Mr. Muir, and had fully met the expectations of the Committee in respect of advantage from change of locality. There had been more than a three-fold increase of sales at the Depository, and the health of their agents had been mercifully preserved. The Rev. Wm. Walker, formerly of Canada West, had been engaged as an additional agent, but it was to be regretted that their expectations in the finance department had not been realized. It had been thought that the expense of maintaining an additional agent would be met by voluntary contributions, but in this the Committee had been disappointed, and they now appealed to the wealthier friends of the Sabbath-school cause in this city to come forward and complete the ten who had been contemplated as furnishing the salary of their additional agent. He (the Rev. Mr. Walker) entered on his labours in May

last, his sphere being in the region of the Ottawa and Gatineau rivers, and not interfering with the ground occupied by the labours of the Rev. Mr. McKillican. He had generally met with a cordial reception, and had founded a number of schools, but his report was imperfect, covering only four months out of the seven during which he had been employed by the Sunday-school Union. There was great spiritual destitution in many of the settlements north of the Ottawa, and none could better supply it than this unsectarian society, whose committee could not contemplate without regret the possibility of being compelled to curtail their efforts, and would rather wish to appeal for such a support as would enable the Society to reach every destitute settlement in the country.

The Rev. Mr. McKillican, who had been their agent since 1861, had laboured with assiduity and success in the Eastern Townships and as far north as the Ottawa, having, besides his Sabbath-school work, been engaged in preaching, and visiting the dying and the sick.

The following is a synopsis of his labours of the past year:—Schools organized, 31, with 161 teachers and 1,273 scholars; visited, encouraged, and aided, 127, with 749 teachers and 6,961 scholars; 214 sermons and addresses; libraries circulated, 48; Bible dictionaries and other aids, questions books, &c., 671; Dr. Watt's and other catechisms, 283; Galt's exercises, 171; aids, 283; class books, 287; other books bearing upon the work of teachers, 801; music-books, 734; reward cards to the amount of \$170.79.

The total issues of all kinds from the Depository during the past year had been 27,653, against 14,953 in the previous year. The number of issues during the past year had never exceeded, except in two instances.

The Committee concluded with a favourable reference to the Sunday-schools Convention held in Montreal during September last.

The Rev. Mr. Alexander then moved as follows:—

“That the report, an abstract of which has just been read, be adopted and printed under the direction of the Committee. And that the following individuals be the office-bearers and Committee for the present year, with power to add to their number” :—

PRESIDENT: J. W. DAWSON, LL. D, principal of McGill University.

VICE-PRESIDENTS: Hon. J. Ferrier, Rev. Canon Baueroft, Rev. J. B. Bonar, John Redpath, H. A. Nelson, J. C. Becket, J. A. Mathewson, B. Lyman.

James Court, treasurer; Rev. John Alexander, corresponding secretary; S. B. Scott, recording secretary; Thomas Muir, depository.

COMMITTEE: RESIDENT MINISTERS OF THE GOSPEL AND SUPERINTENDENTS OF SABBATH-SCHOOLS.

The mover enforced the importance of sustaining, and, if possible, of increasing, the agency now employed. Unfortunately just now the expenditure exceeded the receipts, but he was sure there was not only the means, but the liberality in Montreal to meet this financial deficiency. Instead of dismissing their second agent, Mr. Walker, they ought to employ another also, and so spread as with a network their labours over all Lower Canada.

The CHAIRMAN said, owing to the illness of the Treasurer, a detailed financial account could not be rendered, but he might state that the receipts had been \$3,892.46, and the disbursements \$3,852.84, leaving a deficit of \$39.61.

The Rev. J. McKILICAN, recounted a number of instances where, by means of the Sunday-school Union Agency, the most happy change had been wrought in settlements and villages, where previously Sabbath breaking and various forms of irreligion had prevailed. These wild places were now quiet and orderly, profanity had ceased, the Sabbath was observed, schools had been established, then churches, and eventually, Gospel ministers had been sent forth from them, to assist in spreading to yet other places the work of evangelization. In some of these places there was a mixture of Roman Catholics, and one Catholic land-owner had been so struck with the good effects of the Society, that he had given land for the site of a Presbyterian Church. In some parts where a school or schools had existed in a district, they had been multiplied three or four fold. But especially was the agent of the Society well received, and most hospitably treated, in the wild and beautiful region bordering on Green Lake, in the more northern field of Mr. McKillican's labours. There was there and elsewhere great encouragement. The parents were willing and anxious to have their children taught, and ministers, including some of the Church of England, were glad to see this, and to co-operate. The lumbermen, too, had, in some cases, come down on Sabbath and taken up the Sunday-school work; and reports now came of progress making. Many conversions of scholars had taken place, there having been 20 out of six schools only. The speaker then gave some statistics: showing the sad consequences of a want of early religious training. On inquiry it had been found that amongst 320 youths and men confined in the Penitentiary, 170 had left home early, 141 did not know the commandments, 200 had grown up in the habitual desecration of the Sabbath, 76 never went to any church, 183 went occasionally, 190 constantly used profane language, 169 were of intemperate habits, 141 were drunk when they committed the crime of which they had been convicted. The future of Canada could scarcely fail to be dark, if every part of it was not reached by the moulding hand of the Sunday-school workers. If they did not give the children the Bible to steer their way by, they would obtain some other star to steer by one which might lead them to eternal shipwreck and ruin.

The resolution was then unanimously adopted, and afterwards the collection was taken up.

It was moved by the Rev. J. B. CLARKSON, “That the Canada Sunday-school Union, seeking to embrace within its means of usefulness the entire youth of the Province, not otherwise provided with religious instruction, should enlist the sympathies and hearty co-operation of all denominations of Christian.”

We have the true object of the Sunday-school Union clearly defined in this excellent resolution. It contemplates nothing less than the supply of Bible instruction to those not otherwise provided with Sunday-schools. I take it that the Society, whose claims we advocate,

true to the spirit of this resolution, does not wish to interfere with the successful operation of denominational Sabbath-schools; but aims rather at reaching a class beyond the influence of Christian Churches, and to establish schools where it would be impossible, unless by the united efforts of evangelical Christians, to supply the required religious instruction. With such a base for her operations, we heartily wish the "Union" God speed; and from the character which the Society sustains, we need not fear a flank movement upon the respective and existing Church-schools. Its union character prevents such a calamity. The light it sheds is prismatic. Our work, then, to-night is to view the outlying and remote districts of this colony as the field for this Society's operations; those places to which, perhaps, a few of each Church have moved, and whose claims become all-important, and must be entertained in consequence of their separation from more populous neighbourhoods. The hope of the new settler, whose lot has been cast in among a miscellaneous and scattered population, is found in the blending of interests and a union of effort. We are prepared to banish this agency, if a more efficient and successful instrumentality can be utilized; but while so much has been achieved through this organization, we must foster its interests, and prosecute with increasing earnestness labours which involve such serious consequences. At the same time, it must be conceded that there are manifold difficulties in the accomplishment of this pioneer Sabbath-school work. But we are compelled to adopt the best means, in order to meet the emergency and supply the deficiency. One thing must be settled; we are committed to the proper religious education of the youth. Our happiness and prosperity—yea, our very existence—depends upon elevating and blessing the children of every settler. Let them alone, and the light of conscience will go out, and the power of self-government be lost. Let them alone until character is formed, and the preaching of the missionary will be unable to reach them. For two hundred years, beautiful Spain, the land of green slopes and crystal streams, was the mightiest power in Europe; now she is burdened with monks and degraded by bull-fights. Fair Italy, the land of art, the garden of Europe, where holy apostles wrote and spoke, preached, and prayed, and where heaven's bright light, which produced the reformation, and shook the world, was shot into the mind of Luther, as he bent in prayer on Pilate's steps, has buried religion, virtue and liberty in one common tomb; for in that "quarter there is a sepulchre;" and although there has been a resurrection, we may still ask, "where have they laid my Lord?" Shall Canada degenerate in the scale of nations, and become notorious for profligacy? Will the land of endless forests, grand lakes and magnificent rivers, whose woods have been in part subdued by our forefathers, whose streams are rich with the gifts of beneficence, whose mineral productions are becoming immensely valuable, whose cities are populous, peaceful and beautiful, whose government is unequalled, and whose religious privileges are her Magna-Charta of liberty forever, become debased,

and blighted by a godless seed. We can prevent such a calamitous state of things. We may become, like Argos, though in a better sense, the nurse of heroes. The Churches possess the resources to prevent a degenerate, and to produce a regenerate race of youth. Let them use their energies, multiply their agencies, and prosecute their high duties with a hundred-fold more determination. Past successes cannot justify present inactivity. Sabbath-school victories have made us, and Sabbath-school victories must sustain us. We live upon past successes. The work of our fathers has formed our characters. Had they done nothing for the youth, what a weak, decayed list of Sadducean churches would we not be? But they infused life into our ecclesiastical systems; they drilled us at home and at the Sabbath-school in the doctrines of the Bible; and by their self-denying and constant efforts, the pulse of spiritual life beats strong within us to-day! Shall this life be perpetuated? Will the youth of this age rise up, when we are mouldering in the dust, and call us blessed? Are we to live over again in the happy memories of unborn thousands? Or, is our inactivity to bring an unmitigated curse upon posterity? What, then, shall be our patrimony to the next generation? "I speak unto wise men, judge ye what I say." The other day a Sabbath-school secretary, connected with one of the most influential schools in this city, informed me that, as the result of an analysis of his books, he was astonished to find, once in every three years, the entire *personnel* of the school was changed. If this be true, the appointment for instructing each child is confined, at the outside calculation, to 156 Sabbaths, or 312 hours. On Victoria-square, in this city, the excavation for an immense building has been made; and the foundation upon which, when the spring comes, the contemplated magnificent hall for the use of St. Patrick's Society will be erected, has been thoroughly completed. Many workmen toiled there in the fall; and much labour has been bestowed, without supplying any apparent evidence of the successful completion of a great undertaking. Though above the level of the street, there is not a single stone visible; and although the masons who so carefully laid stone upon stone may not return to lift their work up before the eyes of men, yet the broad base upon which shall repose with perfect security, perhaps for ages, the memorial hall of an influential society, is finished. You have already anticipated my application of this illustration. We most emphatically declare that we regard Sabbath-school teaching as the foundation work of the Church of Christ. If there is one department of the Church's operations, more than another, in which men and women of unwearied patience and strong faith in the ultimate success of their work, are required, that department is the Sabbath-school. Very much labour is spent without yielding any evidence of success; and after the first principles of religion are taught the scholars, they leave, or are transferred to other instructors; and the teacher is required to act upon new material, and supply the foundation doctrines of our faith to new comers. The work is, therefore, invariably invisible,

though layer after layer may be securely placed in the hearts of the young, through the prayers and faithful instruction of the wise master-builders of our respective schools. Let us continue this glorious work in faith, *nothing doubting*, fully convinced the results we expect will come, for—

“ Though seed be buried long in dust,
It shan't deceive your hope;
The precious grain can ne'er be lost,
For God insures the crop.”

Our duty is not to be measured by our successes; we are bound to continue, success or no success. It is the work of God, and He will take care of the results. Well, then, in view of the demand of the work, and the pressing claims of this burdened Society, we appeal for your sympathy, prayers, and substance; and in the words of Burke to his constituents at Bristol, I would say to the supporters of this cause: “ Applaud us when we run; console us when we fall; cheer us when we recover; but, above all things, let us go on—for God's sake, let us go on.”

Mr. H. A. NELSON, seconded the motion.

It was moved by Dr. IRVINE, seconded by HON. JAMES FERRIER:

“ Whether we regard the Sabbath School cause in its direct relation to the Christian instruction and training of the young, or in connection with the opportunities which it affords to the disciples of Christ for usefulness, in extending the knowledge of Divine Truth, and rescuing the rising generation from ignorance and irreligion, its vast importance and utility, as a part of the work of the Christian Church must be acknowledged by all.”

Dr. IRVINE said that there were certain duties arising out of our relationship to God, upon the one hand, and our fellow-men upon the other, which could not be performed by proxy: one class of such duties embraced the religious and moral up-bringing of the young. No man, no church, no community can do what God has commanded the parent to do. Hence the inspired counsel.

“ These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them on the posts of thine house and on thy gates.” It seems that every Hebrew parent had charge of the religious instruction of his own family, and could not and dare not delegate the responsibility to any one else.

The statutes of the Living God were first inscribed on the heart, and then made subject matter of daily converse, wrought into the nursery songs of the family, talked of in the house and by the way, yea and written upon the gates, and door posts of the people of God; and if things were as they *ought* to be, this law of God would still obtain. God cannot relax his claim upon our obedience, and he cannot repeal his own law; therefore parents, Christian parents you cannot get rid of the responsibility invol-

ved in your vital worship to Christ on the one hand, and your offspring on the other. But here comes in the great emergency which requires Sabbath effort and Sabbath School teaching, and this is the first point in my resolution, namely, the *immediate and direct* place which belongs to the Sabbath School in our day.

It cannot be denied that the children of God's people are God's property: “ children are the heritage of the Lord,” hence it is the duty of the Church to look after the Lord's property, to care for, to pray for, to advise, to instruct, and teach and train the children of God's people for God; and thus the Sabbath School teacher becomes a coadjutor of the parent in training God's children for God's service. Yet while this branch of the work might be entrusted to the Christian parent as God entrusted it to the Jewish parent, still there is much room for the work of the Sabbath School, beyond and beside this direct and immediate range of Christian effort. There are *three* classes which the Church must teach, if she is faithful to her trust.

1. Those whose parents *cannot* teach,—the children of the ignorant. The youth of those families who in early life have not had the advantages which we have, now look to the enlightened and instructed members of our churches, to do a work which their parents cannot do, and which their parents are sorry that they cannot do.

2. Those whose parents *will* not teach,—the children of the ungodly, the children of the drunkard, and of the blasphemer, and the profane. The church of Christ must step forward and rescue them.

3. Those who have no parents to instruct them, *viz.* orphans. It is the special mission of the Sabbath School to look after these.

I am aware that many excellent Christian people in the Mother country, as well as here, were opposed to Sabbath School institutions on account of their assuming to do the work which parents ought to do, and this was one reason why the Sabbath School was deemed to many in Scotland an innovation. John Knox gave every parish school in Scotland a Bible, and at a later date the General Assembly of the kirk of Scotland, gave every child in the parish a Shorter Catechism. The Bible and the Catechism were, and are still the School Books of Scotland, hence the duty of the parent was simply to rehearse on the Sabbath the lessons of the week.

But while this system of religious instruction did very well in rural districts, in the crowded cities it was found *imperatively* necessary to establish Sabbath Schools, and yet many of the dissenting bodies in Scotland continued to set their faces against the institution, until James Gall, and others arose who became model teachers, and expounders of Gospel truth to the young. I remember an Old Light Antiburgher, once giving an ingenious interpretation of the 13th verse of the xvi. chapter of the Revelation, “ I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.”

These three unclean spirits like frogs, the preacher declared to be the three abominations

of our day, which appeared in the form of three *Proxies*, or three *Ps*.

1. The prayer proxy, or praying out of a book.

2. The praise proxy, or praising God with an organ.

3. The parent proxy, or sending the children to a Sabbath School to get what they ought to get at home. We bless God that these days are gone, and that the film of delusion and prejudice has been torn from the eyes of many, so that they have become alive to the importance, and the glory of this institution.

But my resolution embraces a second thought, it points to the missionary aspect of the Sabbath School organization, and this is not the least important feature of your society's operations. You aim at a work which our churches cannot do, and you accomplish it, you have founded 87 mission schools, you have 603 faithful praying working teachers, and you have 4,900 children under your care, and the year before last you reported 33 young persons had been lovingly converted to God. You have 11,883 volumes of books in circulation: each of these, each child you train, each lesson you teach, each prayer you offer, will glorify Christ, and return in showers of blessings on yourselves, on your families, on your churches, and on this land. May it through this and other evangelical means, soon become Immanuel's land.

The CHAIRMAN, before closing the meeting besought them to continue the two laborers, now in the field, and, if possible, to add their number.

The Rev. Mr. McLEOD pronounced the benediction, and the proceedings terminated.

The thirty-first annual meeting of the RELIGIOUS TRACT AND BOOK SOCIETY was numerously attended.

Mr. T. M. TAYLOR, President of the Society, took the chair at seven o'clock.

After the reading of a portion of Scripture, and prayer, by the Rev. Dr. IRVINE,

The CHAIRMAN said this was the oldest of the Societies in this city whose anniversaries were being held during the present week, except the Bible Societies. The object of this Tract Society was to cast over the length and breadth of this land, religious tracts and books, such as those which issued from the presses of the great Religious Tract Society of London and other kindred institutions. With this simple object in view, this Society had been working its way for the last thirty years, and had been permitted by God, with sometimes very straitened means, to accomplish a large amount of good. Its membership was composed of any Christian friends who had a heart and a hand in any way to help this work. There was no money payment required for admission to membership. But the Society offered to return, in tracts, one-half the amount of any contribution it received, with the object chiefly of making the donors themselves workers with the Society in scattering its little messengers abroad. Mr. Taylor went on to say that one of the objects of the Society was to try to make up the lack of books in the country parts as far as means allowed, and for this every one who had the means should help. No written report

was prepared on account of the recent appointment of the Secretary. The bookselling part of the Society's work, in accordance with a resolution passed last year, was discontinued in the city, although book hawking was not intended to have been given up in the country parts. The Society has received last year less than in years past, from apparently a mistaken idea that the operations of the society were to be curtailed. No colportage had, therefore, been carried on last year. The issues had been a little less than 250,000, while there was a very much larger demand; this arising from the limited means at the disposal of the committee. Had it not been for the assistance of some friends who had obtained and circulated tracts from the mother country the work would have been still less. In the garrison, where two scripture readers had been, and where one was now employed, the work goes on with fair success, although not to the same marked extent as in former years. The scripture reader had held 137 Bible and prayer meetings, 1,374 visits had been paid, and above 8,000 tracts distributed. About 40 of our best Christian soldiers had been removed to other stations. An interesting meeting of about 230 soldiers and their wives had taken place in January last. Great benefit had attended their various meetings. Instances of these are given in the report. The city distributors, about twenty, have circulated about 100,000 tracts. The branches in the country have not been doing the work which was expected, confirming the belief that the agency of men especially sent is one best suited for the work. The Bible House arrangements have been somewhat modified. The income of the Society has fallen short of \$1,200,—a change of a very painful kind, and one that should be laid to heart by Christian men and women. Within the sphere of this Society there are forty-seven counties within which there are 500,000 open to its influence. If we looked at the operations of the parent Society, the American Societies, and those on the continent, and added the usual estimate for private publishers, we would find that there could not be less than 100,000,000 tracts, in 150 different languages, issued during the year, of publications well adapted for the end they aim at. In spite of all this, the hardness of the human heart so opposes all the efforts made, that it compels men to fall back on the word, "Not by might nor by power, but by My Spirit, said the Lord." Still there were results, some of which he (the Chairman) had himself witnessed. Another effect of these publications was to drive an immense number of infidel publications out of circulation, a fact which figures could demonstrate to a most satisfactory extent. If, then, for the benefit of this land, this Society is to accomplish its work, a more generous and liberal support must be extended, and the Society be enabled to send forth the living voice with the living page.

Mr. JOHN DOUGALL moved the first resolution, as follows:—

"That the Report which has been orally submitted be adopted, and that the following gentlemen be the officers and the committee of the Society for the ensuing year.

President,—Mr. T. M. Taylor.

Vice-Presidents,—Messrs Principal Dawson, I.L.D., Henry Vennor, and J. A. Mathewson; also, Major-General Russell, C. B.

Treasurer,—Mr. Vennor.

Secretary,—Mr. Syles Lyman.

Committee,—Professor Cornish, Rev. Joshua Fraser, Rev. A. Lillie, D.D., Dr. Reddy, Dr. Squire, Messrs. John Popham, John Murphy, H. Budden, J. M. Smith, James Ross, Mr. Davies, D.A.C.G., A.M. Foster, and L. Cushing, Captain Windham, Rifle Brigade, Captain Malan, 75th Regt., A.D.C., and Captain Trigge, 100th Regt., Mr. Hutton Turnor, Rifle Brigade, and Mr. Stoney, 25th Regt., with power to add to their number.

Mr. DOUGALL, having read the above names, said, he augured great things from such a committee, and moved the resolution with very great pleasure. One of the chief objections brought against Tract Societies, was that tracts were small, insignificant, ephemeral things, which could not be gathered up again, when once they were strewn about; and, because they had no permanency, it was inferred they had no power. But how would such a mode of argument suit, if applied to the drops of rain,—small things, which could not be gathered up again, and yet they watered the earth, and made it bring forth seed to the sower and bread to the eater; and their power was seen when they produced floods which swept all before them. So, too, it was with the snow. Flakes of snow were exceedingly small things, and apparently very ephemeral, and yet they gave us the finest roads we had, bringing, so to speak, a railroad to every man's door in Canada. Their power, and their beneficial effects, were alike great. And so it was with these tracts, if distributed like flakes of snow and drops of rain. That they might be so distributed was not an idle fancy. He understood something about printing, and he knew what he was speaking about when he said that tracts could be printed at a much cheaper rate than was generally supposed. They knew the size of the *Daily Witness*, and that sheet would make eight 4-page tracts, with double column pages. These eight tracts could be furnished at one cent, or eight hundred such tracts could be furnished for one dollar. Each page would only cost the one-thirty-second part of a cent, and yet every one of those pages might be freighted with the pure, unadulterated Gospel of the grace of God. (Applause.) The importance of tracts might also be estimated, not merely from the cheapness of their cost, but from the ease of distributing them. In old times, when only the living voice could be employed, it required a very able man to evangelize; but now every one could take part in the great work, by engaging in tract distribution. But just as an arrow required feathers and a barb, so a tract required feathers and a barb also. It had to be winged with prayer, and it had also to be pointed, in order to take hold. There were gentlemen here who could explain the difference between a Brown Bess and a needle gun. What we needed nowadays were tracts of the needle-gun or Enfield rifle pattern. After some further remarks in illustration of this point, Mr. Dougall spoke of the

high importance of colportage in the newer settlements of the country, and concluded by recommending the employment, as much as possible, of female agency in that work in cities. We might have tract-women just as well as Bible-women. Such an agency would be particularly suitable, under circumstances where the men were away at their work, but where access could readily be found at their homes to the female portion of the family.

Mr. J. A. MATHEWSON said he regretted the Society had not received the encouragement it deserved and was entitled to, but hoped that this year would show a better result. They had distributed a large number of tracts, and more recruits were wanted in the good work. The distribution of tracts and good books, gathering children into Sabbath-Schools, and visiting the poor and distressed, had been carried on with success in this city for the past quarter of a century. To many the Tract Society seemed a small work, but they did not think of the great work they were doing in the soul's conversion. He regretted that the financial condition of the Society was so very low, and concluded by trusting all would give a helping hand, and thereby further their Master's cause.

Rev. Mr. McKILLEAN supported the resolution. He said there was a great deal of religious and semi-religious reading matter circulated through the country. He questioned, however, whether enough was done in the way of distributing religious tracts, which reached classes who were not reached by that other literature. He proceeded to give a number of illustrations of the good which might be, and had been, accomplished in that way, and concluded by urging all who desired the success of the gospel to engage in this good work.

Rev. Dr. WILKES moved the second resolution as follows:—

"That this meeting, while viewing with much satisfaction the progress of education, and the diffusion of the power to read, is yet deeply impressed with the great importance of promoting the circulation of such literature as is offered by the Religious Tract and Book Societies, and all the more so, as we recognize these publications as an agency, which has been greatly blessed in the furtherance of the Gospel, and as second only to the Scriptures themselves."

He said he remembered a time when in many localities this resolution would have been opposed. When he was a boy, education was very unpopular. Now-a-days almost every one was taught to read. He recollected when if you gave tracts to people in the market-place, most of them would have been as likely as not, in looking at them, to hold them upside down. It was not so now. Our people grew up able to read and were influenced by what they read. While we rejoiced exceedingly in the power, and in the diffusion of the power, it was of the utmost importance that the right kind of reading should be presented. We had a healthful literature which was pervaded by a religious element, and which was exceedingly instructive in other matters,—which enlarged the capacities of both mind and soul, and directed both up to God. And the duty incumbent upon us was to aid in

diffusing abroad that literature as widely as possible. An appeal had been made for more funds. There was great activity in the circulation of pernicious literature. We should not let such an agency be found vigorous while ours was asleep. We should be up and active in diffusing broadcast over the land a wholesome literature which would lead our people to the Saviour. (Applause.)

The resolution was seconded by Dr. REDDY, and unanimously adopted.

Capt. WINDHAM, Rifle Brigade, moved the third resolution as follows:—

"That it is satisfactory to this meeting to hear of the continued employment of a scripture reader for the garrison of Montreal, whose work, in the opinion of those who have knowledge of it, is valuable and well conducted. And the hope is indulged that even increased facilities and opportunities of doing good, may in God's good providence be afforded to him."

He said that perhaps there were those present who did not understand the meaning of the resolution. He would explain it to them. Suppose this country was at war with the United States, and were engaged in battle at Lake Champlain; and suppose our army was defeated, and the news brought into this place, what a sensation it would produce. It would be like the bursting of a shell among them. He said they had a great enemy who was preparing his forces for a battle to-morrow. The devil was preparing to fight against them, and unless their confidence was placed in God they would be worsted. He therefore urged them to keep to the good cause and put their trust in God. There were some who did not know that God kept their souls. Was not the thought fearful? Often he had tracts put into his hands, and the words on some of them were, "Are your sins forgiven?" How many present could answer this question? It was a serious one, and should be thought over. As this truly noble Society was helped, so would it distribute the seeds of faith, which, like drops of rain, would bring forth their fruits in due season. The speaker then said that only one scripture reader was employed in this large garrison, which he regretted to say was not enough. It was like sending out an army with one gun to attack an enemy. As they valued their own souls, they should do something to aid in carrying on this great warfare against the Prince of Evil.

Capt. THIGGE, in seconding the resolution, bore his testimony to the value of the work that was being done by the scripture reader in the Montreal garrison.

Major General RUSSELL, C B., supported the resolution. He said that, having been asked to bear his testimony to the value to the soldier of the scripture reader, he felt that as a member of the Army Scripture Readers and Soldiers' Friend Society, he could not decline complying with the request. And, more especially, he had felt bound, as an office-bearer of that society, to appear here this evening, to express its thanks to the good people of Montreal for the material aid they had rendered it, in undertaking themselves to support the Scripture reader now labouring in this garrison; and also, as commandant of that garrison, to express his own heart-felt thanks for the unmis-

takable proof they had thereby given of the lively interest they took both in the moral and spiritual well-being of the soldiers quartered among them. If he remembered rightly, the inhabitants of Quebec also supported a Scripture Reader for the garrison there, and he heartily wished that every town in which a British regiment was quartered would go and do like wise. It was a work to which all could contribute. The Army Scripture Readers' Society was a catholic Society. Its members were confined to no particular creed, but were composed of all orthodox Protestant denominations; its readers also were selected without reference to the particular persuasion to which they belonged. They were generally old soldiers, and, consequently, men, who, knowing the soldier, and his habits, and his modes of thought, would not fire over his head, but would speak to him, man to man, heart to heart. He desired to give all praise to the hard-working chaplains of the army. But an army chaplain was like a man working without his right hand, if he had not the assistance of an earnest Scripture-reader, who could go to the men and speak to them in a way the chaplains could not do. He thought there could not be a finer sight than a company of soldiers gathered together, earnestly studying God's Word, and constantly manifesting in their lives—whether in the barrack-room, the camp, or on the line of march—that they took that word as their friend, their counsellor, and guide. (Applause.) He had read the report of the Scripture Reader of this garrison for last year, and he had heard read to-night his report for this year. He had also had some conversations with him, and he thanked God that they had such a man in Montreal. And he was sure he expressed the feelings of many an officer and soldier in returning thanks to the Religious Tract Society of Montreal for furnishing such a Reader, and for the countenance and sympathy they had shown him. When in London, he attended whenever practicable, the meetings of the Army Scripture Readers' Society, and was pleased to see the testimony that was received from all parts of the world to the success of the labours of those readers. He might mention a circumstance which occurred at the meeting of the Society last October or November. The Secretary stated that he had received a letter since the previous meeting, saying that on his going to such an office in such a street, he would receive £250 for the Society. He went, and received the £250. On inquiring how it happened that so liberal a donation was made to the Society, he was told that it was one of the fruits of the termination of a long law-suit, by which a mason had come into possession of £250,000, and he had directed his solicitor to distribute, as he thought best, £50,000 among the various religious and charitable institutions in London. In carrying this out, the solicitor had awarded £250 to the Army Scripture Readers' Society. The name of the donor was not to appear, only the name of the lawyer. This working man had received what was no doubt a large sum; still he had acted with boldness and liberality in setting apart £50,000 of it for religious and benevolent purposes. As he had been accustomed to build, he knew that the work of

these Societies could not be built up without the necessary materials. An appeal had been made on behalf of this Society for those materials, and he trusted that every one of those present would give of his substance according as God had prospered him, and come up to the help of the Lord against the mighty.

The resolution, having been put from the chair, was unanimously adopted.

Mr. DAVIES, D. A. C. G., moved the next resolution:—

“That, as becomes our relation to the Religious Tract Society of London, we rejoice in the great work that it has been enabled to accomplish during the past year.”

Mr. DAVIES reviewed the operations of the parent Society in all parts of the globe, and the effects of the tracts it circulated among various classes of society. As regarded the soldier, he said these little missives found their way into the barrack-room, and there scattered their life-giving influences, leading the soldier, in the hour of his solitude, to remember his early home, and the associations of his childhood. He saw in vision himself again a fair-haired child kneeling at his mother's knee, and lisping his evening prayer, and although the loved one may long have been mouldering in the grave, and her voice long silent in death, yet in fancy he saw that form bending over him, and heard that voice whispering in his ears, in kind and gentle words, which the Christian mother alone can whisper, and, bending beneath the genial influence, he gives himself to God, and, while he is ready, if need be, to defend his Queen and country with his life's blood, he is at the same time faithful in his allegiance to the King of kings and Lord of lords. He urged upon the audience the duty of supporting the Society with an energy and devotedness similar to that which characterized the operations of the parent Society.

Rev. Mr. BROOKMAN, Agent of the U. C. Bible Society, seconded the resolution in an able and interesting speech; selecting as his theme the value and importance of earnestness in such a work as that in which the Society was engaged.

The benediction was then pronounced by Rev. Mr. McLEOD, and the meeting separated.

The forty-sixth annual meeting of the Montreal Auxiliary Bible Society followed. The Hon. James Ferrier occupied the chair.

The Rev. Dr. Taylor conducted the opening devotional service, and the Secretary, the Rev. Prof. Cornish, read the Report, of which we give an abstract.—The annual report stated that the Society had entered upon its new premises in Craig street, which were found suitable. Messrs. Purkis, Reynolds, Gear, and Armstrong have continued in the work of colportage, and the Committee of the Parent Society is seeking in France for two French Colporteurs for this country. Mr. Green, the Travelling Agent, reports “the state of our work among the branches is one of steady progress. The conclusion of the year,” he says, “is most cheering; the receipts from the country branches amount to \$5,109.54, being \$1,105.06 more than last year; a striking proof that the Bible Society is growing in the estimation of our countrymen.”

During the year 1866, there have been issued

from the Depository, 6,436 Bibles; 6,830 Testaments, 335 Portions, making a total of 13,601 copies. This shows a decrease of 2,415, as compared with the issues of 1865. But the unsettled state of the country, and the derangement of business attending the removal to new premises, and the smaller number of Colporteurs employed, satisfactorily explain this diminution.

Since the formation of this Auxiliary, the total number of copies issued has been 331,764.

Under the head of gratuitous distribution to institutions and schools *strictly missionary*, the report states that the numbers issued, on application for free grants, are, of Bibles, 193, of Testaments, 227, giving a total of 425.

The mission of the Bible women in connection with the Montreal Ladies' Bible Association is, in some respects, one of the most interesting efforts under the auspices of the Society, for the copies disposed of by them are accompanied with such other influences as are likely to render them valued and useful, and much of the time of these agents is spent in reading the Scriptures to those who would not or could not do so for themselves. During the year four Bible women have been constantly employed, all of them of tried qualifications for the work. Three have laboured among the English speaking population, and one among the French. There can be little doubt that the work of the Association has largely benefited by the healthy impulse given by this aggressive missionary labour. It is expected that in a short time the Association will be able to employ a fifth Bible woman to visit the wives of the soldiers in the garrison.

In the history of the Parent Society, the year 1866 was rendered noteworthy by the laying of the foundation stone of the new premises by H. R. H. the Prince of Wales. To meet the large expenditure incurred in the purchase of an eligible site, and the erection of a suitable building the Committee appeal for help to all the friends of the Society in all lands. The issues of copies from the Depots at home and abroad, amounted to 2,296,130; the receipts for all purposes were £171,375 10s. 2d.

The Treasurer's account showed a balance in hand of \$3,189.93.

The Secretary moved, that the Report, an abstract of which has now been read, be adopted, printed, and circulated, and that the following gentlemen be the Office-bearers and Committee of the Society for the ensuing year.—

President.—Hon. James Ferrier.

Vice-Presidents.—Principal Dawson, LL.D., John Mathewson, John Smith, Rev. Dr. Taylor, Rev. Dr. Wilkes, Rev. W. Bond, M. A., Major Gen. Russell.

Treasurer.—H. Vennor.

Secretaries.—Rev. George Cornish, M. A., Corresponding-Secretary, Alexander Johnson, LL.D., Recording Secretary, and a large Committee.

The Rev. JAMES GREEN, travelling agent of the Society, was called upon to second the motion. He said he had but few observations to make, and but few were needed. I might be asked what need was there that this Society should continue, and why this long array of officers? It was because they looked upon the word of God as being the great instrument to

make men wise to salvation, and this fact of itself justified the Society for all the sacrifices made, or which would be made by it in future. For what other book besides the Bible, he asked, would men form societies or make sacrifices? Why had the Bible a society to spread it, and why did this work command the best talent in the province? It was because God's word stood pre-eminent among all other writings, although the world was full of books. The men amongst whom they had now to labour were different from those to whom the first Committee of forty-five years ago had to send the Bible. These, or their descendants, had become helpers or coadjutors, and during the past year had contributed towards the Society \$1,230.25. But the committee which had been formed tonight was beginning to have to deal with elements more like those found in the old country. A class of unfavourable influences and objections had of late years been obtruding themselves. One was the objection to the indiscriminate spread of God's word, on the ground that it was obscure and led to heresies. He was astonished that men called Protestants could make such an objection. No reason was seen why they should slacken their pace or cease to have faith in the work which they had to perform. Another thing was looming in the distance and coming nearer year by year; namely, a calling from some quarters for a new translation of the Bible. What was the matter with the old one? It had grown sacred in its phraseology, and although some of the objectors to the present translation said it was full of errors, why had not these errors been pointed out before during three centuries? Many of these proposed emendations were of a trifling nature in themselves, and if made would weaken the nervous strength of the present form of the words employed.

The Rev. ANDREW PATON moved :—

"That this meeting regards the peculiar circumstances and condition of the people of the Province, and this urgent necessity that has been shown to exist for an enlarged circulation of the Word of God, as an earnest call to increased effort, prayer, and liberality in the important work of Bible Colportage.

Mr. Chairman, Ladies, and Gentlemen, I feel that I owe you some apology for consenting to occupy so prominent a position on this platform this evening. All but a stranger in Montreal, and but crossing the threshold of active, earnest life, I am aware the position of an humble listener and learner would have been much more appropriate on personal grounds. I could gladly have declined the honour which the Committee of the Bible Society have done me; yet I felt that I should have been shrinking from a plain duty. I felt that I should have shown myself unworthy of the position which I am called on to occupy as one of the ministers of an important charge in Montreal, had I declined to take part in the business of this evening. For, in the spirit and principle of a Bible Society, I have the most complete and entire faith, as I believe the Bible to be that truth of God which is the greatest power to benefit and bless all humanity. And, in placing before men that simple truth as contained in these Scriptures, we make use of a

heaven-bestowed power to cut the roots of falsehood and error, to break the chains of mental and spiritual slavery, to raise mankind from the lowest depths of degradation, and to ameliorate the condition of every rank and class of the community. In placing that beautiful embodiment of all truth in the hands of our fellow-men, we do a higher and nobler work than can be done by almost any other Society. The true way by which to dispel darkness is not to preach against it, but to introduce that light which must, of necessity, scatter even that depth of night, so dark as almost to be felt. In the Word of God we have that light. For, notwithstanding every objection that has been offered, and every species of attack that has been made upon the Scriptures of the Old and the New Testaments, we have lost no faith in their irresistible omnipotent power. What heart is there that is not soothed by the melody of those verses which have become the world's "Psalter?" Where is to be found the man with any conviction of the correctness and reality of all life, who is not fired with a deeper enthusiasm and a nobler spirit of self-dedication as he reads, with admiring wonder, the life and burning words of such an Apostle as St. Paul? And above all, who is there that ever bowed in adoring reverence before the Divine human life and death of the Son of Man, but has felt himself in the atmosphere of Heaven, and inspired with a holier resolution to self-sacrifice—what is life's explanation? Who has entered into the spirit of that life, and character, and death, without learning the all-powerful truth that God is love? These are some of the principles of the Bible. No power on earth, surely, can shake our calm trust in the simple truths and principles of the New Testament, upon which earnest men can always fall back. There may be deep doctrines, which even the noblest intellects cannot fully understand, but far more precious than these will be found those simple truths which the earnest soul cannot miss. Let that Word be placed before every one. And if we can only fairly realize this, we will never for a moment dread any power that may seem to be destructive of the outer form, or the inner spirit of that book, which is the Word of God. Without any tendency to a mere blind Bibliolatry, it requires no great eloquence to speak in glowing terms, of the most wonderful book the world has ever seen—a book teaching us how to live and how to die, embodying the most ancient of histories, the highest prophecies, the most noble poetry, the most beautiful biography, the most sublime and the most simple truths that ever were handed down to man. And, sir, if we have a faith that God, through the medium of these inspired men, has spoken to us His eternal truth, we will welcome instead of dreading the advance of science and criticism, which are throwing their wonderful and pleasing light upon the deep and dark mysteries with which we are surrounded. Had it not seemed over-ambitious, I would have endeavoured to trace every form of attack that has been made upon the Scriptures during their past history. I almost feel ashamed of the faith of the Christian world, when I see intelligent men standing in dread of each new scientific discovery, lest it should sap the foundation of the religion of

the Bible. There never can be conflict between true science and a right interpretation of Scripture. As each science has grown into exactitude, it has harmonized with the Scripture's teaching. If we have put a wrong interpretation upon some Scripture passages, let us rejoice that scientific investigation has enabled us to read these aright. Scripture does not teach us science. There is the human as well as the Divine element in Scripture; and it would have been the greatest conceivable anomaly had we found these messengers of God adopting scientific language instead of the intelligible language of every day life. All that we expect in Scripture is, that in its didactic teaching it shall not contradict the direct teaching of mature science. And, in all the light of all those sciences which as yet approach exactitude, the teaching of God's Word stands out clearer and more beautiful than ever. And we need fear nothing, but, on the contrary, hope for much from the study of those questions which now agitate the world. We expect much from those deep studies of ancient history, which, like geology, are opening up the story of past ages.

We hope much from the study of the origin of the human race; we hope much from the study of the development of languages; we expect much from a higher unfolding of the true principles of Biblical criticism. Let us never be afraid of anything that will tend to elucidate truth. The weapons used against it must recoil upon him who wields them. Truth is indestructible; around it may rage many a struggle, and some brave and noble spirits may fall wounded, mortally wounded, in the conflict; but the issue can never, for a moment, be doubtful. Out of the chaos of battle truth will emerge in her calm beauty, and every true-hearted and earnest soul will bow, in humble adoration, before her benignant and heavenly features. Can science and religion be mutually destructive? No. Science gets life from religion; this becomes her willing handmaid, and rears those hundred aisled temples in which are hymned the praises of a great Creator's wisdom, and power, and love.

Believing that the Word of God contains this truth, and reflects on its every page the love and mercy of God to mankind in the spirit of this resolution, I feel that it is a duty to place it in the hands of every member of the community. In the words of the resolution, "the peculiar circumstances and condition of the people of this Province" require that they should see unmistakably the colours of love that are there displayed. Many of our scattered settlers are, to a great extent, deprived of religious ordinances. Let them, at least, have the light of God's own Word to guide them.

I believe that in this resolution there is special allusion made to the condition of our Roman Catholic fellow-countrymen. To one aspect of their condition, I will, therefore, for a moment, allude. God forbid that we should say, regarding them, a single unkind or harsh word. However much we may deplore some of the principles on which they act in their system of religious teaching, I will always see beneath all their forms a spirit and an element of truth which it would be unchristian not to

recognize. But I am every day more deeply convinced that every system of religious teaching is false in principle which does not throw the soul on its own responsibility. In religious matters no one dare assume the responsibility of thinking for another. Ignoble is that soul which, instead of wrestling with its religious difficulties, till, by the light of its own convictions, it has reached some secure resting place seeks at once to find a spurious peace in the infallibility of any teacher or Church whatever; and false to the true idea of man's nobility is every sect and Church which will ask the spiritual aspirations of man to be guided by any sympathy save those principles which have been brought out by the soul itself from a study of the Word of God. Any religious system which tends to enslave the mind and heart is doing the world a grievous wrong. And to every human being we would say, "Go stand before the truth, as revealed in the Word of God, and the truth shall make you free." The world is at last recognizing the right to personal freedom and political freedom. The world applauded when appreciating the spirit of the religion she professed. England said every subject shall be free; but there is a worse slavery than that of the manacle and the fetter, a worse tyranny than that of the slave-driver, and it is that—I care not where it be, in Protestant sect or Roman Catholic Church—which tyrannises over the conscience and the heart. The worst slavery is that of the intellect, the heart, and the soul—the slavery which bids the noblest part of man's nature bow before any master save our Master in Heaven, which bids the soul adore any truth save that which it has wrought out for itself from the teaching of Christ. I feel that amid the nations, education, and the spirit of the age, and the teaching of the Bible, are arousing men to such convictions, and they will necessarily work a reformation in every system which enslaves the soul. We care not to proselytize Roman Catholics; but we would wish them to share in the blessings of spiritual freedom, which can alone ennoble the soul. And with this object in view, we would wish to see in the hands of every one, Roman Catholic and Protestant, those Scriptures, which embody the elements of truth.

But I believe that in this resolution there is special allusion made to other peculiar circumstances of these Provinces. Before them seems to lie, in Confederation, an earnest life of virtual, if not of nominal, independence, and that future depends not simply on fidelity to true political principles, but equally, if not more so, on fidelity to religious principles, as contained in the Word of God.

As Provinces, we seem to enter upon something like a new national existence. The warning and the lesson of nations stand as our beacons. Not simply by commerce, nor by the might of intellect, but also by the force of moral principle, can our future prosperity be secured. The history of the decline and fall of every nation is but a history of the previous decline of moral principle. By the fate of Judea, of India, of Greece, of Rome, let us be warned in time. Let us be warned by the recent attempt of revolutionary France to secure a

national prosperity with such a doctrine as "No God" for a guide, and all man's highest and noblest feelings and aspirations destroyed by inscribing upon the portals of her church-yard gates, "Death an eternal sleep." No national existence can be secure save that which has inscribed in its legislative halls, and woven into its constitution, the precepts and principles of Bible law. The greatness and the glory of every nation must go down into the same grave but entombs revelations, laws, and principles. I feel that in many respects the heart of Canada beats soundly. A spirit of noble independence animates her sons. For their rights and liberties they are ready to fight to the death. Back from her borders, they are ready to hurl any one who dares, as foe, to set foot on her soil. At the sound of the bugle-note, they are ready, in a moment, to rally, and, from a sense of duty, to emulate England's traditional spirit. Whatever flag we chose to have over us, let us be faithful to it. So long as we are subjects of our noble Queen, let every note of that National Anthem raise a nobler, more loyal and enthusiastic feeling. But, while true to the Crown and the Constitution, let us be equally true to our religious blessings and privileges. Let us respect and reverence the Word of God, not merely with a lip reverence, but with the heart's adoration. Bow before the Prince of Peace and the King of Truth in the lowliest worship; and, by prayer and labour, put into the hands of our fellow-colonists, the all-powerful agency of the "Word of God." If we could act upon these principles, and should God spare my life as long as that of our respected chairman, I feel that I can never have cause to be ashamed of the position or future of British North America.

The Rev. Wm. Brookman, delegate from the Upper Canada Bible Society, seconded the motion, and in so doing trusted this year would see larger contributions from Upper Canada sent to assist them. From the time of the earliest printed translation until 1804, a period of some 400 years, only about four million copies of the Scriptures had been put into circulation, in forty-eight languages; and most of these copies were locked up in the libraries of the rich and learned. But now the British and Foreign Bible Society had put forth eighty millions in one hundred and seventy-three languages. It was considered there were thirteen hundred millions people in the world. Of these, six hundred millions were Buddhists, and two hundred millions were thorough barbarian pagans, being more than half the population of the globe. One hundred and sixty millions were Mahomedans, six or seven millions were Jews, waiting for the time when God should begin to deal with them, to the end of their being restored to their own land. Three hundred and thirty-three millions professed the name of Jesus Christ. But large deductions would have to be made from these last. One hundred and seventy millions of them were Latin Romanists. Yet, though he could sympathize with them, who could say he approved? There were ninety millions of the orthodox Greek-Church,—leaving seventy-five million Protestants. And how many true Christians were there amongst these Protes-

tants? Of the eighty million copies, thirty millions had gone amongst Protestants. Twenty-five millions were circulated over the countries of Europe, leaving only about six millions to reach those at home: to say nothing of the thousand million of Mahomedans and Pagans.

The following statistics would show the moral effects of the Bible:—

In Belgium, to every million of people there were 19 convictions of murder, in Sardinia 20, France 31, Austria, 36, Bavaria, 38, Lombardy 45, Tuscany 56, Sicily 90, Papal States 113, Province of Naples 174, while in England, in the same year, it was but 4. In that country, £50,000 worth of Bibles and Testaments were annually sold, while the foreign sales were half as much as the domestic. A portion of the Word of God was being sold for a penny; the Testament for twopence; and the whole Scriptures for six pence. The Bible had, during the last year, gone to the nations which it had found sitting like Job when his comforters visited him; and it had lighted up the dark nations, telling them that the Sun of Righteousness had risen.

The Rev. Geo. Douglas moved,—“That this meeting, recording its unabated confidence in the word of God as the only instrumentality for the elevation of nations in moral excellence, rejoices in the continued prosperity and usefulness of the parent Society, both among our own and foreign peoples, and entertains the earnest hope that the recent political changes that have taken place on the Continent of Europe, and especially in Italy, may be found to result in the furtherance and increased success of its operations in those lands.”

He said, on looking at that assembly it might be asked, what was the secret and magic power, that, from year to year brought there such a gathering of our community? This power was no Athenian curiosity, for, if it were so, the occasion would degenerate into a mere serio-comic performance. The spirit thus symbolized in that place admitted of a much higher interpretation, for that assembly had been convened in the interests of humanity.

The Bible was the instrument that was to elevate the race: it designed his redemption, and the bringing of the benediction of heaven upon the children of the earth. Some of the giant intellects of the day were trying to destroy confidence in Christianity, but what would they substitute for it? They would establish colonies of a superior race: cultivating the intellect by means of association, they would throw out their interlacings of commerce and establish constitutional forms of government. We were, according to the these so-called advanced thinkers, to believe that the hope of the world lay in civilization, instead of in Christ. But the teachings of history disproved this. Buckle declared that civilization had no expansive power: it raised only the people on the same soil, and while elevating the few degraded the million. Colonisation by the Phœnicians, the Grecians, and the Romans, had originated in cupidity or political jealousy, and the motives of the moderns had not been higher, being the desire to acquire new terri-

tory, to establish new markets, and get rid of a surplus population. It had inaugurated a system of spoliation which had almost annihilated the natives. England was beginning to do justice to India; but the indignant remonstrance of Burke to Warren Hastings would ring in trumpet tones to the latest generations. The history of our relations with India showed that civilization without Christianity could not cause a superior race to lift up an inferior one; neither could knowledge and art so lift them up; and the result of certain godless schools in India established by Lord Ellenboro had been to make the students throw up both Brahminism and Christianity. This vaunted culture could never bring men to God. When did ever commerce send out a mission of philanthropy? It had been thought by some that the inauguration of the exhibition of 1851 would inaugurate a millennium; but Inkerman, Solferino, and the Southern rebellion all followed within a few years of it. The reason he spoke so much of literature was because there was a certain sort of literature, that of the Westminster Review, which had a sort of imperial charm for the minds of many of our best young men. He was for free thought, and believed the day was coming on when free thought and an open Bible would be the crowning glory of the city of Rome itself. The time was coming when everything evil would be no where, and when good should be everywhere, and when it would be proved that Christianity was the only instrumentality that should lift the nations towards God.

Principal Dawson seconded the resolution. He said he would content himself in attempting to gather up the fragments, and would use, as the basket in which to put them, the expression in the resolution of unabated confidence in the Word of God. This confidence in the Bible was the great question of of the day. If they were willing to persevere in the circulation of the Bible they must hold to the belief that it could both resist opposition and conquer the world for its Author. The very attacks on the Bible were encouraging. But the Bible Society had not necessarily anything to do with the controversy, and the Bible had in it a power to defend itself. What were the eighty-two millions of Bibles spoken of as having been circulated? It had not yet been tried, so to speak, and yet what had it not effected! The Bible would, as itself declared, conquer the world, and no other agency could do it. We had seen nothing yet. There was a great harvest to be gathered. Let the friends of the Bible, though they were but as a little flock, continue to make sacrifices to circulate the blessed word. (Applause.)

The proceedings concluded with the doxology.

The twenty-eighth Anniversary of the French Canadian Missionary Society followed, the attendance, as is usual on this occasion, being very large. Mr. John Redpath occupied the Chair.

The scholars from the Pointe-aux-Trembles Institute were present, and sang several times during the evening.

The CHAIRMAN opened the meeting by alluding to the death, since the last meeting, of the

late Col. Wilgress, who had been President of the Society during 27 years. He was a soldier both of the Queen and of the Cross, a combination now happily not so rare as it was at the time that Col. Wilgress first engaged in this work.

The Rev. A. MACDONALD, the Secretary, read an abstract of the report from which the following is selected:—

BOYS' INSTITUTE AT POINTE-AUX-TREMBLES.

The session of this school, which opened on the 17th of October, 1865, closed on the 3rd of May last. There were in attendance during the winter 55 boys, of whom 44 were present from the commencement until the close.

The present session of the Boys' Institute opened on the 17th of October, since which time the names of 52 scholars have been entered and 6 more are still expected. Of these 47 are now in attendance. Of the whole number 24 are new pupils, 8 of whom are Romanists, seven of them being induced to attend by the influence of Protestants.

The Rev. Mr. VERNON still continues Principal of the school, and Mr. Rivard, head-master. Mr. Lachance still occupies his position of last winter, as assistant-teacher; Mr. Geoffroi was employed up to the 1st of January, but as the classes under his charge were then sufficiently advanced to be taught with others, he has been removed to Belle Rivière, where his services were much required. Madame Vernon, as usual, superintends the household arrangements, aided by her daughter, Miss Sarah Vernier.

The report states that the church in Montreal, having accepted the resignation of its pastor, Rev. R. P. Duclou, finally accepted the Rev. O. Labelle, educated at Knox College, and formerly a pupil at Pointe-aux-Trembles. He commenced in May and continued till November, when he left to seek a warmer climate. The church is indebted to Rev. Messrs. Vernon and Doudiet, and also to Mr. Van Buren, for valuable aid in maintaining the ordinances of the sanctuary. The Rev. E. Sauvain, of Switzerland, is now occupying the pulpit. The congregation has much improved. The church also gratefully acknowledges the receipt of \$83.72 from the Ladies Weekly Penny Society, through Mrs. Aiken, in support of the poor. The stations of Joliette and Belle Rivière were progressing satisfactorily.

There were employed during the past year, six ordained missionaries and fourteen colporteurs or evangelists; Messrs. Vernon, Duclou, and Amos laboured throughout the year, and six of the latter, from two to four months each. Including teachers, the whole number of labourers employed by the Society was twenty-nine. Many interesting interviews with Roman Catholics are reported by the missionaries. There were circulated 1,038 copies of the scriptures, in whole or in part, and 13,073 religious tracts and books.

The report laments the death of Colonel Wilgress, late President of the Society, and Lieut. Col. Young, of Bedford, England. Lieut.-Col. Wilgress had filled the office of President since the formation of the Society, and for 27 years was connected with it. Mr. John Redpath, senior Vice-President, has been selected by the

Committee as President, and Mr. Wm. Lunn, as Vice-President.

At the commencement of the year there was a deficiency of \$988, and at its close the amount on hand was \$744. The total income was \$16,167, there being from Canada \$10,120; Great Britain, \$5,719; and from the United States, \$327. The expenditure for the year was \$14,834.

The Rev. H. WILKES, D. D., moved

"That the Report, an abstract of which has just been read, be adopted, and that the following be the office-bearers for the ensuing year, with power to add to their numbers."

PRESIDENT.—Mr. John Redpath.

VICE-PRESIDENTS.—Rev. Wm. Taylor, D. D.; Mr. John Dougall; Hon. Jas. Ferrier; Mr. W. Lunn; Mr. Jos. Mackay.

TREASURER.—Mr. James Court.

HONORARY-SECRETARIES.—Rev. Henry Wilkes, D. D.; Rev. J. B. Bonar; Rev. D. H. McVicar, A. M.

SECRETARY.—Rev. Alex. Macdonald, and a large committee.

He said, twenty-eight years ago twelve persons met together in the American Presbyterian church, then standing on Great St. James Street, and agreed to form the present Society. They had persisted in their purpose, and others had gathered round and assisted them. Their purpose was to lead their French Canadian Catholic citizens from ignorance to knowledge, from darkness to light. Not that it was desired specially to bring them to one form of Protestantism, but to the Lord, and in order that there might be a revival of apostolic Christianity in Lower Canada. In those days, perhaps not one family in twenty had a reader amongst them, now nearly every family had one. This change was not, of course, the doing of this Society. Superstition had, perhaps, increased. He believed there were more prayers now offered to the Virgin Mary than there were then, and he believed there had been a revival of mediæval superstition. Yet the Society was not anxious to do battle with them in polemics, but that they should find the living Christ. If all their pulpits resounded with the Gospel of our Lord, and the doctrine of the atonement through Christ as the only living mediator; if only they would unfold the doctrines of the cross and of the Bible,—the Society would retire from the field, if, indeed, they were not, as most likely would be the case, solicited to remain therein and assist in preaching the Gospel. But the Bible must be open, not burned, and the work of the colporteur go forward. These colporteurs had last summer gone down some hundreds of miles below Quebec, and there found the happy effects of the labours of colporteurs of fifteen years ago.—Others had gone up the Ottawa, and found a similar state of things. In fine, the twenty-ninth year of the operations of this Society had begun hopefully; and it proposed to go on until the work was achieved, or until those now engaged in it should be arrested by death.

The Rev. J. JENKINS, D.D., seconded the resolution.

In so doing, he said, he could not but praise God at the altered condition of this society as

compared with its state some sixteen years ago, when he was one of its secretaries. He found that the same old zeal existed, but he apprehended that the figures of the report came far short of the full results. There was a work going on below the surface greater than anything that was apparent. The seeds of truth are being sown on youthful soil, and it was just now germinating, and the time would assuredly come when the effects of their work would appear in abundant fruit. He had no more doubt of the triumph of truth over error in Lower Canada, than he had in the divinity of Christ, the inspiration of the Bible, the light of the sun. He knew there existed formidable difficulties. They had a highly organised system to contend with, and it seems now to have risen up, resolved, it possible, to rescue Lower Canada from Protestantism. But pure Christianity must triumph, unless they themselves should prove recalcant.

The question which had to be determined anew in this land was, whether a corrupt form of Christianity was as good as the truth undefiled for a country. There were some who adopted the let-alone principle. But if this principle were correct, the Reformers were all wrong in disturbing the faith of the masses. But he claimed the same right to reform as did our fathers. The Church of Rome to-day was the same as it was when it was protested against three centuries ago, and he claimed the right to carry on a friendly, wise, faithful, earnest propagandism among our French Catholic fellow-subjects. We owed this much to our fathers, to the country, to the British Crown, whose surest basis was Protestantism; we owed it to the perpetuity of British freedom and laws, and to the new political order of things which was about to grow up amongst us, and God grant that no influence or power might ever take that right and liberty from us! (Applause.) Nay, we owed it to our French fellow-subjects to rescue them from an erroneous and corrupt form of Christianity. He did not meditate an abusive, not even an unfriendly, attack on any men, and, he would say, that unkind phrases towards persons were comparatively unknown on that platform. They spoke the truth in love to their French Catholic friends;—but might they not sell them the scriptures, build schools and churches, and put in them French Protestant Ministers? He knew that the errors of the Church of Rome were not to be overthrown so much by violent attacks as by the insertion of truth which would eventually leaven the whole lump. This had been the case with Italy, which was no longer a Catholic kingdom, but was in a transition state, as were Germany, England, and Scotland, three centuries ago. There was everything to hope from the adoption of this system in Canada. As surely as popery was now tottering in Europe, so surely, side by side with a faithful earnest Protestantism, would it totter and be overthrown here, and there arrive in Lower Canada a living and true church.

Rev. Mr. VERNON, principal of the boys' school, Pointe-aux-Trembles, supported the resolution in French. He said, that such a vast meeting was a great encouragement to the missionaries; and composed, as it was, of different denominations, it constituted an evangelical alliance in itself. We all stood in this

work on the same ground and with the same aim. Missionaries have preached the gospel, circulated the scripture, established and supported schools, sustained reproach, and, in a word, imitated their Master; and this work is going on here. We do not worship the image of a little child in the arms of a woman, nor a dead body hung upon the cross, but a living Saviour, able and willing to save to the uttermost. He would say to all who have escaped from the deceptions cast around them from infancy, come and warm yourselves at the Sun of Righteousness; ye are the first fruits of your nation to Christ, to be followed by a glorious harvest. Your people begin to see that they have all along been deceived, and that the only true Saviour has been hid from them. Prove all things, and hold fast that which is good, and the word of God will soon be the light of Canada, as it is of many other countries. Let us show courage and fidelity, and our Lord will bless us.

The collection was then made, during which the scholars from Pointe-aux-Trembles sang one of their beautiful pieces, which was encored.

The Rev. JOHN BORLAND moved —

"That, as the anticipated political relationship of these Provinces may strengthen Romanism in Eastern Canada, it is important to place this Society in a position to extend its agencies for the evangelization of our beloved fellow-subjects of French origin; viz., the circulation of the Scriptures, the preaching of the Gospel, and the religious training of the young, that it may thus counteract a system of error so subversive of their best interests, socially or individually, and save this country from those evils to which the history of Romanism in other lands shows it would most certainly be exposed."

The Rev. speaker enforced the resolution at considerable length, showing that from having been mere spectators of grave changes at a distance, we were about to become participators in them. As a warning against the danger from any increase of the influence of Romanism, he contrasted the despotism and decay of those countries where it had the most complete sway, with the liberty, prosperity, and growth of countries where Protestantism prevailed.—Roman Catholicism had had a fair field in many countries to show whether it could raise up a people, and had failed. It was righteousness which exalted a nation, and one reason why Catholicism had failed was because it was a heaven-daring invasion of the privileges of the Lord Jesus Christ.

Mr. WM. LUNN seconded the resolution.

The Rev. Dr. SHERRING supported the resolution. He had been a missionary in India during thirteen years, and could see but little difference in its effect on the minds of the masses of the respective countries, between the religious symbolisms used in the temples and elsewhere in India, and those to be seen in the Catholic churches of Canada, in the form of pictures and images, and before which the worshippers in each country knelt to perform their devotions. The panacea for the moral and spiritual evils of both countries was the Bible;

and if so vast and wonderfully populous a land as India, containing 180 millions of people, could be slowly renovated and transformed, as it was now in course of being, surely we should not be discouraged here in dealing with a sparse population of only one million.

The Rev. Mr. LAFLEUR, of the Grand Ligne Mission, supported the resolution. He said, in French, we are accused of trying to destroy the religion of Jesus Christ, but who can believe that of men who are circulating His Word at their own cost and with much labour? But you say, Messieurs the priests, that the people cannot understand the Bible. Well, in that case, it will do them or you very little harm. But they will misunderstand it. Well, you are there in abundance to explain it to them, and what better work can you be engaged in? When we see you at your business we will be content, But it will make those who read it Protestants. Ah, do you confess that? Is Protestantism the natural result of reading the word of God? On Jacob's ladder there were some at the bottom and some at the top where Jesus stood, but no one, however high, could look with disdain on those below. They might, however, look with pity on any one attempting to climb under the weight of a useless burden, or upon crutches. Romanists are continually seeking crutches to lean upon. Protestants lean upon Christ. We are not like Voltaire and Rousseau, seeking to overthrow the edifice of Christianity, but to take away the unsightly scaffolding which Rome has reared around it, and which hides its beauty. He (Mr. Lafleur) had met with highly educated French Canadians who said they wished to retain the morals of Christianity without the dogmas. Ah, but you can't. You cannot have the fruit without the tree and the root. We fully believe in the supernatural and in miracles, and are not infidels in any sense. Catholicism is strong in all the weaknesses of human nature, but not in intelligence or morality. It is dying out in the old countries, and its nominal converts from Protestantism in Britain never were Protestants. Why is there such a difference between France and Canada in point of freedom? In Paris, Father Hyacinth can tell the immense crowds who go to hear his preaching that Protestant nations have been the chief supporters of Christianity; and the Archbishop of Paris can send his warm thanks to a Protestant minister, M. de Pressensé, for his book in reply to Renan. In Canada any Roman Catholic would lose caste who uttered such sentiments. There are many noble priests who know and love the truth to some extent in their hearts, but they wear the *soutane*, and that makes them slaves. Were they unfrocked, they would be free and liberal men; and even should they not preach in all things like us, we would gladly fraternize with them.

The resolution was then put and carried unanimously.

The Rev. R. IRVIN, D.D. moved:—

"That as the Divine blessing, which can make the means employed for the spread of the gospel successful, is promised in answer to prayer, a solemn duty rests upon those interested in the advancement of the Redeemer's Kingdom, to pray that God would graciously

pour out His Spirit in copious effusion upon all the agencies employed by this and kindred Societies for the evangelization of the Canadian people.

The duty and power of prayer was urged upon those present, and the necessity of the Divine blessing, without which Paul might plant and Apollos water, but, unless God gave it, there would be no increase.

The Rev. S. B. GUNDY seconded the motion.

The doxology was then sung and the benediction pronounced, and the meeting separated.

ANNIVERSARY MEETINGS.

The last of the anniversary meetings of the week was the Union Missionary meeting, the subject to be presented being that of "Christian Missions."

The Rev. Dr. Taylor presided, and the Rev. Dr. Wilkes conducted the opening devotional services of praise, reading the Scriptures, and prayer.

The Chairman observed that, hitherto, during the week, each of the meetings had been somewhat circumscribed in its sphere, being confined to the Province; but the Gospel to which all these meetings had been subsidiary, was for the whole human family. There was no reason for desponding when they saw the mighty change which had been effected since the early part of the century, when the present missionary work began. The South Sea Islands were heathen; China was hermetically sealed; and in Burmah, and especially Hindostan, what a change! The Sepoy mutiny was virtually the death struggle of Hindooism. Mahometanism was failing, in the person of the "sick man," who was its political head, and Italy had passed from the power of the papacy, while Austria, its great stay, had been unexpectedly overthrown, and now the Pope, like the Sultan, was in the list of sick men. Then there was Spain and the work in France; and if all this had been done in the first half of the century, what might not be expected in the second?

The Rev. Dr. Sherring, missionary of the London Missionary Society, and who has laboured in India for 13 years, gave some account of the religious state and prospects of the Hindoo population of that country.

The work of ministers of the Gospel, in Christian countries, and their work in heathen lands, he observed, were not altogether the same in character. The missionary, besides preaching the Gospel, had to attack both idolatry and superstition in heathen lands; and in India he had also to assail caste, which was as great an evil—and even greater—than idolatry itself. The Hindoos were an idol-loving, and, in their way, a religious people. Their religion was interwoven with all the transactions of the day. But this inexorable and cumbersome system of caste was more than a mere distinction of ranks. These numerous castes did not intermarry, nor associate with each other. This rendered communication with the higher classes difficult. To be really familiar with them was almost impossible. The Brahmin was chiefly chargeable for perpetrating this caste system. He was thoughtful, a man of

reading, logical, subtle, metaphysical. Multitudes of Hindoos would to-day become Christians, but for this obstacle of caste; and their idolatry being inseparable parts of each other. In spite of this, a work of destruction, and also one of construction, were going on amongst this people. Idolatry was decreasing. Sanscrit or sacred learning was on the decline. Many of the pundits, instead of teaching it, were seeking government employment. Even the study of the philosophy contained in the vedas was decreasing. There were various reasons for all this, and one of them was the late rebellion, which, while shaking the government, shook both Hindooism and Mahometanism. That terrible scourge had a purifying effect upon all, even the native Christians, who since then had felt they must depend upon themselves, and assert their right to a position in the country. In addition to this breaking up of the old system, there was a spirit of both sacred and secular inquiry raised. The educated young men of Calcutta and other parts had set up a new religion for the worship of the Supreme God, and all the educated people of that city belonged to this confederation. They discarded idolatry, yet were not Christians. Their religion was, in many respects, like ours; but they left out the divinity of Christ, and his office as mediator. The new religion was spreading rapidly, and would end in Christianity, for their sentiments changed from year to year. Thus was there also a work of reconstruction going forward. The religion of Christ was working its way in every direction, and the civilization of Europe was spreading amongst them. The influence of the government was now also a civilizing agency; the people prized it, and felt unbounded confidence in the incorruptibility of their British judges and magistrates. The direct influence of Christianity was also operating through thirty-two Missionary Societies, and 213,000 native Christians; the average increase of these during the ten years preceding 1862 being 37 per cent. The women of India, notwithstanding their great seclusion, were being reached by means of zenana or household schools, of which there were hundreds in Calcutta and all over the country. They were superintended by British ladies, and the scholars were by this means becoming acquainted with Christianity.

The Rev. Mr. Gibson, of Erskine Church, followed on the subject of "Infidelity and Rationalism."

Infidelity, he remarked, varied its modes of attack from time to time. At the French Revolution it came openly, in all its terrible deformity; but now it came as an angel of light and liberty, under the name of Rationalism. It was, however the natural outgrowth of the spirit of the times, which was pre-eminently one of freedom. The age of authority, amongst Protestants at least, was over. All doctrines were being put to the searching crucible of these rationalistic inquirers, and even the Bible was put upon its trial, having difficulties of all kinds proposed against it; from the insolvable question of the origin of evil, to the mathematical niceties of Colenso. The Darwinian development theory had been brought against the

Scripture account of the animal creation, and certain divines had striven to sweep from the Bible all the miracles on which its claims to a divine character so much rested.

This Rationalism was, after all, a witness to the truth, from the concessions which it was bound to make to Christianity, even while calling it in question; and showed that in contemplating the character of Christ, Rationalism, was compelled to admire, though too proud to adore. Rationalism made the most unbounded pretensions of liberalism, yet, while protesting against dogmatism, was itself one of the greatest dogmatizers. It also affected a wondrous certainty in what it called the last result of the higher criticism, but the last result of this criticism had been simply "confusion worse confounded."

At the conclusion of these addresses a collection was made in aid of missions, and the Chairman announced that other speakers had been expected to be present, but had, from some hindering cause or other, failed to appear.

A vote of thanks was then passed to the trustees of the Wesleyan Church, for their kindness in allowing its use for the anniversary meetings.

A vote of thanks was also passed to the Grand Trunk Railway Company, for facilities afforded by it to persons coming to take part in these meetings, and who to that end had been furnished with return tickets.

The doxology having been sung and the benediction pronounced, the present series of anniversary meetings closed.

Miscellaneous.

CONFESSIONS AND INQUIRIES.

From the Scotsman.

It appears that the Rev. R. H. Stevenson, of St Georges, has been moved to undertake the defence of Subscription to Creeds and Confessions of Faith. A rapidly increasing body of persons are coming to be more and more distinctly of opinion that to employ subscription to creeds as a means of binding the theologians, under pain and starvation, to the perpetual maintenance of a specific set of theological propositions, is not the best way to advance the interests of theological truth. Taking human nature as it is, this seems a somewhat pertinent remark. If you offer a number of average men a comfortable living for expounding certain doctrines, and give them the assurance that, if ever they change their minds and emit different doctrines, they and their families shall be turned out into the streets to beg, it seems natural enough to say that, if it is simply peace you are in quest of, you have taken a very good plan; but that, if you want to be sure that these gentlemen are readily doing all they can to put you in possession of the truth, you are taking a very bad plan. If, indeed, you left these persons perfectly free to speak their minds, and found them still agreeing to say the same things which they now say, you might have some ground for reposing confidence in their testimony; but, as things are constituted at present, there is no wanting opportunity for those who believe that the human, including the theological, heart is deceitful above all things, to insinuate that our instructors in divinity teach us, as they do, not so much because such is the best result of their best researches, but because they would be reduced to begging or

digging if they taught anything else. This is the point to be dealt with; but whether through excessive adroitness or excessive blindness, Mr. Stevenson fails to look it in the face. He tells us that subscription to creeds places no restraint upon theological inquiry, because persons that want to inquire need not enter the Church or continue in it, but can go elsewhere and inquire at their pleasure. He further assures us that, if a minister finds out that the doctrines he originally subscribed are wrong, and proclaims that fact for the benefit of his fellow-men, there is no hardship in his being turned out of his living, because he ought to have seen his way more clearly before he entered the Church. Supposing this to be true—supposing that no individual has a good ground of complaint in the matter—what is that to the point?

The question is not about the grievances inflicted upon individuals, but the loss incurred by the nation from present arrangements for subscription. You have a sum of money with which you propose to secure the services of a number of learned individuals to do their utmost for the discovery of religious truth and its promotion among the people, and the question is whether it is the best conceivable mode of laying out that money to clog its distribution with conditions which either frighten away inquiring minds from your service altogether, or, if they happen to be secured, tempt them to stifle their talent or conceal its discoveries. It is no answer to this to say that individual explorers in theology receive no injury. The assertion still remains untouched, that the public have no certainty that they are getting all the benefit they have a right to look for in return

for what they give to procure the best attainable truth in theology. Once, indeed, Mr. Stevenson does approach the real point at issue, but in a most singular fashion. He tells us that frequently "a minister of one denomination exchanges into another;" that "in the Church of England upwards of a thousand ministers have, during recent years, renounced their own creed, and accepted that of Rome;" and that "even priests of Rome have asserted a similar liberty." Mr. Stevenson cannot have produced these statistics merely to prove that inquiring men will inquire even after they have given a subscription which ought to imply that their principal inquiries are over. That needs no proof. If he has any ideas of relevancy at all, what he must mean is, that the mass of the clergy are equally inquiring and equally honest with those he has quoted, and that the large remainder have in no way been terrified into silence by the consequences of altered convictions, but have been all fearlessly pursuing their researches and speculations, with the result that not one individual has in one iota found reason to change the opinions he professed in his youth; so that the public may at once disabuse their minds of any suspicion they may have as to the present mode of subscription tempting to the stifling of inquiry or the concealment of its results—there being, in point of fact, no such thing. There are several curious considerations suggested by such a statement. It is very odd, for instance, that, almost all these laborious and frank inquirers come on the north side of the Tweed to Calvinistic and Presbyterian conclusions; while immediately south of that river, and down to the English Channel, they come to Arminian and Prelatical conclusions, there being the remarkable coincidence that these are precisely the conclusions which are connected with a living in the respective latitudes. This is somewhat puzzling to one who has just been told that clerical unanimity in no way results from the fear of starvation, but is entirely the product of the most independent and painstaking inquiry.

Necessity has a wonderful power in schooling the conscience; and the fact that the resignation of their livings for a point of conscience by the founders of the Free Church has, even though they are known to have seen their way beforehand to some provision for bed and board, been regarded and spoken of ever since, by themselves and others, as a kind of moral miracle, is sufficient proof that the world gene-

rally reckons it as hardly to be expected of any man that he should sacrifice all he has in the world for a speculative opinion. So that Mr. Stevenson commits a very ridiculous mistake when he tries to make out a parallel between the "resignation of their seats in the Whig Cabinet by Lord Derby and Sir James Graham in 1834," and the resignation of his living by a clergyman whose former convictions have been shaken by inquiry. Lord Derby and Sir James Graham had probably some savings by them to live upon after leaving the Whig Cabinet, and nobody could be surprised at their speaking out their minds when their own mental comfort required it, and they had nothing to lose. But it may well be doubted whether rational, not to say kind-hearted, people will think it equally natural that a poor clergyman, with a number of hungry children round him, should bring himself and them to ruin merely to vent some change of sentiment in a matter so infinitely more abstruse than politics. Most people, it is to be hoped, will be of opinion that in a state of things where such emergencies are possible, the true remedy is so to alter existing arrangements that the men whom the public set apart to investigate and proclaim the truth, shall never be placed in the deplorable dilemma of either withholding their real opinion or parting with their means of subsistence.

Beides missing the question at issue, Mr. Stevenson blunders otherwise. He seems to imagine that those who advocate the modification of subscription to creeds are necessarily disbelievers in such creeds and their usefulness as instruments of instruction. Surely one may believe a creed to be true, and yet hold that it is injurious to truth and the public good to make it a test of fitness for the office of a religious teacher. Because a man holds that the Westminster Confession ought not to be subscribed, he is not to be held as condemning that document any more than he should be interpreted as despising a pair of shoes because he declines to eat them. Confessions have probably a use as checks upon the vagaries of private speculation, but it is surely within the resources of ecclesiastical statesmanship to devise a method whereby these expressions of Catholic thought may work their effect by means of their own intrinsic truth and persuasiveness without being employed to paralyse individual originality by attachment of pains and penalties.

BRITISH HYMOLOGY.

Extracts from Sir Roundel Palmer's address before the Church Congress at York.

The hymn-writers most worthy of note with whom I am acquainted, from the Reformation till the end of the seventeenth century, are the anonymous Roman Catholic author of the "New Jerusalem" hymn of the time of Queen Elizabeth, which, as amplified by David Dickson, is well known and popular in Scotland; and Wither, Crossman, Austin, Jeremy Taylor, Baxter, Mason, Shepherd, and Ken:—all (except the Elizabethan author, and Austin, who was also a Roman Catholic) bred in the Church of England; though Baxter and Shepherd, after holding benefices, became Nonconformists. Wither published, in the reign of Charles I., 233 hymns for the festivals of the Church and other occasions. Crossman's "Divine Poems" (three in number, appended to his "Young Man's Calling"); Austin's "Offices" for private devotion, containing about forty hymns; a small number of hymns (in uncouth metres not fit for singing) by Bishop Taylor; Baxter's "Poetical Fragments," including about twenty-eight hymns; Mason's forty-one "Songs of praise;" and Bishop Ken's three well-known hymns, for morning, evening and midnight, are all of the time of Charles II. Shepherd's thirty "Penitential Cries," appeared about three years after the Revolution.

Mason's "Songs of Praise," though disfigured by quaintness, amounting to the grotesque, have in them a very fine vein of poetry; and later writers have dug out of them much pure ore. One hymn at least fit for general use,—

"There is a stream, which issues forth
From God's eternal throne,"

may be taken from them without any change of text.

Besides the hymns of these writers, another worthy of note, the popular Christmas hymn beginning, "While shepherds watched their flocks by night," was published in the "Supplement" to the new version of the Psalms, by Tate and Brady; to whose general style its severe simplicity bears no resemblance.

At the commencement of the eighteenth century, the name of Addison stands apart. He cannot be classed either with the earlier hymn-writers already mentioned, or with those of whom we shall presently speak. Five hymns only are attributed to him; all of them are well known,—all are graceful and popular, though the style of one, "When, rising from the bed of death," is so much more homely than that of the rest as to suggest a doubt whether it can really be from the same hand. Three of them (that, and the hymns founded on the 19th and 23rd Psalms) are justly esteemed, and generally used in our churches. The other two are of a more private and personal character.

The rest of the hymns of the eighteenth century may be divided into (1) those which proceeded from the Independent or Baptist Nonconformists in England, and the Presbyterian body in Scotland; and (2) those which are due to the great Methodist movement.

The Independents, as represented by Dr.

Watts, have a just claim to be considered the real founders of modern English hymnology. Watts was the first to understand the nature of the want; and by the publication of his "Hymns" in 1709, and "Psalms" in 1719, he led the way in providing for it. His immediate followers were Simon Browne and Doddridge. Later in the century Hart, Gibbons, Grigg, and Mrs. Barbauld (the two first Independents, the two last Presbyterians), and Miss Steele, Medley, Stennet, Ryland, Beddome, and Swain (all Baptists), with other less copious writers succeeded to them. With these may be classed the authors of the Scotch Paraphrases, adopted by the General Assembly in 1745, and enlarged about thirty years afterwards; some of which are variations from hymns by Doddridge and Watts, and other original works, chiefly by Scottish Presbyterian ministers.

Among these writers, (most of whom have produced hymns of merit), Watts and Doddridge are pre-eminent. It is the fashion with some to disparage Watts, as if he had never risen above the level of his "Hymns for Little Children." No doubt his taste is often faulty and his style very unequal: he shares with the majority of hymn-writers (as well as epigrammatists) the censure, "Sunt bona, sunt quedam mediocria, sunt mala plura." But, looking to the good, and disregarding the baser matter, I cannot dissemble my opinion, that more hymns which approach to a very high standard of excellence may be found in his works than in those of any other single writer in the English language. I have already spoken of one masterpiece, "When I survey the wondrous cross." Another, almost equally popular, is a hymn founded on the 72nd Psalm. How excellent are the first four stanzas!—

"Jesus shall reign where'er the sun," &c.,

As long as pure nervous English, unaffected fervour, strong simplicity, and liquid yet manly sweetness, are admitted to be characteristics of a good hymn, works like these must surely command admiration.

Doddridge is much more laboured and artificial. But his place also as a hymn-writer ought to be determined, not by his failures, but by his successes, of which the number is not inconsiderable. In his better works he is distinguished by a graceful and pointed, and sometimes even by a noble style. Of the latter, the hymn, "Hark the glad sound!" (already quoted for a different purpose) is a fine example. The following well represents his softer manner:—

"How gentle God's commands,
How kind his precepts are!
Come cast your burdens on the Lord,
And trust his constant care," &c.,

We now come to the hymns due to the Methodist movement, which began about 1738, and which afterwards became divided, between those esteemed Arminian, under John Wesley, those who adhered to the Moravians, when the original alliance between that body and the founders of Methodism was dissolved; and the Calvinists, of whom Whitfield was the leader, and Selina, Countess of Huntingdon, the patroness.

Each of these sections had its own hymn-wri-

ters. The Wesleyans had Charles Wesley, Seagrave, Olivers, and Bakewell; the Moravians, Cennick and Hammond; the Calvinists, Toplady, Berridge, William Williams, Madan, Batty, Haweis, Rowland Hill, John Newton, and Cowper. Of these, all but Olivers, Bakewell, Cennick, and Batty (who were Methodist preachers), and Cowper, a layman, were ordained clergymen of the Church of England. Charles Wesley wrote "Presbyter of the Church of England" upon the title-page of his latest works; and Toplady, Berridge, Newton, and Haweis died incumbents of benefices, through maintaining intimate relations with Lady Huntingdon (who was always averse to any breach with the Church), and the ministers of her connection.

Among all these writers, the palm undoubtedly belongs to Charles Wesley. In the first volume of hymns published by the two brothers are several good translations from the German, believed to be by John Wesley: who, although he translated and adapted, is not supposed to have written any original hymns: and the influence of German hymnology (probably through their early connection with Count Zinzendorf) may be traced in a large proportion of Charles Wesley's works. He is more subjective and meditative than Watts and his school: there is a meditative turn even in his most objective pieces (as for example, in his Christmas and Easter hymns): most of his works are supplicatory, and his faults are connected with the same habit of mind. He is apt to repeat the same thoughts and to lose force by redundancy: he runs sometimes even to a tedious length; his hymns are not always symmetrically constructed, or well balanced and finished off. But he has great truth, depth, and variety of feeling.

His diction is manly, and always to the point; never florid, though sometimes passionate and not free from exaggeration; often vivid and picturesque. Of his spirited style I know no better examples than the stanzas beginning,—

"O for a thousand tongues to sing
My dear Redeemer's praise!"

and the noble hymn,

"Come, let us join our friends above,
Who have obtained the prize."

The Moravian Methodists produced few hymns now available for general use. The best of them are Cennick's.

"Children of the Heavenly King,"

and Hammond's

"Awake, and sing the song
Of Moses and the Lamb."

the former of which (in an abridged form), and the latter (as varied by Madan), are found in most hymn-books, and are deservedly esteemed.

The contributions of the Calvinistic Methodists to our hymnology are of greater extent and value. Toplady's "Rock of ages" is, perhaps, the best hymn in the English language. Berridge, Williams, and Rowland Hill, though not the authors of many good hymns, each composed some of great merit. Take for example, Wil-

liams' "Guide me, O thou great Jehovah" Rowland Hill's "Exalted high at God's right hand," and the following by Berridge, from the 131st Psalm:

"Jesus, cast a look on me:
Give me sweet simplicity.
Make me poor and keep me low,
Seeking only thee to know."

If, however, the number, as well as the quality, of good hymns available for general use is to be regarded, the authors of the Olney Hymns are entitled to be placed at the head of the writers of this Calvinistic school. The tenderness of Cowper and the manliness of Newton give the interest of contrast, as well as that of sustained reality, to the Olney Hymns. If Newton carried to some excess the sound principle laid down by him, that "perspicuity, simplicity, and ease should be chiefly attended to: and the imagery and colouring of poetry, if admitted at all, should be indulged very sparingly and with great judgment:" if he is often dry and colloquial; he rises at other times into "soul-animating strains," such as

"Glorious things of Thee are spoken,
Zion city of our God!"

and sometimes rivals Cowper himself in his depth of feeling. Of the two following hymns both characteristic and both of first-rate excellence, it is not easy to say which is the best.

[He here quoted in full Newton's "Approach, my soul, the mercy-seat," and Cowper's "Hark, my soul! it is the Lord."]

We have now arrived at the present century, in which the honours of hymnology are again divided between Nonconformists and members of the Church of England. Beginning with the Nonconformists, their chief writers are Kelly (the son of an Irish Judge), ordained in the Established Church, but who afterwards seceded, and the Moravian poet, James Montgomery.

Kelly and Montgomery are both copious writers who began to publish hymns at the very commencement of the century, and both, having lived to a great age, died in the same year, 1854. Of the two, Kelly is the most simple and natural; Montgomery the more cultivated and artistic. Kelly, without the vivacity and terseness of Watts or the severity of Newton, has some points in common with both those writers; and he has the merit, it such it be, of being less subjective than most writers of the Methodist school, and preferring the first person plural to the first person singular: some of his lines dwell long upon the memory, and dignify works not otherwise remarkable; as in the hymn, "O Israel, to thy tents repair," the noble stanza—

"Thou should'st not sleep, as others do.
Awake! be vigilant, be brave!
The coward, and the sluggard, too,
Must wear the fetters of the slave."

His hymns beginning "Lo! He comes, let all adore Him!" and "Through the day Thy love hath spared us," have a rich melodious movement. Some of Montgomery's hymns (such as "Hail to the Lord's Anointed") are extremely good: others, if not absolutely first-rate, are

entitled to a high place in the second rank: and the number of his valuable contributions to our hymnals is, upon the whole, considerable.

To the hymn-writers of the Church of England in the present century (and especially to some of those who are no longer among us, Bishop Heber, Sir Robert Grant, Bowdler, Marriott, Keble, Lyte, Bishop Mant, Anstice, and Neale) belong the praise of having reclaimed British hymnody from being the exclusive possession of particular schools or parties, and having relieved it from those prejudices to which (in the minds of many) its association with the idea of sect or party was sure to lead, and actually led.

I shall not attempt to discriminate, or to weigh with accuracy, the merits of these authors. If I may compare them generally with those I have endeavoured to pass under review, I should be tempted to say (not applying the criticism to all, and especially not applying it to Mr. Keble) that while they have brought to the composition of hymns the grace and refinement, and the artistic skill, characteristic of cultivated taste and elegant scholarship, avoiding undue familiarity and the other faults to

which an artless enthusiasm is usually liable, they fall, upon the whole, below the best works of their predecessors in the great qualities of simplicity and strength. But I cannot persuade myself that the time will ever come when such hymns as Heber's "The Son of God goes forth to war," "Hosanna to the living Lord," and "From Greenland's icy mountains," or Lyt's "Pleasant are Thy courts above," and "Abide with me; fast falls the eventide," or Keble's "Sun of my soul, Thou Saviour dear," and "The voice which breathed o'er Eden," will be less popular than they are with ourselves.

Sir Roundell drew to a close by observing that, in regard to writers still living, he did not feel called upon to make himself either the critic or the eulogist. But he might be permitted to say that the most favourable hopes might be entertained of the future prospects of British hymnody, when among its most recent fruits, are a work so admirable in every respect as the Epiphany Hymn of Mr. Chatterton Davy, with the quotation of which the right hon. and learned gentleman concluded this admirable paper.

INDUCTION AND SOIREE AT EAST WILLIAMS, C. W.—On the 16th ult., the Rev. J. M. Macleod, of the Universities of Edinburgh and Glasgow, was inducted to the pastoral charge of St. Andrew's church, East Williams, C. W. The Rev. John Rannie, M. A., presided, and preached an excellent sermon, from 1st. Thessalonians, 5th cap. 12, 12. The Rev. F. Nicol addressed the minister in very affectionate and impressive terms. The Rev. J. McEwen, and the Rev. Evan McAuly, B.A., very ably addressed the people on their duties as a Christian Congregation, after which the Rev. Dr. George offered up a most eloquent and fervent prayer for a blessing on the pastor and the flock committed to his charge. There was a very large audience present on the occasion: and at conclusion of the services, which were throughout of the most solemn and interesting character. Mr. Macleod received a most cordial welcome from his people. The call was signed by about 200 members and adherents of the congregation, and the settlement of Mr. Macleod is unanimous and harmonious. He has been labouring as an ordained Missionary, in East Williams, since the middle of August, 1866, with great acceptance, and with marked success. Up to the date of his induction he had made 325 ministerial visits, and baptised 37 children, of whom only six were infants. He has been very warmly received wherever he has visited, and met with a very cordial reception from many families belonging to other denominations. He caters upon his work under circumstances

which hold out great encouragement. It is to be hoped that, under his ministry, the congregation of East Williams, which had been vacant for a considerable time, will be built up and strengthened. Mr. Macleod brings with him, from eminent professors and distinguished clergymen, testimonials of the highest order.

On the evening of the 16th ult., a soiree in connection with the church, was held in the Town Hall at Nairn, Mr. John Levie, the Town Reeve, presiding. Very appropriate and interesting addresses were delivered by the Rev. Dr. George, the Rev. John Rannie, M.A., and the Rev. F. Nicol. The Hall was crowded to excess, and the meeting was exceedingly pleasant and agreeable. In the course of the proceedings, the Rev. J. M. Macleod was presented by the Chairman, in the name of the congregation, with Pulpit, Bible and Psalm Books. Mr. Macleod cordially acknowledged the gift, and said that, by God's blessing, it would always be his earnest and humble endeavour to bring out of that heavenly treasury "things new and old," and thus to commend himself to every man's conscience, by "rightly dividing the word of truth." Such meetings are admirably calculated to do much good, by exciting a lively interest, and promoting a kindly feeling among a Christian people. The arrangements for the service were very judiciously made by Mr. Donald Macleod, merchant, who has rendered to the congregation of East Williams no little service at the present time.

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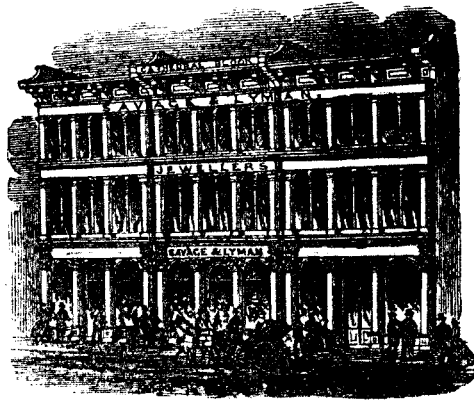
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