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THE PRESBYTERIAN.

JUNE 1871.

THE Synod of our Church meets at Toronto on the first Wednesday of this month. The place of meeting should insure the presence of a large number of members, and it is to be hoped that the ruling Elders appointed as representatives of the Sessions throughout the bounds of the Synod, will see it their duty to attend and take part in the deliberations. Many most important questions must come up for discussion, and not the least important of these is the state of the Home Mission Fund; the necessity for obtaining additions to the number of students for the ministry; the best means of reaching the yet neglected fields of labour lying at our very doors, and which are neglected because we have no labourers to send, this again being caused by a lack of any assured support for those who may, after years of careful study and preparation, be called upon to starve on a stipend which a fourth-rate clerk would refuse, and which a respectable mechanic would laugh at if offered to him. The very gratifying financial result of the appeal made on behalf of Queen's College cannot but excite the most lively feeling of thankfulness, but the want of theological students is not yet supplied. That must be made by other means, and it is for the Synod to deliberate earnestly and prayerfully on this point.

The report of the Committee appointed to confer on the subject of the union with other Presbyterian Churches has been published in full, and we trust has been carefully considered. Let each man regard the subject in its various bearings, divesting himself on the one hand of the unthinking desire for gregariousness, as if that were itself an unmixed good, and on the other hand of an opposition purely for its own sake. Let those who take opposite sides remember that there is something to be said on both, and that no decision can lead to either unmixed good or evil. That there

are obstacles to the projected union cannot admit of a doubt. It will be matter for deep regret, if any action on the part of those who urge its consummation without regard to the removal of these, should lead to bitter feeling in the minds of the adherents of our Church who cannot view the subject with their eyes.

Steps should be taken to infuse new vigour into the French Canadian Mission. The Committee have been doing their work earnestly, and, so far as their means go, have done it well. But the dissensions among the French Canadian religious press and the squabbling among the Roman Catholic Archbishop and Bishops in Lower Canada, are stirring up a spirit of enquiry among a population which has hitherto remained dull and unmoved. Seeing the published opinions of the prelates diametrically opposed to each other, they are beginning to enquire "What is truth?" Opportunities are arising for the dissemination of Gospel truth, which ought to be taken advantage of as far as possible.

Is it needful to recapitulate the business to come before the Synod? We have merely glanced at one or two of the topics, but we pray that the Holy Spirit may guide and direct all the counsels of the Supreme Court of our Church, that its decisions may be for His glory and for the good of the country at large.

THE Presbyterian Church in the United States, at the meeting held in Philadelphia last year, when the union of the two branches took place, left to a Committee of twenty-one, the consideration of the best method of conducting what are called the benevolent or organizations of the two Churches. In both of the Churches these organizations had corporate powers, and most of them held important trusts, some

being in possession of large properties for carrying out the objects for which they were formed. In the Old School there were five boards: Domestic Mission, Education and Publication in Philadelphia; Foreign Missions in New York; Church extension in St. Louis; the Freedmen's Committee in Pittsburg, and the Disabled Ministers' Fund, managed by a Committee of the Trustees of the General Assembly. The New School had Committees of Home Missions, of Education and of the Church Erection Fund in New York; of Publication and of Ministerial Relief in Philadelphia. The foreign work of their Church was managed by the American Home and Foreign Mission Society in New York.

The last Assembly consolidated these into six Boards, three to be in Philadelphia—Education, Publication and Ministerial Relief; the other three to be in New York, namely, Foreign Missions, Home Missions and Church Erection. The Freedmen's Committee, which it was expected would be only temporary, remained at Pittsburg. A Committee of twenty-one was appointed, however, to prepare a permanent plan of Church organization, and to report. It is understood that they recommend four boards—one for foreign work; another for home work, including home mission, education, church erection, freedmen and ministerial relief; a third to be the Board of Publication, conducted as a business operation, and being deprived of collections from the churches for its colportage and missionary work, except such as may come from donations and bequests; and a fourth to be a Board of Benevolence and Finance, to consist chiefly of business men, who shall have charge of all the funds for the home and foreign work of the Church, and to meet the drafts of each of the boards as far as the funds have been received. A Treasurer to be appointed by this committee, to whom all funds shall be sent.

It is further provided that there shall be a general commission on the benevolent work of the Church, to be composed of five delegates from each of the four boards, together with a delegate from each of the synods of the Church. This commission to meet twice a year, and have a general supervision of the Church, subject to the ordering of the General Assembly, receiving reports from synods and presbyteries, and rendering a report to the General Assembly. Each presbytery is to appoint standing committees on the benevolent

work of the Church, and each synod is to appoint a synodical committee of the same kind. The synodical committees are to supervise the work of the presbyterial committees, and to collect information for the general commission.

The Boards of Home and Foreign Work, and the Board of Finance and Benevolence, to be established in New York, and the Board of Publication in Philadelphia. The committee recommend that the work for freedmen be at once incorporated in the home mission work.

Such are understood to be the recommendations of the Committee. It is not, at the time we write, positively known, as the report has not been presented, but there seems little reason to doubt the statement is substantially correct. Unfortunately they threaten to give rise to an acrimonious state of feeling which may lead to an interruption to the good feeling the reunion of the two Churches was expected to establish. The representatives from Philadelphia complain that all the Boards, with one exception, have been concentrated in New York, and that this is detrimental to the interests of the Church, for two reasons. One of these is, that Philadelphia contains within its city limits more than double the number of congregations than are contained in New York and its surrounding cities and suburbs; the other, that Philadelphia from its geographical position in relation to the great body of the Church, makes it the centre from which its operations should be conducted. So far as these particular points are concerned, it does not affect us in any degree, being merely a local question, but the tone and temper of the discussion will undoubtedly be watched with interest.

In the nominations for the office of Moderator, the most unusual step was taken of proposing ex-Governor Pollock, of Philadelphia, a ruling elder. Objection was made that he was a layman, but no discussion arose on that point, which is one of some interest. Dr. Humphrey, of Philadelphia, was elected Moderator.

We have to acknowledge receipt of a copy of the Sermon preached at Calcutta, by the Rev. J. Macalister Thomson, M.A., the Senior Chaplain of St. Andrew's Church there, on the occasion of the death of the Rev. Dr. Ogilvie.

We publish in full the Report of the Rev. Mr. Borthwick, on the Ottawa Mission, believing the subject to be one of great interest.

IN MEMORIAM.

The congregation of Pickering has within the space of a few weeks met with a serious loss in the death of two of the elders—Messrs. John Madill and George Milne; both were prominent and active members of said congregation. The former, who had reached the advanced age of 84 years, died after a short illness, which was borne with great Christian fortitude, and during which shone forth the sure hope and confidence of finding rest in Jesus.

The death of Mr. Milne was very sudden and extremely melancholy. It was the result of a sad accident which took him away from a career of great usefulness, universally acknowledged to be his, both as a neighbour, a citizen, and a Christian. On returning one evening from the village of Markham—an evening intensely dark—his pony diverged from the main road, and followed a track on the side road, along which was a range of telegraph poles; the vehicle struck one of these, and, from the sudden concussion, he was thrown to the ground, where he lay for nine hours, and was discovered almost lifeless. From the severe injuries he sustained he never recovered, though medical skill did all that could be done. Universal sympathy is felt for the disconsolate widow and family who have to mourn one whom they loved, and with respect to whom their hope is that he is not lost but gone before.

The Church has to deplore the loss of another of its ablest and most valued ministers, the Rev. George Macdonnell, of Milton, who died there on Tuesday, the 25th April, in the 60th year of his age.

Mr. Macdonnell was born at Kircaldy, Scotland, but came with his family, while still a youth, to Nova Scotia, and settled in Halifax. His earliest years were spent under the ministry of the godly John Martin, the father-in-law of Edward Irving, and this contributed to give a direction to the current of his feelings, ambitions, and desires; for he, while still in tender years, had set his heart upon serving the Lord in the ministry of His Son. As soon as circumstances admitted of his carrying his wish into effect, he repaired from Halifax to Edinburgh, in order to prosecute his

studies. He gained some distinction in the mathematical and philosophical classes, and all his life retained vivid and grateful recollections particularly of Prof. John Wilson, whom he was wont to speak of with admiration as the one man under whom he studied, not excepting even Dr. Chalmers, that conferred the greatest and most lasting benefit upon his students, by stirring their better nature through the contagion of his own enthusiasm.

He was licensed to preach in due time by the Presbytery of Edinburgh, and served for a short period as missionary under the Rev. Mr. Jeffry, of Riccarton, in Ayrshire, who became his life-long friend, and who still survives to mourn his loss. In 1840 he returned to the Province which was the home of his youth, and in the same year was duly installed minister of Bathurst, New Brunswick. His labours here were abundant and arduous. The missionary zeal that animated him to the last, led him at this period to take long and fatiguing journeys to great distances, to minister to the spiritual necessities of his sparsely-settled countrymen. The shanty-men of the lumbering districts, and the sailors who visited the port of Bathurst, specially interested him. In addition to discharging the duties of a labourious missionary pastorate, his active mind sought vent in two publications—the first, "Heathen Converts to the God of Israel," and the other, "Sermons and Devotions for the use of Mariners," both of which were well received by the religious community, as they bore the impress of the writer's own devoutness. In 1851 he resigned his charge in Bathurst and returned to Scotland, with a view to obtaining better educational facilities for his young family than a remote colonial village afforded. He found, however, after a few months' inactivity in Edinburgh, this change of life intolerable. Like many other old country people, who have spent a considerable time in the colonies, he found that foreign residence had unfitted him for enjoying the climate and social conditions of his native land, and, therefore, he resolved to remove to Canada. The late Dr. Mathieson happening to be in Scotland in 1852, Mr. Macdonnell had an interview with him with reference to the Church here, and the result was that he came to this country, and was almost immediately inducted into the pastoral charge of Nelson and Waterdown. In 1855 he was called to Fergus, on the death of the former minister, the Rev. Dr. Mair. Full scope was given

to both his ministerial capabilities and his missionary zeal in this sphere, into which he entered with great ardour and fresh hopes. Up to this period the Church in Fergus had scarcely recovered the great blow dealt to it eleven years before by the secession of the minister, who, being a man of great personal worth, as well of superior ability, carried the great majority of the people with him into the Free Church; but, by great exertions, by assiduous attention to his professional duties, by the enlightened employment of every congregational agency fitted to promote the prosperity of the Church, by the influence of his own high personal character, as well as by the earnest, scriptural tone of his pulpit utterances, Mr. Macdonnell soon succeeded in making for the congregation an honoured position in the Synod. Under the enthusiasm of his pastorate the congregation built a large and substantial stone manse, and, in 1863, erected a church, which, for beauty and grace, can scarcely be surpassed. While he was thus spending his strength unsparingly upon his own congregation, it is not saying too much, that the extension of the Church in the whole north-west peninsula was greatly beholden to him. He was the warmest promoter of foreign, as well as domestic, missions, in the ranks of the Synod; year after year he sought to gain the ear of the Supreme Court, in order to get the Church to embark in a mission to the Pacific coast; but it was to the local work done in the Presbytery of Guelph that he was wont to look back with the greatest satisfaction. As clerk of the Presbytery, it was his special duty to superintend the mission work carried on in the counties of Grey, Huron, and Bruce. Many a long and weary journey did he take to Priceville, Leith, and Johnston, Paisley, Allan Park, Owen Sound, Durham, and Southampton, reviving the attachment of the people towards their mother Church, and confirming them in their fathers' faith; and he had the satisfaction of seeing nearly a dozen congregations organized in those counties, many of them enjoying the ministrations of settled pastors. His name will be gratefully cherished so long as the present generation of our people in those parts shall live.

He also did excellent service to the Synod for many years as Convener of the Committee on Sabbath Schools, and to him Sabbath school work was to the very last a labour of love, for his heart was greatly drawn out towards the young.

In the autumn of 1869, he removed to Milton and assumed charge of the small congregation there; and he had very great pleasure and satisfaction in the discharge of his duties among a people who were fondly and reverently attached to him; nothing was wanting on their part to render him contented and comfortable.

It was manifest to all his brethren, from his appearance at the Synod for the last two years, that his work was drawing to a close; not that he was an old man, but his vital powers seemed fast giving way under the pressure of life's labours, anxieties, and trials. His was a keen, sensitive nature, loving peace, and unwilling to offend, and any rude blows dealt to him by a fellow creature struck home to his heart.

In 1863, he published a volume of sacramental addresses, reflections, and prayers, partaking, like his former works, of the earnest piety and cultured spirit that characterised him.

In the spring of last year he complained of weakness; and occasionally he felt a faintness coming over him, especially in the pulpit. After the hot weather of summer was past he began to recover, and during the last winter he enjoyed his accustomed health. He preached for the last time on the 2nd of April, when he fainted in the pulpit, and had to be assisted home. To obtain rest and change he visited Toronto the following week, and spent a few days with his eldest son there, and while staying in the city, he had the advantage of the best medical skill. Several eminent physicians examined him, and tried to discover the seat of his ailment, but they all agreed that there was no organic disease. Notwithstanding, he continued to grow weaker every day, and, at last, with some misgivings, he ventured to return home. The fatigue of the journey from Bronte to Milton was too great for him. On reaching home he took to bed and never rallied, dying peacefully on the morning of the 25th.

His remains were borne to the Church, which, singularly enough, had just been repaired at considerable cost, and had not since been occupied, where an appropriate service was held by his friend, the Rev. J. Herald, Dundas, who also preached on the following Lord's Day to the mourning congregation. As the day of the funeral was very wet, few came from afar; nevertheless five of the leading men of the Fergus congregation drove all the way to unite with the family and the Milton people in their last tribute of affectionate regard.

Correspondence.

THE UNION QUESTION.

To the *Editor of the Presbyterian.*

SIR,—Your article in the April number on the right of discussion and the rules adopted in the *Presbyterian* to secure to the advocates of different views a fair hearing, must commend itself to all right thinking men. Under the rules therein laid down, I trust the following communication may not be rejected. It is on a subject which is of vital importance to the welfare of our Church, and although, apparently, the opinions I entertain do not find favour in the minds of those whose voice is heard in Church Courts, yet I am persuaded they are shared by those who have the most intimate knowledge of the principle involved in the discussion.

The question, as the title of this communication indicates, is one which is to be brought before the Synod of our Church at its approaching meeting in Toronto. The causes which led to the secession from the Church of Scotland of eighty-nine parish ministers, besides a large number of others who officiated in Chapels of Ease, are but imperfectly known to most of the younger generation who fill the charges in our Church in Canada. Indeed I do not believe I would be going very far astray if I substituted the word "all" for "most of." There has been a halo of romance thrown around the men who left the Church of Scotland, in defence, as they gave out, of Christ's cause and covenant. That very many did so, firmly believing that they were acting up to the strict line of duty, far be it from me to deny. But with the leaders it was otherwise. The movement took its rise from a desire on the part of a few aspiring, ambitious, and not over scrupulous young ministers, backed by a knot of Parliament House lawyers, who sought to make of their ecclesiastical notoriety a stepping stone to political preferment. The question of patronage was seized upon as that which could afford the best battle ground on which to appeal to the country; the real question at issue was the Romish doctrine of ecclesiastical supremacy, and this the struggling politicians were willing to assist in securing, if only their own ends could be gained.

For a series of years the Call had to a great extent become a nullity, each pre-

sentee to a parish having been ordained or inducted almost as a matter of course. But it was abundantly evident that the fault lay in the Church Courts themselves, and they had full competence to restore to the Call all its original significance. Such was the opinion of the ablest men in the Church; among others of Dr. Chalmers, who will surely be accepted as good authority by the party which covered themselves with the lustre of his name as with a shield against all attacks. His advice was to use the power which it had never been, and it is not now, disputed the Church possessed and still possesses. But this view was overruled by the more daring and ambitious who desired to lord it over God's heritage, under pretence of protecting the rights of the people, and sorely against the advice of Dr. Chalmers the Veto law was passed. Nominally it gave increased power to the parishioners, in reality, it restricted that power to a chosen and select few, who had only to refuse obstinately to receive any presentee, with or without reason, and the matter was settled. The result was, that whenever a vacancy occurred in a parish it was overrun; ecclesiastical firebrands filled every corner, and the most earnest, faithful presentees were driven out, calumniated if they dared to resist the orders of a junta at Edinburgh, their characters assailed whether they fought or yielded. Stript of all fine phrases, that was the state of things created by those who tried to erect themselves into a hierarchy, and the name they chose of Evangelical, contrasted with that bestowed on their opponents of Erastian, a name invested in the minds of pious, simple men and women with all sorts of mysterious horrors, was but a part of the system.

Into the question of patronage the limits to which I must confine myself, will not permit me to enter, nor is it necessary. That was the local sore. It is to the principle, the evil humour, so to speak, which infected the body ecclesiastic, that I desire to call attention. The Veto law was passed in direct opposition to the law of the land, the strong objections of Dr. Chalmers being overcome by Lord Moncrieff, who had been the Whig Lord Advocate. What Hugh Miller's opinion of these whig lawyers was, after he got rid of the dust of battle which had so obscured his vision, may be read in his letter to be found in the

second volume of his Life, by Peter Bayne, recently published: "These legal Free Churchmen," he says, "occupy at the present time, with reference to the Whig Government, a singularly important position. If the Whig lawyers possess much influence with the Free Church, they must of necessity on that account possess much influence with the government also. For through them exclusively, and some one or two Free Churchmen high in rank, can the Whigs alone expect to manage the Free Church, either by rendering it subservient to government designs, or by neutralizing its influence against Government." Before quitting the letter in which this passage occurs, I am tempted to give one sentence, out of others equally complimentary, on the intellect of Dr. Candlish, being the opinion of Mr. Miller, arrived at after years of intimate acquaintance. "Were I disposed to make sport to the Philistines," he says, "I could find in the recorded thinking of Dr. Candlish not a few magnificent immaturities with which to amuse them . . . His intellect produces much but ripens little; is content often to acquiesce in its first hasty conclusions, without waiting for what the second cogitations may produce, and bears on its incessant stream of thought many a fragile air bell, that though it reflects the rainbow hues of heaven on its surface, owes all its dancing buoyancy to a lack of weight, and is singularly hollow within."

Under such guidance as this, abler men, unversed in the wiles of crafty diplomatists, gave respectability to the movement, making it appear to be anything rather than a grasping at priestly power. One illegal act was committed after another. In the House of Commons, in 1836, on a petition being presented by a Kilmarnock baillie, who had been deprived of his office of elder, for having presided at a meeting called for the purpose of petitioning against the Union of Church and State, it was at once rejected, or rather, was not received. He had appealed to the General Assemblies of 1834 and 1835, by whom the sentence of Presbytery was confirmed. Sir George Clerk maintained that the Church of Scotland did not admit of the interference of any civil authority in matters relating to the internal discipline of that Church; and Sir James Graham said emphatically, "What the people of Scotland had conquered with their arms had been recognised and guaranteed to them by repeated Acts of Parliament, and the Act of Union had recognised the

independence of their Church as complete and entire. *The Church of Scotland acknowledged the right of no authority to interfere with the Ecclesiastical Government.*" Within that right they could have settled the whole dispute which at that time existed regarding patronage; the passage of the Veto law was beyond that right. They could not delegate to a few men in a parish the right of rejecting a presentee. What was the duty of the Presbytery after the presentee had been named but to put him on his trial? Having been put on his trial, and rejected, the only right of appeal was to the Synod and General Assembly, and, if the Lower Court was supported, there the case ended. But the Veto law, it was believed, could be used as an instrument in the hands of the Evangelical leaders and the Whig lawyers. Hence its adoption.

The admission of the ministers of Chapels of Ease, as members of the Church Courts, followed, the effect being to vitiate and render illegal every act and proceeding at which any one of them was present as a member. The most immoral man who held a charge which he disgraced, could not be deposed; discipline could not be enforced; all that was necessary to stay proceedings was, for the party libelled, to present a petition to the sheriff, setting forth that the Court which proposed to sit upon the case was illegally constituted, and forthwith an interdict issued; the Judge was powerless to prevent such a denial of justice. The law prescribed, as it does in dissenting bodies, who were members of Church Courts, and the Judge had to give effect to the law. The power of the Church Courts to exercise spiritual discipline in the suspension and deposition of ministers has never been questioned or doubted. But these Church Courts must be legally constituted. A town, or county Council, may impose a tax to the extreme limits of its power, but that must be done by those who are legally members of these Councils. A majority made up of men who have not been elected, has no power to levy taxes, and a petition, presented by an aggrieved tax payer, would at once render null the by-law imposing the tax, *however necessary it might be to have the work done for which the tax might be imposed.*

The gross misrepresentations that this state of things gave rise to was not the least melancholy part of the struggle. The men who had determined to be Popes hesitated at no misstatements as to the cau

which had led to the conflict between the Church and the law. Those ministers who lived at a distance were urged to stand firm, and all their demands would be granted, and before the time came numbers were induced to sign an obligation to withdraw from the Church, so worded that they could not in honour remain when the leaders gave the order to go. The same party sent emissaries here to divide and rend asunder a united and harmonious Church. It was upon the principle of priestly supremacy they based their claim for support. It is against any such claim every free nation has contended, and evil would have been the day for Scotland had the efforts of these men been successful; evil will be the day for us when another Church, based on that principle, shall be formed to suit the views of politicians who desire to make use of one strong, united religious corporation, whose political weight may be felt in the community. This is in great part the object of the present movement made for uniting us with a body whose foundation is hatred to our Church, and a bitter denunciation of those who remained attached to it—a state of feeling continued in regard to their successors. The disgraceful document left by these men, at the time they seceded from the Synod of our Church, has never yet been atoned for, nor withdrawn. Until there is some assurance that the spirit, which led to the attempt to override all law and order within the state, no longer forms part of the claims of the Church which only exists in Canada, as well as in Scotland, by virtue of such an assertion of irresponsible power, I cannot see how it is possible for our Church even to consider the question of Union in its Courts.

AN ELDER.

EARLY TRAINING.

To the Editor of the Presbyterian.

There are no duties of greater importance than those devolving upon parents towards their children. The minister in his pulpit and the teacher in his school-room are but supplementary to the work of the fireside. The men who have done most for the world have generally been moved thereto by home instruction through example. The power for good which operates through succeeding generations, has its foundation in the homestead, received there its impulse and sanctification. The breath

of spiritual life comes naturally to the child through the fondling kiss of the mother, blessed by the spirit of prayer and watchfulness. This is charming work, which can never be delegated to another. Good and permanent impressions are the heritage of parents. Whatever we are, for good or evil, belongs in the main to them. If they neglect to impress upon the young mind those divine lessons which exalt and save, the bad result is their work. In the judgment of God and men they are responsible. They have allowed the virgin earth, fresh from the hand of God, to run to weeds and thistles. They have hid their talent in the earth. What task or pleasure can be given us equal to that of preparing our boy for the world and for heaven. For this grand work we hear Jesus constantly saying to us, in the tenderest way, bring your little ones to me and I will bless and protect them.

But before we can enter the sacred presence with our children, we must ourselves have on the wedding garment. Our own faith in God must surpass the faith our children have in us. Without an interest in Christ, we have no right to speak; our language at the threshold must be, God be merciful to me and mine. The only way to approach the Intercessor, on behalf of our children, is to surrender our own hearts to him in all things.

His sorrowful complaint over proud Jerusalem is one of the many evidences of His willingness to help.

Many parents defer the teaching of religion till the understandings of their children ripen, forgetting all the while that it is not in the nature of things to do spring work in autumn. Some seed is all the time taking deep root in the youthful heart. Such parents seem to forget that long before the lips can speak intelligently the little body can be taught by example to assume the attitude of prayer and dependence. Hannah consecrated her child to God before it was born. If we would give to our children proper dispositions and procure for them heavenly grace, we must begin early; as did Hannah, and continue the work as faithfully as did the mother and grandmother of the Apostle Timothy. Blessed examples, written for our encouragement.

These are not ideal pictures beyond our reach. The method and the power are still the same. Seest thou not the pillar of fire, saying, that is the way, walk ye in it. The other road is overhung with clouds and storms and ends in ruin. God being the same prayer answering God will answer our petitions for

the good of our children. He is as near the Hannahs of to-day as he was in the day of Samuel. Jehovah was early with the boy Samuel. The most effectual way to impress our neighbourhood with the beauty of religion is to have our families living examples of the power of Christ. Our influence in the world is of little value without Bible government at home. Of what use our contributions and prayers for the families of India, if Canadian homes are filled with proud bad children. If before our families or the world we are daily doing worldly acts which oppress our neighbour and hurt society, of what use the family prayer or the profession on our lips? It is said that the Chinese are remarkable for their imitation. They cannot excel the young imitators in our own homes, upon whose fresh minds we are planting something that will outlast canvas.

After family prayers a country lad once said to his city companion, "If I had all your father's money and property, I would answer his prayers for the poor and the neglected missionary." An excellent criticism on hypocrisy from the mouth of a child.

Our children will blossom into what we have sown. The world will judge of our Christian homes by our boys and girls, and not by our public professions or from the splendid Bibles on our parlour tables or the prominent pew in church. The criterion is a fair and unerring one. It is our secret faith and work, not our creeds, that will shine. If our boy swears on the street, we had better forego the church meeting and attend first to the child. He is threatened with something worse than a curved spine or typhoid fever. There is a slumbering fire at home which needs to be extinguished. The farmer, when a thunder-storm is gathering, uses all his force to save his crop. Our boys are worth much more than the most valuable products of earth. Domestic duties underlie all others. When these are neglected there is trouble in every department of life. Parents, recall your baptismal vows. If our boy is known in the school as a deceiving and unfair little fel-

low, we had better decline the eldership, and with much solicitude attend to the proper training of our vine. We know better than others his inheritance and how to treat him. Our boys preach the sermon which our example has given them, and will continue the work after we are dead. They will be true to the seed. If our daughter among her companions is proud and unkind, we had better call in anew the divine physician to re-sanctify ourselves for the work of saving our child. She is threatened with something worse than leprosy, a contagion which brings ruin to multitudes. Leave not this corrective work to the Sabbath-school teacher. Let us begin and continue the important work ourselves, for the endearing relation makes us the best teacher.

Here is a child, in my Sunday-school class, whose waist and shoulders are well ribboned, but who seldom knows the lesson. What dangerous mountains of difficulty her parents have created. This fortress must first be captured or the whole class is imperilled. That unfortunate child gives us accurate information concerning her home. From it there is a telegraph wire leading out into the world and up to heaven, whose messages reveal a sad picture of negligence. Here is another child whose mother is evidently a Hannah. Her lesson is always studied; scripture subjects she understands; the hymns she sings correctly and with pleasure; her conduct is mild and kindly; she is a peacemaker, ever ready to make sacrifices in harmony with the godly teaching and example of her home. That home also has a telegraph wire whose messages bless the world and get recognition on high. The guest and the influence there is the divine Jesus. Such a family is ever prepared for all the hard events of life. If we would build monuments, what better can we give posterity than children brought up in the fear of the Lord, who will be ever ready to stand for the right, whose acts will be written in the grateful hearts of the poor raised from poverty and ignorance to the wealth and knowledge of true Christian discipleship.

GLENELG.

Churches and their Missions.

THE POPE AND DR. DOLLINGER—THE DECREE OF EXCOMMUNICATION.

Previous to the decree of excommunication, which has been pronounced against Dr. Dollinger, the eminent Roman Catholic theologian, the bishop of Munich demanded that he should give in his adhesion to the new dogma of Papal Infallibility within ten days. Dr. Dollinger replied to this formal request, maintaining his original position unchanged, and absolutely refusing his adherence to the doctrine of infallibility, or, as he himself puts it, "der Allgewalt und Unfehlbarkeit," "of the omnipotence and infallibility" of the Pope. For this decision he gives his reasons at length. Briefly summarized, these reasons are: The new dogmas are inimical to the Scriptures, as interpreted by the Fathers, and to the belief and tradition of churchmen in all ages. The arguments in their favour are principally derived from forged, unguine documents, and doctrines precisely opposite were published by two General Councils and several Popes in the Fifteenth Century. The new dogma is altogether incompatible with the Constitution of several European States, especially with that of Bavaria, to which Dr. Dollinger, as a member of the Reichsrath, has sworn allegiance. The reply next deals with the question: Was the Council free? This it decides positively in the negative; and it likewise brings forward several instances to show gross ignorance of Church history and authorities on the part of the majority by which the dogma was supported. Dr. Dollinger then draws a picture of the results which must follow from the principles of the Jesuits, through whom this dogma has been declared. The repression of men's intellectual activity and a temporal no less than a spiritual terrorism, the Pope being by a Jesuit organ declared to have control over all Kings as over all Bishops, are, according to the reply, the consequences which must follow from Papal infallibility. Dr. Dollinger asks that he should be allowed to lay these considerations before the Council of German Bishops which, it is expected, will meet shortly at Fulda, or, that being refused, before the Archbishop's chapter. The reply thus concludes:—"As a Christian, as a theologian, as a historian, as a citizen, I cannot accept this doctrine. As a Christian—for it is irreconcilable with

the spirit of the Gospel and with the clear expressions of Christ and the apostles; it will raise up that very kingdom of this world which Christ rejected, that dominion over communes which Peter denied to all and to himself. As a theologian—for the whole genuine literature of the Church stands opposed to it. I cannot accept it as a historian—for as such I know that the persistent endeavour to realize this theory of the dominion of the world has cost streams of blood, has confused and ruined whole countries, has shaken the beautiful organic constitutional structure of the more ancient Church, and has produced, nourished and maintained the worst abuses in the Church. Finally, as a citizen, I must reject it, since by its claim that states and monarchs, and all political organizations should be subjected to the Papal power, and through the exempt position demanded for the clergy, it lays the foundation for endless ruinous division between Church and State—between the clergy and the laity. For this I cannot conceal from myself that this doctrine, the result of which was the destruction of the old German Empire, will, in case it should become dominant among the Catholic portion of the German nation, immediately plant the germ of an incurable decay in the new Empire which has been just built up."

The *London Saturday Review* thus points out the gravity of the measure taken against Dr. Dollinger:—

"That in condemning her greatest living divine, the Church of Rome is pronouncing her own condemnation does not require many words to prove. Dr. Dollinger is the one Catholic divine of Germany who enjoys a European reputation, both without and within the borders of his own communion, whose piety no Ultramontane has ventured to question—and Ultramontanes are not always very nice in their methods of personal attack—and whose rigid impartiality, as well as his profound learning, no Protestant scholar would hesitate to acknowledge. Of that invincible uprightness which has marked his whole life he has now indeed supplied the most conspicuous proof in submitting, at the end of a long and honourable career, rather to undergo the ban of the Church he has so laboriously and so faithfully served than to tarnish his reputation and betray his con-

science, after the example of so many who sit in their high places, by swearing that black is white—with a muttered *e muore pur*. Doubtless he has judged rightly, even though he should not live to witness the triumph of his principles. If the party who prevailed at the Vatican Council should compel him to die an involuntary outcast from the Church whose doctrines he has never doubted, and to whose service his life has been devoted, he will at least be able to reflect that his testimony will not die with him."

Dr. John Joseph Ignatius Dollinger, who is now in his 73rd year, was born at Bamberg, in Bavaria. He was ordained in 1822, and was immediately appointed chaplain to the diocese of Bamberg. In 1826 he delivered a series of lectures on the History of the Church, before the University of Munich. In 1845 he turned his attention to politics, and represented the University of Munich in the Bavarian Parliament, and, in 1851, was a delegate to that of Frankfort, where he voted for absolute separation of the Church from the State. In 1861 he delivered some lectures advocating the abandonment of the temporal power by the Roman See. Dr. Dollinger is the author of many works upon theological subjects and, as a writer upon ecclesiastical history, has no superior in scholarship and accuracy.

THE REVISION OF THE BIBLE.

THE *Protestant Churchman*, in a vigorous article upon the cause of the failure of the attempt to revise the English version of the Bible, says:—

Now, however, the work seems to have failed, and though it is not abandoned yet every one feels that the interest in it is lost, and that it will probably be quietly dropped. No one could say harder things of Convocation than its friends and admirers say. We doubted whether Convocation understood the work which it was undertaking, or the means by which the work could be accomplished, and we therefore doubted whether it would carry that work to success. Its friends now say that it was in a perfect "muddle," and that Dean Stanley was the only man who had his wits about him. It is comforting to find that the blame for this undertaking falls upon one already so laden with guilt, and whom it is so desirable, on many accounts, to abuse, while an ecclesiastical pet like the Bishop of Winchester is spared. Certainly it is long since

such a spectacle as the debate in the Upper House has been presented to us. Such painful explanations and discriminations and distinctions; such diplomatic circumlocution of phrase; such special and narrow pleading—all in the effort to clear one's skirts of any possible share in a movement which has fallen into unpopularity. As the Bishop of Winchester had proposed the plan, he made the hottest haste to turn back, and the others followed him with a resolution which was a shame to the House. No one questioned for a moment that Mr. Smith had been invited formally and regularly by a vote of the Committee, which was authorized by the literal reading of the original resolutions; but the resolution of the Bishop of Winchester simply turned out a man who had been formally invited. The *Guardian* says that there was no breach of faith in this, because Convocation had not voted that it never would rescind its action, which amounts to this novel doctrine. If a parliamentary body passes a resolution, and any person takes action based on that resolution, he cannot complain of breach of faith if the resolution is rescinded, unless the body had passed a "clinger" solemnly promising never to reconsider its action. What parliamentary body ever stultified itself by passing any such clinching resolution? What parliamentary body ever repealed a vote without recognizing its obligations to respect any vested interests which were based on its former action? It was also asserted that the votes of the "experts" would not ultimately decide what the translation should be. A very docile and humble body of scholars recently have been found somewhere, if they are willing to occupy any such position as this places them in.

Unquestionably it is the so-called "Westminster Scandal" which has been the immediate cause of the failure of this enterprise. That is to say, a scientific and theological work has been frustrated by zeal for an ecclesiastical regulation. The story that a Unitarian had been admitted to the Holy Communion in Westminster Abbey excited far more interest and attention throughout the Anglican communion than the attempt to revise our vernacular version. It is well to notice the relative importance which we are attaching to things; we shall see where we stand and whither we are drifting.

Indications of malicious joy over the failure come from certain quarters. They are represented very well by a letter of the

Rev. J. H. Blunt, recently published in the *Guardian*. In this are reiterated the doctrines of those who have all along looked with disfavor upon the undertaking. It is here asserted again that the so-called "authorized version" was made by the Anglican Church, a statement which is totally destitute of foundation, unless some one can be found to argue that the English version must be the version of the English Church.

The truth is, that the English version, as regards its origin, is a civil and national version, and not an ecclesiastical version at all. It is due to the initiative of the crown and not to that of any ecclesiastical body. As regards the ecclesiastical party of the men who made it, it is *Puritan* rather than *Anglican*. The English vernacular translation is due to William Tyndale above any and all other men, and it is a shame for any man who reads and loves the English version to be ignorant of this or to deny it. Tyndale translated the Scriptures as his life-work. He did it when he was hunted from place to place on account of it; when to be detected with the sheets in his possession cost liberty or life, and this work finally brought him to the stake. All this he did when Blunts of that day were placidly asserting that "nothing or next to nothing (what is next to nothing in such a matter?) was to be gained for spiritual and devotional purposes" by a vernacular translation, and when the Wilberforces of that day were high in ecclesiastical office, and were anxiously guarding themselves against the suspicion of a share in a work whose popularity was yet in the balance. Coverdale's Bible, 1535, was only a slightly amended revision of Tyndale's. Cranmer, more far sighted than his fellow ecclesiastics, carried out the King's command and published a subsequent edition of this version. (The "Great Bible," or "Cranmer's Bible," he only provided the introduction, 1540). Convocation opposed this version because it varied too much from the Vulgate. "Geneva Bible" was a further emendation of Coverdale's. (He was one of the translators of it, 1560). This became the popular version. It was the best yet, and superseded the "Great Bible." Parker gave the "Great Bible" into the hands of fourteen bishops for revision. It was not consistent with the pride or dignity of the Church to adopt the Geneva version, even without its Calvinistic notes, but an examination of the "Bishop's Bible" shows that it was

the "Great Bible" revised by the help of the Geneva version, and that it only served to save this pride and dignity. It was read in the churches, but not used by the people. The proposition for a new revision which should produce one version to supplant all existing ones came from Dr. Reynolds (a puritan), at the Hampton Court Conference, 1604. The order was given by the King, the Commission was appointed by the King, and comprised men of the most divergent opinions, and the rules to guide the work were given by the King. The "Bishop's Bible" formed the basis, and established a line of descent from Tyndale's version which is absolutely undeniable. The proofs of this connection are patent upon even a superficial examination and comparison of the versions, and it can only be denied by a dogmatizing treatment of history which takes counsel of its pride and prejudice and not of the testimony. It is therefore clear that when it is said "Dissenters may provide a version for themselves if they dislike that of the Church" the remark is not only insolent but also false. When any one says that it is useless to strive to produce a more accurate translation, and that our present version is all sufficient, how is he better than the Turk who told Capt. Warren that it was useless to dig in the Sanctuary Enclosure, because the Mohammedan tradition has preserved all which it is worth while to know? The explorers of Palestine and the revisers of the Bible, and all others who want to verify and gratify and extend our knowledge, are set in motion by what Dr. Blunt would call "literary cliques," and to him and the other traditionalists, whether Christians or Turks, they seem only like busy bodies and disturbers of the peace of the Church.

It is not in any such spirit of malice and prejudice that we comment thus plainly upon this failure. We do it in the earnest hope that the lessons which it teaches may be perceived and taken to heart. We desire a revision of the version. Who of us read the first lesson for the afternoon of the fourth Sunday in Lent without a sense of dissatisfaction and almost shame to feel that it must be incomprehensible to the hearers? We desire also that the English Church should lead in the revision of the English version, nay, more, and most of all, we desire that the English Church might be able to undertake this work, and our only aim now is to show that it is not thus able, why it is not, and what is

necessary in order that it may become able to discharge this and every other duty which devolves upon it as the "Anglican Church."

FRANCE.

What are French Protestants doing in a cause specially their own? There are various societies at work, as the Société Centrale, mainly connected with the State Church, but sincerely evangelical in its tendency. Then there is the Société Evangélique, occupying an intermediate position betwixt the State Church and the Free Churches. Everyone knows something of this society of late through the interesting letters of Pastor Fitch, of Paris, written during the siege. Then there is the Commission d'Évangélisation of the "Églises Evangéliques." To these we must add the Society of Geneva, the Evangelistic agencies of the Church of Lyons, the operations of the Bible and Tract Societies, the Institutions of Deaconesses, and last, not least, the "Asiles" at La Force, under the direction of the Pasteur Bost. The last belong to what the Germans would call the inner mission. They are a blessed illustration of the range of Christian beneficence, embracing as they do the orphan, the blind, the deaf and dumb, the epileptic, the idiot even. What a blessing they are—from what deep wretchedness they save many a poor lost one!

If I include all these various agencies, I suppose there is raised in France for evangelistic work from £30,000 to £40,000; but this includes, of course, the very large aid contributed by the Foreign Aid Society, the Scottish Presbyterian Churches, and the Irish Presbyterians, with the Americans. I cannot say exactly, but I think at least a half is owing to foreign help. The amount thus viewed is not very large. French Protestants could do more. Still, if we compare their efforts, not with our Anglo-Saxon Christianity, but with the great Roman Catholic Propagandist Society at Lyons, they are not behind the Romish Church in liberality. And then it is to be noted here that the Protestants of France have also foreign Missions, as in Tahiti, Senegal, and among the Basutos of South Africa.

Limiting myself to France, I estimate that there are some 100 in round numbers employed in Evangelistic work. This includes pastors and evangelists. Some 160 or 170 stations are occupied by these.

About eighty schools are supported, and there are a large number of colporteurs—several hundreds, I should think—but I have not been able to ascertain on this point the facts exactly. In this last department the London Bible Society is doing a great work. Everyone knows what noble efforts it has made during the war, and it will doubtless use every new occasion to extend its beneficent operations in France. The Scottish Bible Society is equally on the alert.

The highest agency, of course, in this work is the pastor gathering into one the lost into the fold. The work of the colporteurs has also been much blessed in preparing the way. My impression from all I can learn, is that evangelists may also accomplish a great work. This class are more intelligent than colporteurs. They are taken from the more educated working men, in whose lives there are found the marks of living Christianity. Such men are admirably adapted to break up the fallow ground, and to prepare it for the sowing of the good seed of the kingdom. Christian teachers are also an invaluable class. Popery uses every effort to win the young. Protestant France should make equal efforts to guard the lambs of the fold from pernicious influences and a system of wretched teaching, alike perilous to the hopes of time and eternity.

It must have a thorough educational system. It must be quit of the priests. They are everywhere the enemies of national education. They defend their cause in the name of religion. It is really on behalf of their wretched superstitions, which cannot stand the light.

A LETTER from Sydney says:—"The new Education Bill, providing four hours exclusively secular instruction, with the compulsory principle, and leaving to parents and guardians to provide religious education out of school hours, will be the most important measure for the consideration of the next Parliament. Party spirit runs high here, as at home, on this most perplexing subject. Clergymen of every denomination more or less fan the flames of discord. Romanists declare open war against any system which does not admit of religious teaching within the school, and the only proper religious teaching is of course their own. Clergymen of other sects denounce the exclusiveness of the Catholics, and are themselves in their own way as intolerant as the denounced. The

laity seem disposed to take the subject into their own hands, disgusted as they generally are with the fact that these wretched sectarian differences have for so many years past had the effect of dissipating the teaching resources of the country among a superfluous multitude of small, expensive, and inefficient denominational schools; while a smaller number of well attended and well-taught schools would effect much greater good at much less cost."

At a meeting of the Presbytery of Cupar-Fife on Tuesday, the report of the Sabbath-school Committee was read, when it appeared that there are 2052 scholars attending schools in connection with the parish churches within the Presbytery: It was agreed to petition against the Sunday Trading Bill; in favour of the Bill for relieving letter carriers of Sunday work; and against Mr. Solomon's Bill for exempting Jews from the penalties of Sunday labour.

The will of Mrs. Eliza Hood Ridson, late of Birlingham Court House, near Pershore, Worcester, was proved at Worcester under £12,000. She has bequeathed to the Bible Society, £500; Baptist Missionary Society, £500; Baptist Bible Translation Society, £300; Baptist Irish Society, £300; Religious Tract Society, £200; London City Mission, £200; Missionary Girls' School, Walthamstow, £100; and the Baptist Tract Society, 19gs.

A MORAVIAN missionary who, after labouring forty years in Greenland, and has returned as a superannuate, testifies to the improvement which has taken place in many respects during that time among the Greenlanders, chiefly, it would seem as the fruit of educational effort in connection with the mission. In all Greenland there is but one station in the neighbourhood of which there are heathen. With this exception, all the Greenlanders profess Christianity.

The will of the Rev. Charles Floyer, M.A., late of 1 Princes Square, Bayswater, formerly chaplain to Lord Sudeley, was proved in London, under £50,000 personality, by Mr. John Floyer, of Hints, Staffordshire, the surviving executor, and contains the following charitable bequests:—To the Church Building Society, £5000; The Society for Promoting Christian Knowledge, £2,000; Society for the Propagation of the Gospel in Foreign Parts, £2,000; and the Staffordshire General Infirmary, £1000, all free of duty.

DR. CLOSE, Dean of Carlisle, is any thing but disposed to mourn in sackcloth and ashes over the Royal marriage taking place in Lent. On the contrary, he is specially joyful, and stated as much at a meeting of loyal subjects in the ancient border city on Tuesday. Lent, he declared was an ordinance of man; marriage was an ordinance of God; as one of the greatest benefits and blessings to mankind, the performance of it could not be offensive to God, or to any sensible man. He looked upon it "as a bright beam from heaven on a dark spot."

GERMANY.

THE GREAT MOVEMENT AGAINST PAPAL INFALLIBILITY.

At the moment when our English Roman Catholics are proclaiming the devotion with which they surrender themselves, body and soul, to the Pope, a very different scene is opened in Germany. There, among men who have been hitherto firm adherents of the Roman Catholic Church, and who have confidently defended it amidst all the Protestantism and Rationalism of their countrymen, we hear of an uncompromising repudiation of the powers lately arrogated by the Pope. The new protest is raised in Roman Catholic Bavaria, in the Roman Catholic University of Munich, and by no less an authority than Professor Dollinger. It is clear that he commands very general and earnest support in his own Communion; and most important results may not improbably ensue from the division thus commenced. The Roman Catholic authorities, it must be owned, display no wavering in putting their principles into practice. The decree of the council asserting the infallibility and Universal Power of the Supreme Pontiff has not been allowed for a moment to remain a mere speculative Dogma. All who hold office in the Church have been required to declare their assent to the decree. The great majority have hitherto given way: The world awaited, perhaps with more curiosity than doubt, the course which would be taken by the Bishops who had so stoutly resisted the Dogma while it was yet before the Council. It was, indeed, unintelligible how men who had for months done their best to discredit the Dogma on grounds of Scripture, tradition, reason, and expedience could bring themselves, simply because they had been outvoted by Italian ecclesiastics, to accept and

proclaim it, as the most vital and opportune of truths. Bishop after Bishop, whose influence had been a rallying point in the debates of 1870, recanted all his bold words, and meekly accepted the new yoke imposed on him. Professor Dollinger, the celebrated theologian, venerable alike for his age and his learning, was, after a first refusal to accept the new Dogma, formally summoned to submit, under penalty, as he expresses it, of "such penal measures as are used only against such priests as have been guilty of gross moral crimes, and even but seldom against these." He has replied in terms which, in their combined firmness and modesty, singularly resemble the language of Luther when similarly challenged. He requests a hearing before an assembly of Bishops or theologians, and says, like Luther, "Should I be confuted by testimonies and facts, I engage myself to revoke publicly all that I have written in this matter, and to confute myself." But in the absence of such refutation he reiterates his assertion that the Dogma is destitute of foundation either in Scripture or history; that it has been defended and accepted on the faith of false, distorted or invented quotations: that it contradicts the decisions of previous Councils and Popes, and that it is "simply incompatible with the Constitutions of the States of Europe, and especially with that of Bavaria." He concludes by the emphatic declaration;—*As a Christian, as a Theologian, as a Historian, as a Citizen, I cannot accept this doctrine.* This is plain speaking, and it has been met not less plainly. The Archbishop of Munich declines any discussion, because "there is no question at all at issue, for the question has been decided by an Oecumenical Council." He declares "that historical criticism cannot be placed above the authority of the Church." The latter proposition renders all others superfluous. The issue

has now been stated with a distinctness which we should have deemed incredible. We have at length a clear and formal declaration by a Roman Catholic Archbishop on a great occasion, that his Church claims supremacy, not merely over principles of morals, but over matters of fact. The "testimonies and facts" to which Dr. Dollinger appeals are set aside as not worth attention. The Church has spoken; and history must be written in accordance with its declarations. Science, learning, reason, conscience, are alike superseded. "Truth," says the Pope, "it is myself." Nothing but the audacity of blindness can have impelled the Roman Church, at this crisis in European history, to proclaim formally this monstrous proposition. It must serve, however, throughout Europe, to separate light from darkness. There can be no hope for any country in which men's minds are so demoralized as to make terms with so enormous a fiction. We hear that the King of Bavaria lends his support to the opposition, that he has hitherto withheld his consent to the promulgation of the Dogma in his kingdom, and that he publicly expresses his confidence in Professor Dollinger. The course of the struggle is anxiously watched at Vienna, and the inhabitants of the Roman Catholic towns of Southern Germany are expressing their sympathy with the renowned theologian.

It appears from a return just issued that the cost to Prussia of the Austro-Prussian campaign of 1866 was £22,632,634 sterling. But this sum is reduced by the value of Crown lands and real property acquired in exchange for indemnities to about £15,000,000. But Prussia levied contributions to the extent of £743,659, and war indemnities were paid to her amounting to £3,345,196, and these reduced the cost of the campaign to Prussia to a little under £6,000,000 sterling.

News of our Church

MEETING OF CONVOCAATION.

The annual meeting of the Convocation of Queen's University for the purpose of closing the College Session was held in Convocation Hall on 26th of April. Very Rev. Principal Snodgrass, D. D., occupied the chair, and there were on the platform the full staff of Professors in the Faculties of Arts and Theology, some Trustees from a

distance (who had arrived to attend the meeting of Trustees), some of the Professors in the affiliated Medical School, and a number of graduates.

The Principal having opened the meeting with prayer, the class prizes were first distributed. Professor Mackerras distributed the prizes in the department of Classical Literature, Prof. Williamson those in Mathematics, Prof. Murray those in Logic

and Metaphysics, Prof. Dupuis the prizes in Chemistry and Natural Science, and Professor Ferguson those in English Language and Literature, French and History. Each Professor accompanied the gift with explanatory and commendatory remarks. Professor Mowat distributed the prizes gained in the Theological department, and the Principal then gave the University prizes. All these gifts, with one exception (in which a sum of money is given as a prize by the direction of a benefactor to a Divinity Student), were in books; and it could be noticed that the prizemen were good students in all the classes, and carried off prizes from each. The Principal explained that they preferred to give the prizes in the form of books to that of medals. A good student in this way had an opportunity of accumulating during his college course the nucleus of a valuable library. In the case of the Prince of Wales' prize, books to the value of sixty dollars were presented.

The academic sponson was administered to the graduates in Arts, and the ceremony of laureation proceeded with. The Principal delivered an address to the graduates, and was followed by the Rev. Professor Williamson, who said:—

It has fallen to me on this occasion to say a few words to you, gentlemen graduates and students, of the session now about to close.

I address myself, first at all, to the graduates. You have now completed your course of studies here in the different branches of the University curriculum, and I heartily congratulate you on your having attained the first step in the degrees in Arts. You will soon, in all likelihood, be employed in more immediate preparation for the work of the professions of active life which you intend to follow, in which we heartily wish that you may attain to eminence. Remember, however, that our earnest expectations, and your youthful hopes of such a result, can be realized only by your maintaining and strengthening those habits of patient application which we trust you have acquired. Never cease to be students. Be as diligent, and, if possible, more so, in your professional studies, as you have been in making ready to enter on them to the best advantage. It is, I fear, not an unusual University course in Arts to think that all the hard work of preparation for usefulness and honour in the future is over, and to relax in their efforts and be comparatively careless in the prosecution

of the special education which their profession requires. There can scarcely be a mistake more grievous and injurious to the prospects of a young man than this. During the past four years you have made a most material increase to your knowledge. Let its augmentation in matters connected with the profession, or other path of life, which you may have chosen, be in a growing ratio during the three or four years to come; for then, and then only, will you have good ground to hope that you are qualified to discharge, with credit to yourselves and good to others, the duties of your several spheres, wherever in the providence of God you may be placed.

Withal, whatever professional studies still await you, in whatever department of business you may hereafter be called to occupy, do not forget the studies in which you have been here employed. Knowledge is more easily forgotten than gotten. Do not neglect to recall that which you have here gained, as some do, as if they had never attended college at all, and so fail to reap from it those advantages which it is fitted to confer in every position which you may fill. A very little time amid your other avocations will enable you to keep the intellectual weapons which you have been here taught to wield bright and free from rust; and a very little more will sharpen their edge and add to their power. So rapid is the progress now being made in scientific inquiry, so much more extended every day is the range of intellectual vision and so much wider are the vistas in many regions of knowledge, which you have here begun to cultivate, that, if you are spared to see ten years hence, you will certainly be ignorant of not a few things calculated essentially to confirm, alter, or expand your present views, if you lag behind, or shut your eyes to the before undiscovered and fertile scenes in the world of science which are being from time to time opened up to our contemplation.

Believe me, graduates, that what you have learnt, and may yet learn, in the different branches of study in which you have here been engaged, will not, by its being recalled, encumber you, but will equip you better for all your after pursuits. Your knowledge of classical literature will have made you in some measure familiar with the genius and eloquence of the ancients, and unsealed to you the works of the learned in succeeding ages. It will render to you more easy the attainment of

an acquaintance with the more important modern languages, and enable you to employ with a more exact appreciation of their meaning the nomenclatures of the different arts and sciences. Logic and rhetoric will, when their teaching are turned to proper account, show you how to reason correctly, to judge of the weight of evidence, and compose with precision, method, and elegance. Civil history will cast light on the course of the history of the Church, on the growth of national institutions and laws, and the sources of national civilization and improvement. Mathematics will lead you to the solution of many practical questions and to rise from the computation of the contents of a solid, from the survey of a field, or of a kingdom, to the comprehension of the laws which govern the motions of the stars. Chemistry, while it will ever attract you by the countless diversity of its striking experiments, will enable you, by the application of its principles, to assist in directing the economy and hygiene of the household, and the neighbourhood around you, to understand the theory of successful agriculture, and the processes in almost every various art. Natural philosophy, and natural history, will disclose to you in endless variety the proofs of the perfections of the Great Creator, will

“add a brighter hue

To nature's scenes, than nature ever knew,”

and supply you with interesting illustrations on every topic on which you may have to express yourselves. Ethics will teach you how to live. And this leads me, in conclusion, to urge upon you to add to sound scholarship genuine worth. Be known for virtue as well as learning. All are not equally talented, but all may live well, and, though you had all knowledge of the wisdom of the past, and of the present, it would, if not accompanied and directed by religious and moral principle, only bring greater reproach on yourselves and your College. We have much reason to be thankful in this respect for the high character which our graduates have, in an unusual degree, and almost without exception, maintained. I have only to point to four of them now present, Professors in the University, to Dr. Jardine, recently chosen to occupy the distinguished and most important office of Head of the General Assembly's College in Calcutta, and to very many others, present and absent, now filling prominent positions with credit to themselves and to the University

which sent them forth, in Canada, in the States, in South America, and in India. See that ye be no unworthy followers of such men, but uphold untarnished the reputation which they have won for your Alma Mater.

Let me now say a few words to the students. I believe I speak the sentiments of all your Professors, when I say that the past seven months have been to them a very pleasant season. Every class has been diligent in the performance of its work, and no cases of discipline have been brought before the Senate. You are now about to enjoy the relaxation which you have earned by your labours here, and we wish all happiness in your homes, and in those recreations in which you will naturally delight yourselves after the arduous duties of the past session. Do not, however, forget to prepare for the still more arduous duties of the next. Healthy exercise and amusement will not be unprofitably or unpleasantly varied by an hour or two of the exercise of the mind, and when you are at a loss for occupation you can find it always in your books. We trust to you not to be diverted by your recreations and other employments from the faithful review of the work of the previous session, and the thorough mastery of the special subjects appointed for next matriculation. Not only will you thus be more certain of taking a high place then, but those of you who have not attained to the same rank as others in the examinations of the last two weeks will have a better opportunity of turning the scale, and some even of coming out hereafter among the first. To all, such preparation will tend to render the matriculation examinations and the work of the ensuing session comparatively easy, and you will have no need or desire to have recourse to that most hurtful system (a system, I am happy to think, rarely practised in our college) of cramming at last in haste with scraps of indigested knowledge, instead of making everything requisite for you to know your own by earnest and settled thought and timely and steady application. And now I bid you farewell for the present, hoping we may meet again with renewed pleasure.

Professor Murray was called upon by the Principal to give an account of the work that had been done by the College as respects the higher education of women in the classes for ladies that had been opened. He said:—I have been asked to make a few remarks

in reference to the experiment of ladies' classes, which had been tried during the last two Sessions in this University. I may first of all give an explanation with regard to the numbers who attended those classes, as there is probably a misapprehension prevalent upon the subject. The numbers indeed are not such as we might perhaps expect, or should have liked to see. But there are two facts, which it is worth while to remember; and these are, that the classes of the past session show a slight increase on those of the previous session, and that our numbers compare favourably with those in other Colleges. In reference to the first of these facts, I may mention that, in some places, there has been a considerable falling off during the past winter in the numbers attending the ladies' classes; and we have at least the satisfaction that may be derived from the full maintenance of ours. Again, when we compare our numbers with those of other cities,—when we hear, for example, of a class of three hundred ladies in the University of Glasgow,—we are apt to fancy that the ladies of this city must be extremely indifferent to the opportunities of higher education which we offer; and such is the representation which has been illogically given in some quarters. If we had a population of several hundred thousand to draw from, it would not be unreasonable to expect classes of several hundred; but it is unreasonable to form any such expectations with the small population of Kingston. The only fair comparison to draw between our classes and those of other Universities must be founded on the proportion of the classes to the population of the University towns. Now, take one of two results of such a comparison. If the classes in Glasgow were as numerously attended in proportion to the population of that city as ours are in proportion to the population of Kingston, there ought to be about seven hundred students there. In Toronto, again, the population is at least about five times that of Kingston, while the numbers attending the ladies' classes are not three times in excess of ours. I mention these facts merely to remove a misapprehension created by some letters which appeared in the press of the city. With regard to the success of this experiment in a higher sense, a word or two may not inappropriately be spoken here. I shall not of course now enter upon the question of the difference between the mental constitution of women and that of men. That there is such a difference no one in his senses can

deny. But my experience, derived from the work of the ladies whom I have taught during the past two sessions, has been wholly opposed to the very common supposition, that young women are less competent than young men for the sustained intellectual discipline of University studies. Of course we have one great difficulty to contend with; and that is the want of the preparatory training which a boy receives at the high school. However well educated a lady may be before she comes to us, her education is not of that peculiar kind which is presupposed in a University. But in spite of this drawback, I found my pupils willing to work earnestly, and able to work thoroughly, at even the more difficult subjects of our study,—certainly not less willing and able than the generality of male students. Another difficulty is the fact of the classes being so brief, that it is impossible for us to go into the details of a science; and we cannot expect that the results of the efforts which are being made in the higher education of women can ever be quite satisfactory until the same thorough arrangements have been made for that education which have been instituted for the education of men. Meanwhile, we believe that our ladies' classes are supplying, however imperfectly, an obvious want in the educational systems of the present time; and our services will continue to be willingly offered, if they are willingly accepted.

The general public were then dismissed, and the Convocation (which is composed of Trustees, Professors and Graduates) proceeded to the election of Fellows. After this work was done, the Principal pronounced the benediction, and the meeting was closed.

HONOUR AND PRIZE LISTS.

FELLOWS.

Arts.—Robert Campbell, M.A., Brockville.
Law.—William Tassie, LL.D., Galt.
Medicine.—James Neish, M.D., Kingston.
Theology.—Rev. Donald Ross, B.D., Chatham, Q.

GRADUATES.

Doctors of Laws.—Rev. A. F. Kemp, M.A., Professor of Mental Philosophy, Oliver College, Michigan, U.S., and William Tassie, M.A., Head Master of High School, Galt, Ont.

Doctors of Divinity.—Rev. John Cunningham Geikie, London, England, and Rev. John Hogg, Guelph, Ont.

Bachelors of Arts.—(Order of merit)—1, Hugh Urquhart Bain, Perth; 2, Kenneth Neander Fenwick; 3, Robert John Craig; 4, Andrew McCulloch.

PASS MEN—ORDER OF MERIT.

Theology.—Second Year—John Francis Fraser, B. A., Kingston.

First Year—Ebenezer Duncan McLaren, B. A., Komoka.

Arts.—Fourth Year—The Bachelors above named.

Third Year—1, Archibald Patterson Knight, Renfrew; 2, Malcolm McGillivray, Collingwood; 3, James Cormack, Kingston.

Second Year—1, William Arthur Lang, Almonte; 2, Angus Crawford, Peterborough; 3, Peter C. McNee, Perth; 4, William Donald, Burnbrae; 5, Robert Shaw, Kingston.

First Year—1, George Gillies, Middleville; 2, John Inkerman McCracken, Ottawa; 3, Donald McIntyre, Kingston; 4, James J. Craig, Charlottenburgh; 5, William Henry Gibson, Township of Kingston; 6, John Augustus Craig, Kingston; 8, John Ross Mitchell, Montreal; 9, John Mathieson Kinghorn, Kingston.

HONOUR MEN.

Arts.—Fourth Year—1, Hugh Urquhart Bain, first class in Classics, in Mineralogy and Geology and History, and second class in Natural Philosophy; 2, Kenneth Neander Fenwick, first class in Mineralogy and Geology, and in History, and second class in Natural Philosophy; 3, Robert John Craig, first class in Mineralogy and Geology, and in History; 4, Andrew McCulloch, first class in History.

Second Year—Peter C. McNee, second class in Mathematics.

UNIVERSITY PRIZES.

Arts.—Prince of Wales—Fourth year—Hugh Urquhart Bain. Montreal—Third year—Archibald P. Knight. Montreal—Second year—William A. Lang. Montreal—First year—George Gillies.

Theology.—Lewis—For a lecture on Mat. 17, 1-9, Peter Stratton Livingston, B. A., Dawn Mills.

CLASS PRIZES.

Classics.—Fourth year—Hugh U. Bain. Third year—Archibald P. Knight. Second year—William A. Lang. First year—(1) John Judson Campbell, (2) John J. McCracken, George Gillies, equal.

Mathematics, Junior—1, William John Gibson, John Inkerman McCracken, Donald Malcolm McIntyre, equal. *Senior*—1, William Arthur Lang, 2 Angus Crawford; 3, Peter C. McNee.

Natural Philosophy, Junior—1, Archibald Patterson Knight. *Senior*—1, Hugh Urquhart Bain, Kenneth Neander Fenwick, equal; 2, Robert John Craig.

History.—Fourth year—Hugh Urquhart Bain, Perth.

English Literature.—Second year—Angus Crawford, Peterborough.

English Language.—First year—George Gillies, Middleville. Honourably mentioned—Donald McIntyre.

French.—Third year—A. P. Knight. Second year—William A. Lang. Honourably mentioned—John A. Snodgrass, Peter C. McNee.

Logic.—William Arthur Lang and John A. Snodgrass, equal. Honourably mentioned—Angus Crawford, William Donald.

Metaphysics.—Archibald P. Knight. Honourably mentioned—Malcolm McGillivray James Cormack. For summer essay on *Induction*.—Malcolm McGillivray.

Ethics.—Hugh U. Bain. Honourably mentioned—Kenneth N. Fenwick, Robert J. Craig. For summer essay on *Utilitarianism*.—Thomas H. McGuire, B. A.

Natural History.—Fourth year—1, Kenneth Neander Fenwick. Honourably mentioned—Hugh Urquhart Bain, Robert John Craig. Third year—1, Archibald P. Knight and Malcolm McGillivray, equal. Honourably mentioned—James Cormack.

Chemistry.—Second year—1, Angus Crawford. Honourably mentioned William Arthur Lang.

Hebrew.—First year Ebenezer Duncan McLaren.

Divinity. Ebenezer D. McLaren, B. A., "McLeod Prize."

The Endowment Committee have been much encouraged by a letter received lately from a gentleman resident in California, who graduated some years ago in the Faculties both of Arts and Medicine in this Institution, and who is rapidly attaining eminence as a Medical Practitioner in his Western home. We give extracts from his letter to show that distance does not weaken the attachment of the Graduates of Queen's College to their Alma Mater, and to evidence the strength of the affection entertained towards her by her sons:—

"Sacramento, April 18th, 1871.

"Enclosed please find First of Exchange on the National Bank of the State of New York, for five hundred dollars in gold, as the half of my subscription towards the Endowment Fund of our dear old Alma Mater, Queen's College. I propose sending you a like amount at the close of next session... Would that I could tell the students how I long to be with them, and how much I desire to come within the hallowed precincts of good old Queen's. Twelve years have wrought many changes; new Professors and students; but I feel that they are still my Professors and my fellow students, because members of our common Alma Mater.

"W. R. C."

This is but a specimen of the way in which the Alumni of Queen's have rallied to her support in the time of her need. Who will not predict a future of usefulness and distinction to an Institution so deeply seated in the affections of those who have gone forth from her halls?

DISTINGUISHED STUDENTS.—In the course of his address at the meeting of Convocation, Principal Snodgrass made the following statement:—While it appears from full and careful records, kept by the Senate for University examinations, and by the several Professors for monthly examinations in writing and ordinary daily class work, that the students as a body make highly satisfactory progress from year to year, there are other occasions and means

of testing the character of education given at the College and its results, more deserving of public notice because they are of a strictly independent nature. Occasionally an *alumnus* finds his way to a British University, and entering into competition with the ablest students there, both gains distinction for himself and reflects credit upon his *Alma Mater*. Going back only three years, at Edinburgh University, Robert Jardine, recently appointed President of the Church of Scotland's College at Calcutta, carried alone and with great honour the degree of Doctor of Science, by the excellence of his examinations in Mental Philosophy. Last session at the same seat of learning, Robert Campbell, of the same town as Dr. Jardine, namely Brockville, after a severe contest, gained the "Bruce of Grangehill and Falkland Prize," for Logic and Metaphysics (a medal and £10 stg), his strongest fellow competitor being a *first class honour graduate of the University of London*, and the second prize in the class of Political Economy, a Master of Arts gaining the first by a majority of only nine marks. At recent law examinations at Toronto the graduates of Queen's have taken highly creditable places. In 1869 Duncan Morrison, in passing as a barrister, stood second in the order of merit, and was exempted from an oral examination. In the same year Francis Chrysler competed for the third year scholarship, and though he gained considerably more than the requisite number of marks, he lost the scholarship by a difference of 18 between him and the successful competitor. In November last he competed for the fourth year scholarship and gained it. At his first intermediate examination he was fourth in the order of merit. At the last barrister and attorney examinations James Muir and John F. Bain were the only candidates from Queen's. The latter stood fourth among 13 barristers and fifth as an Attorney, passing without an oral; the former was first of 25 Attorneys, passing without an oral and coming within a very few marks of the maximum. At their intermediate examinations Muir was first and Bain third of 23 candidates. To pass without an oral examination it is necessary to obtain three-fourths of the maximum.

PRESBYTERY OF MONTREAL.—The regular quarterly meeting was held in St. Paul's Church on Tuesday the 2nd ult., the Rev. Robert Campbell, Moderator. The attendance of clerical members was unusually large, but there were very few elders, the season of the year forbidding the presence of the representatives from the country sessions.

The Rev. James Kidd, M.A., a missionary belonging to the colonial committee's staff, was received from the Presbytery of Saugeen, where he had laboured for about eighteen months, and received appointments, two Sundays to Laprairie, and the remainder of the three months to St. Louis de Gonzague.

Mr. David Morrison, B.A., Student in Divinity of Morrin College, was appointed a catechist to labour in the rear of Grenville and in the Augmentation.

The Moderator reported on behalf of the committee appointed at a previous meeting to confer with a similar committee appointed by

the Presbytery of Montreal of the Canada Presbyterian Church regarding the common mission fields of the two Presbyteries, that the conference was held too late to yield any practical results for the present season, but he hoped in future an understanding would be arrived at by which the resources of the two Presbyteries respectively would be expended to the best advantage.

The Moderator also submitted the report of the Home Mission Committee of the Presbytery, from which it appeared that the finances were in an encouraging condition. Since last regular meeting the St. Mark's Mission Church had been admitted to the status of a self-sustaining congregation by the settlement of the Rev. W. M. Black.

The Rev. Dr. Jenkins submitted an overture to the Synod asking that court to rescind the article in the Book of Polity which gives to retired ministers the right to a seat in Presbytery and Synod—which was unanimously transmitted. Notice was also given by Mr. Clarke of an overture for rescinding article 17, of Book I. under the head of Presbytery.

The Rev. W. M. Black was appointed Moderator of the Kirk Session of Laprairie.

The Rev. James Patterson was re-elected the Presbytery's representative on the Synod's Sustentation Board.

The roll was made up, and the Presbytery adjourned.

PRESBYTERY OF OTTAWA.—At the ordinary meeting of this Presbytery held in St. Andrew's Church, Ottawa, on May the 10th ult., *inter alia* the subjoined report by the Rev. Hugh J. Borthwick, M.A., of his labours in the district of Litchfield and Colonge, as an ordained missionary was submitted to the Court. The report having been read, it was then moved by the Rev. Hugh Cameron, who said he was well acquainted with the whole field referred to in the report, and from personal knowledge could bear testimony to the extent of Mr. Borthwick's labours and, seconded by the Rev. Daniel M. Gordon, B.D., "That the report read be received and adopted, that the thanks of this Presbytery are due, and are hereby given the Rev. Mr. Borthwick for his admirable report, more especially for the good service he has been the means of rendering 'be Church in the important field to which his labours have been principally confined since last regular meeting of the Presbytery, and further that the clerk be instructed to transmit a copy of said report for publication in the "*Presbyterian*" of next month:

Mr. Borthwick was then addressed in appropriate terms by the moderator, the Rev. Wm. McLennan, in which the hearty thanks of the court were tendered to Mr. Borthwick for his excellent report, a report which did honour to him as a scholar and a Christian, as well as his abundant labours in the service of our common Master.

The subjoined report, which it is hoped the editor will make room for *in extenso*, will doubtless be studied with deep interest by the readers of the *Presbyterian*. Litchfield, it will be seen therefrom, is one of the most interesting and desirable charges in connection with the

Church for an earnest and energetic minister. The people, though somewhat widely scattered, are kind and hospitable, and heartily and intelligently attached to the Church of Scotland; many of them are wealthy, and as evidence of their generous liberality it may be mentioned that four members have already pledged themselves to contribute \$100 each, annually, toward the support of a minister if permanently settled among them, and in this case it can be stated confidently that the pledge given is not a bait held out to attract a too confiding minister, without any intention of being ever after remembered, but a pledge which the character and position of the gentlemen referred to is abundant guarantee that it will be faithfully and honourably redeemed. Such people certainly deserve a minister, and one of the best our Church can afford, and it is to be hoped that before the lapse of many months, we will be in a position to chronicle the settlement of a minister in the charge of Litchfield.

It might be further stated that the Presbytery at their meeting in January, guaranteed Mr. Borthwick \$50 per month for his services in Litchfield, but at their meeting in May, he was able to inform the Presbytery that the good people of Litchfield had freed them of all indebtedness to him.

Mr. Borthwick's report is as follows:—

REPORT OF THE REV. H. J. BORTHWICK, A.M.,
Ordained Missionary within the bounds of
the Presbytery of Ottawa.

To the Rev. the Presbytery of Ottawa.

BRETHREN.—At your last regular meeting on the 11th of January, I was appointed to labour as your ordained missionary, in the district of the Upper Ottawa, lying within the County of Pontiac, Q. The Townships more or less visited were Clarendon, Litchfield, Mansfield, Calumet Island, Waltham, Thome, Lesslie and Bryson, and Pontefract. but my labours, with exception of visits to the lumber "shanties" and depots in the unsurveyed regions beyond, were principally confined to the districts in connection with the vacant congregations of Litchfield and Colonge. In order to get a thorough knowledge of the locality, I determined on a system of constant pastoral visitations and thus, by the blessing of God, I have been enabled to carry out to the extent of upwards of 24 family visits. The congregation of Litchfield is very much scattered, in fact the larger portion of it is found in the neighbouring Township of Clarendon. There are six different stations in this district, Stark's Schoolhouse, Portage du Fort, Lower Litchfield, Havelock, Upper Litchfield and Calumet Island, each one desiring for itself as regular services as possible. Around Stark's Schoolhouse I found a large number of families strongly attached to our Church, many of them devoted members thereof. In this place I held public service six times, generally to very large audiences. In Portage du Fort we have a substantial stone church unfinished. Our adherents in this village are limited in numbers, but on the increase. Here I held four public services, very well attended, and steps have been taken to have the Church building available for public worship.

The Church in Lower Litchfield is an old building, not now, as it might have been once, in a suitable place for the wants of the majority of the congregation. Here I held six public services, rather thinly attended except on the occasion of the Communion Sabbath. Opposite is situated the manse in three acres of good land. The house is in a dilapidated condition, utterly unfit for the residence of a family, but steps no doubt will shortly be taken to rebuild.

In the village of Havelock and neighbourhood we have many staunch adherents who have resolved to commence building a church edifice this summer. Here I held six public services, all very well attended. This village is a growing place, the property of the Hon. George Bryson, who has promised a liberal subscription towards the projected church in addition to the gift of a lot.

In Upper Litchfield Church I held nine public services pretty well attended, but there does not seem zeal and interest amongst our members and adherents as there is elsewhere.

I was unable to visit the whole of the Calumet Island; on enquiring I learned there were about sixteen Protestant families, the most of them Presbyterian.

With a knowledge of the district embraced within the field of this congregation, it is quite evident that the labours of a minister or missionary under the present arrangements are too much diffused, and the efforts of such should be concentrated in the points of influence, namely, the villages of Havelock and Portage du Fort. I am of opinion that in a very short time there might be separate self-sustaining congregations in each of those places, with the others as out stations. This is the view also taken by most of the intelligent persons connected with the locality.

I administered the Lord's Supper in Lower Litchfield to sixty-three communicants, many of them, both old and young, communicating for the first time; in Upper Litchfield to thirty-one persons, but the day was unfavourable, otherwise there would have been many more.

I look upon this district as a most important field, deserving the utmost care of the Presbytery. Were our Church adequately represented therein, it would be by far the most influential in the community. The public are most anxious for the services of a settled pastor, and got up within the last few weeks, a subscription list amounting to upwards of \$600 with a view to call in favour of your missionary, which, however, you are aware, cannot be carried out at the present time.

The Colonge congregation is more competent than that already described. Here we have an excellent church building, and at a meeting lately held, the congregation resolved to proceed to the erection of a Manse. Over \$700 have been subscribed for this purpose, and the work is to be commenced forthwith. Here I held eleven services and administered the communion to thirty-three persons. Proceedings toward a call were also initiated in favour of your Missionary, but were suspended as in the case already alluded to.

In connection with the Colonge congregation, there is a small community at or near the

mouth of the Black River in the Township of Waltham, but this I did not visit on account of my having been also designated to labour among the lumber workmen in "shanties" accessible from my missionary basis. On this latter point, reserving a fuller report for the Lumber Mission Committee, I may state that I visited upwards of fifty "shanties," and in these visits somewhere about 1600 men by count listened to the preaching of the Gospel, of whom about one third were Protestants. The majority of "shanty" labourers are French Canadian, and in their behalf, I held the services partly in both languages. I also held three public services in lumber depots, one at Otter Lake and the other two on the Black River, visiting also a considerable number of lone families, French and English speaking, settled in the woods who had never been reached by a clergyman before. In all my travels I found only one Protestant family, and it Presbyterian, not in possession of a copy of God's word. This want I supplied by sending them two copies of the Bible. Had I had with me copies of the French Testament, I could have disposed of many of them, as I was frequently asked for them by French speaking individuals.

Through the kindness of the convener of the Lumber Mission, I distributed upwards of 5000 religious tracts and periodicals in French and English, and here I would note the gladness and the thankfulness with which these were received. It is an element of good too much neglected in the outlying districts of our Mission fields, and which to my certain knowledge has been productive of much spiritual improvement in the absence of the stated preaching of the Gospel.

To sum up, by the good hand of my Heavenly Father upon me and His spirit guiding me, yet feeling my own shortcomings and failure to accomplish as much as I desired to do, I have been enabled to travel 1500 miles in the prosecution of the mission, held 46 public services, made 243 pastoral visitations, administered the ordinance of baptism to 17 individuals, that of the Lord's Supper to 117 persons, and visited and held service in 51 shanties, in which were 1696 men. During all my wanderings I have been received with the utmost kindness and hospitality, facilities of travelling cheerfully afforded me, my public and private expenses all anticipated and provided for, and I return to you without any claim on your Mission Fund for services rendered.

Where all have been attentive to my wants and willing to render every assistance in the prosecution of my labours, I cannot refrain from particularizing the following individuals as entitled to the special thanks of this Presbytery for their earnest endeavours to further our cause in this extensive and important locality, viz :

Messrs Brysons & Proudfoot, of Fort Colonge; Messrs Carmichael, McCuaig and Mr. Tierman of Havelock; Messrs Colton of Lower Litchfield; Messrs Rattray, McFarlane and Beskett of Portage du Fort; Messrs Stark and Fulford of Clarendon.

H. J. BORTHWICK, A.M.

Ordained Missionary.

Ottawa, May 19th, 1871.

OPENING OF ST. PAUL'S CHURCH, DURHAM, ORMSTOWN.—This tasteful edifice was opened for divine worship on the 14th ult. As the day was fine a very large multitude was present on the occasion, every available spot in the church being occupied. The minister of the congregation, the Rev. W. C. Clarke, B.A., was assisted by Rev. Prof. Mackerras, M.A., of Queen's College, Kingston, and by the Rev. R. Campbell, M.A., St. Gabriel's, Montreal. After invocation and praise by the pastor, Mr. Campbell read 2 Chron. vi. 12 to the end, when Mr. Clarke delivered the prayer of dedication. Mr. Mackerras then preached an eloquent and suitable discourse from Hag. ii. 9, showing that the true glory of a temple consists of the presence of Jesus Christ therein. In the evening the preliminary devotional exercises were conducted by Messrs. Clarke and Mackerras, and Mr. Campbell preached from 2 Sam. vii. 1—3, showing that it is meet that Christian congregations should build churches for the service of the Lord at least equal in splendour and comfort to their own private dwellings. The appearance of the people indicated great satisfaction at the successful completion of the edifice. One feature about it well fitted to gratify them was that they had built it entirely within their own means, and there remains on it only a trifling debt. Both pastor and people were heartily to be congratulated on this occasion. There had been no sacrifice of life or limb; no accident marred the pleasure with which they contemplated the structure. The services were felt to be entirely in harmony with the occasion, and seemed deeply to interest the congregation. The collection taken up at both diets of worship amounted to \$105, which must be regarded as liberal when it is remembered that the people had been making some sacrifices all along to carry on the work.

On the Monday evening following a very pleasant meeting was held, the Rev. Mr. Clarke in the chair. The Rev. S. McMorine, of Huntingdon, gave a very neat address, congratulating the congregation on the costly and beautiful church which they had just finished. Afterwards the Rev. R. Campbell delivered a lecture on "Reminiscences of distinguished British Preachers," which occupied upwards of half-an-hour in delivery. This closed a series of services that will be long and pleasantly remembered by both the congregations of Durham, and those that were engaged in them.

The church was designed by W. T. Thomas, architect, Montreal, the style being Old English Gothic, cruciform, after the same plan as St. Paul's, Montreal. It is handsomely finished throughout, and reflects the greatest credit on the contractor, Mr. Archibald McCormick, as well as on the building committee:

DUNDEE, NEW CHURCH.—The new church at Dundee was lately opened for public worship, the Rev. A. McKay of Lochiel, conducting the dedicatory services, followed by the Rev. J. Lohead, of Elgin. The building of the church was begun in 1868, and completed in September last. In accordance with a fixed resolution of the congregation it was not opened till all the debt incurred for its erection

had been paid. This resolution was carried out to the letter, and on the day of opening the congregation had the satisfaction of knowing that all the obligations incurred for this purpose had been fully discharged. The cost of the entire building with all its internal finishings ready for worship was about \$12,000, of which a sum of about \$2,300 was contributed by friends outside of the charge, the whole amount, with that exception, having been contributed by the congregation itself, whose efforts are worthy of all praise. The building of brick with stone basement, was constructed from plans furnished by the pastor, the Rev. Donald Ross, and is a good specimen of Gothic architecture. The woodwork of ash, butternut and black walnut is simply varnished to bring out the natural grain of the wood, the appearance being exceedingly tasteful. The windows are all stained, two of them being memorial windows. The congregation have adopted the free system of contributing by envelopes for the support of Gospel ordinances. We understand that the congregation are busily

engaged in repairing and adding to the manse accommodation. Such a state of affairs is highly gratifying, and it is worthy of notice that since the beginning of the undertaking the most complete harmony has prevailed among all concerned, not a disagreeable word having passed between the congregation, the building committee or the contractors.

KINGSTON.—ST. ANDREW'S SABBATH SCHOOL—Two very pleasant entertainments have been given lately, in connection with this school, for the benefit of the library fund, consisting of readings, recitations, and music, by scholars of the school and members of the church choir. The latter are deserving of great praise for the trouble they have taken to make these entertainments successful, and also for the marked improvement which they are making in the singing of the congregation on the sabbath.

MCGILL COLLEGE.—At the convocation of McGill College, lately, the degree of M.A. was conferred on the Rev. James Carmichael, the able minister of Markham.

Queen's College.

QUEEN'S COLLEGE ENDOWMENT FUND.

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

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

W. IRELAND, Treasurer.

Queen's College,
Kingston, Ont., 15th May, 1871.

Subscriptions acknowledged to 15th March, 1871. \$76801 22

KINGSTON.

G. M. Kinghorn, 3rd instal. on \$400.	100 00	
Robert Carroll, balance on \$10.	5 00	
James O. N. Ireland, 3rd instal. on \$150.	37 50	
John Henderson, 3rd instal. on \$100	20 00	
Wm. McRossie, 3rd instal. on \$50.	12 50	
John Caruthers, balance on \$300, Revenue.	100 00	
Alex. Ross, instal. on sub. Revenue.	12 00	
R. J. Cartwright, M.P., 3rd instal. on \$200.	50 00	
H. N. Garratt, 3rd instal. on \$40.	10 00	
George McLeod, (Portsmouth) 2nd instal. on \$100.	25 00	
L. Clements, balance on \$100.	25 00	
M. Doran, 3rd instal. on \$1000.	250 00	
George Davidson, 3rd instal. on \$200	50 00	
	697 50	

OTTAWA.

Local Treasurer, ANDREW DRUMMOND.

J. A. Grant, M.D., 3rd instal. on \$500.	125 00	
J. M. Currier, M.P., 2nd and 3rd instal. on \$500.	250 00	
G. E. Elliott, 3rd instal. on \$25.	6 25	
Mrs. Thos. McKay, 2nd and 3rd instal. on \$500	250 00	
J. L. Ormo, 1st, 2nd and 3rd instal. on \$40.	30 00	
J. M. Taylor, 3rd instal. on \$20.	5 00	
Lord Lisgar, balance on £50 stg.	80 00	
Lord Lisgar, additional.	20 00	
Mrs. Wm. Stewart, 1st instal. on \$500.	130 00	
	896 25	

TORONTO.

Local Treasurer, JAMES MICHIE.

Alex. Campbell, balance on \$100.	33 34	
Frederick Milligan, balance on \$15.	5 00	
Angus Mathieson, balance on \$60	20 00	
James MacLennan, M.A., 3rd instal. on \$500.	125 00	
Wm. Arthurs, balance on \$30.	10 00	
Russell Ingles, bal. on \$30.	10 00	
James H. Morris, balance on 150	50 00	
John S. Grassick, balance on \$100.	32 67	
George H. Wilson, balance on \$100.	66 00	
D. B. Pearson.	20 00	
Angus Morrison, balance on \$200.	100 00	
Robert Hay, instal. on sub Rev.	85 00	
	507 01	

WEST KING.

Rev. James Carmichael, balance on \$150.	50 00	
James McCallum, balance on \$9.	3 00	
	53 00	

SCARBORO'.

Local Treasurer, ROBERT DAVIDSON.

Andrew M. Graham, balance on \$36.	12 00	
John Gibson, balance on \$60.	20 00	
Wm. Hood, jun	20 00	
Alex. McPherson, balance on \$50.	16 67	
George Gibson, additional.	5 00	
	73 67	

GUELPH.

Local Treasurer, DAVID ALLAN.

Robert Rae, balance on \$90.	10 00	
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BROCKVILLE.

Local Treasurer, GEO. HUTCHISON.

Wm. Byers, balance on \$15.	5 00	
James Byers, balance on \$15.	5 00	
Charles Byers, balance on \$9.	3 00	
George Hutchison, balance on \$200.	63 00	
George Lowe, jun.	20 00	
	99 00	

PRESCOTT.

Rev. George Blair, M.A., 3rd instal. on \$50.	12 00	
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NIAGARA.

Local Treasurer, Rev. CHAS. CAMPBELL.

Rev. D. P. Niven, B.A., balance on \$100.....	80 00	
Rev. Chas. Campbell, balance on \$80.....	10 00	
		90 00

NELSON.

Local Treasurer, PETER MCCULLOCH.

John A. Patton, balance on \$15....	10 00	
H. P. Zimmerman, balance on \$15....	10 00	
Jas McLaren, B.A., M.D., balance on \$30.....	10 00	
James McKerbie, balance on \$15....	5 00	
Peter Campbell, balance on \$10....	5 00	
John Marshall, balance on \$15.....	5 00	
		45 00

OSNABROOK.

Local Treasurer, JAS. CROIL.

Rev. James S. Mullen, balance on \$50.....	25 00	
Wm. Ault, balance on \$3.....	4 00	
David Shaver, balance on \$4.....	2 00	
Joseph Steen, balance on \$2.....	1 00	
		32 00

ARNPRIOR.

Local Treasurer, A. H. DOWSWELL.

James Blair, balance on \$10.....	5 00	
Sarah Watson.....	1 00	
John Wilson.....	1 00	
		7 00

MCNAB AND HORTON.

J. Fisher (McNab) balance on \$25..	5 00	
Robert Dickson, (MacNab) balance on \$10.....	5 00	
Peter McLaren (MacNab).....	10 00	
John Stewart C. Field (MacNab)...	5 00	
John Wallace (MacNab).....	2 00	
Robert Stewart (MacNab).....	2 00	
		29 00

LAPRAIRIE.

Local Treasurer, J. T. ADAMS.

David Laird, balance on \$20.....	10 00	
The late Rev. John Barr.....	10 00	
		20 00

ROSS AND WESTMEATH.

Daniel Robertson, balance on \$4....	2 00	
William Thompson.....	5 00	
James Croskey.....	4 00	
Thomas Fraser, balance on \$20.....	10 00	
Duncan Cameron, balance on \$10..	5 00	
Mrs. R. Bennie, balance on \$4.....	2 00	
Robert Bennie, balance on \$8.....	4 00	
John Bennie, balance on \$8.....	4 00	
Peter Buchanan, balance on \$5.....	2 50	
John Buchanan, jun.....	2 00	
Walter Findlay, balance on \$100...	75 00	
Donald Fraser, balance on \$20.....	10 00	
Peter Comrie.....	2 00	
John Howie, jun., balance on \$4....	2 00	
James Black, balance on \$10.....	5 00	
John Black, balance on \$10.....	5 00	
James Jamieson, balance on \$4....	2 00	
James McLaren, balance on \$10....	5 00	
James Jack, jun., balance on \$15...	7 00	
James Jack, sen., balance on \$5...	2 50	
John Jack, balance on \$5.....	2 50	
William Blair.....	5 00	
William Gilchrist, balance on \$4....	2 50	
		165 50

MIDDLEVILLE.

Local Treasurer, JAMES STEWART.

Archibald Campbell, 2nd instal. on \$100.....	25 00	
Alexander McKay.....	4 00	
Wm. McArthur, balance on \$5.....	2 50	
Thomas Drachman, balance on \$2..	1 00	
		32 50

WOLFE ISLAND.

Local Treasurer, REV. GEO. PORTEOUS.

Rev. Geo. Porteous, 2nd instal. on \$100.....	25 00	
Miss Porteous, balance on \$5.....	2 50	
Wm. Coxall.....	2 00	
		29 50

WESTMINSTER.

Local Treasurer, D. McPHERSON.

Christopher McKenzie.....	5 00	
Murdoch Kerr.....	10 00	
Gilbert McPherson.....	4 00	
Duncan McMillan, balance on \$5...	3 00	
Allan McPherson. 1st instal. on \$10.	5 00	
		27 00

ORMSTOWN.

Local Treasurer, THOS. BAIRD.

William White.....		5 00
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TOSSORONTIO.

Local Treasurer, GEO. CUMMING.

James Martin, 1st instal. on \$10....	5 00	
Duncan McLaren, 1st instal. on \$4.	2 00	
James Gilmore.....	4 00	
John Rawn.....	1 00	
Wm. Trimble.....	2 00	
Wm. Gallagher, jun.....	1 00	
Thomas Stephens.....	5 00	
Joseph H. Cornelus, 1st instal. on \$10.....	5 00	

THORAH.

Thomas Glasford, balance on \$30...	15 00	
Wm. Galloway.....	5 00	
Alexander Hamilton, 1st instal. on \$100.....	50 00	
George R. Proctor, balance on \$100.	50 00	
John Proctor, balance on \$100....	50 00	
John Murray, balance on \$100....	50 00	
Col. R. Cameron.....	100 00	
Mrs. Bethune, balance on \$200....	100 00	
Rev. D. Watson, M.A., balance on \$200.....	100 00	
Neil McEachern, balance on \$5....	3 00	
Angus Murray, 1st instal. on \$50...	25 00	
Neil Gordon, 2nd instal. on \$50....	17 00	
James S. McMillan, 2nd instal on \$40.....	15 00	
		580 00

POINT ST. CHARLES (Montreal.)

Local Treasurer, A. HENRY.

William Johnston, balance on \$2...	1 00	
Mrs. Galding.....	2 00	
Mrs. Ducat.....	2 00	
Wm. Hodgsen.....	2 00	
David Lauder.....	5 00	
		12 00

SACRAMENTO (California, U. S.)

W. R. Cluness, B. A., M.D., 1st instal on \$1000.....	500 00	
Total.....		580748 65

MINISTERS' WIDOWS' AND ORPHANS FUND.

Perth, per Rev. Wm. Bain.....	\$41 00
Owen Sound, per Rev. Duncan Morrison.	20 00
Westmeath, per Rev. H. Cameron.....	12 00
East Williams, vacant.....	4 00
Lancaster, per Rev. Thos. McPherson..	12 00
Pickering, per Rev. Wm. R. Hoss.....	13 75
Dundee, per Rev. Donald Ross.....	12 00
London, per Rev. Donald Camelon....	95 00
Russeltown Flats, per Rev. W. Masson.	17 00
Chelsea, per Rev. James Fraser.....	24 00
Melbourne, per Rev. James McCaul....	12 00
Fitzroy, per Rev. James Sinclair.....	12 00

West Williamsburg, per Rev. Wm. McKee.....	10 00
Scarboro, per Rev. James Bain.....	3 00
Grenville and Chatham, per Rev. Donald Ross.....	15 00
Port Hope, per Rev. Wm. Cochrane....	6 09
Northeasthope, per Rev. Wm. Bell.....	11 00
Thorah, per Rev. Neil Gordon.....	25 00

\$274 75

ARCH. FERGUSON,

Treasurer.

Montreal, 23rd May, 1871.

JUVENILE MISSION SCHEME.

From St. Andrew's Sunday School, Guelph for support of orphan Gainabottea, Calcutta, per J. S. Massie....	\$22 50
From St. Andrew's Sunday School, Kingston, for support of orphans, Emily, at Sealkote, and Theresa, at Poona, per J. Craig.....	40 00
From St. Andrew's Sunday School, Ottawa, for support of orphans Argemona, at Calcutta, and Antonia at Poona.....	40 00
From St. Paul's Sunday School, Montreal, for support of orphan Wilhelmina, at Madras, and for Canadian School.....	35 00
From family of R. Cassels for support of Jessie Cassels, at Madras, per H. Cassels.....	20 00

\$157 50

Received by late Treasurer:—

From Caledon and Mono Sunday School for support of Sarah Hamilton, at Madras, per Rev. P. Lindsay.....	28 00
From D. Ross, Leith, for Canadian School.....	20 00
From Lanark Sunday School, for Canadian school per Rev. Wm. Wilson....	8 25
From Richmond Sunday School, per E. Mullen.....	5 00

\$ 61 25

157 50

\$218 75

Previously acknowledged..... 542 00

\$760 75

AGNES M. MAHAR,

Treasurer.

Kingston, April 18th, 1871.

GENERAL SUSTENTATION FUND.

St. Andrew's, Montreal, in full.....	\$300 00
St. Paul's, Montreal, in full.....	300 00
St. Gabriel's, Montreal, in full.....	100 00
Georgetown, in full.....	60 00
Quebec, St. Andrew's Church, in full..	125 00

Georgina, in full.....	25 00
Oxford, for last half-year.....	32 50
Smith's Falls, in full.....	50 00
Elgin and Athelstan, on account.....	33 35
Peterborough, in full.....	62 75
Orangeville, in full.....	30 00
Clarke, in full.....	10 50
Galt, in full.....	50 00
Toronto, in full.....	100 00
Nottawasaga, on account.....	18 00
Stirling, in full.....	25 81
Paisley, in full.....	45 00
Markham, in full.....	25 00
Goderich, in full.....	35 00
Port Hope, in full.....	12 50
Spencerville, (vacant) in full.....	17 50
Kingston, (vacant) in full.....	112 80
Wawonosh.....	8 00
Vaughan, in full.....	40 00
Darlington, in full.....	30 00
Roslin and Thurlow in full.....	28 30
New Market, in full.....	12 50
Plantagenet, on account.....	4 00
Guillimbury and Innisfil, in full.....	35 00
Scott and Uxbridge, in full.....	20 00
Waterdown and Nelson, in full.....	37 50
Belleville, in full.....	45 84
Clifton, in full.....	27 50
Lachine, on account.....	16 30
Williamstown, on account.....	33 00
Woolwich in full.....	25 00
Buckingham and Cumberland.....	50 00

NOTE.—The whole amount received at this date for the present half year, from 66 congregations is \$2942.73. If the remaining 52 congregations forward their contributions in time, the Board will be in a position to declare an equal dividend of \$100 on the 30th inst.

JAMES CROIL,

Treasurer.

Montreal, 25th May, 1871.

Box 588½.

FRENCH MISSION SCHEME.

Kingston, (Mr. J. Duff).....	35 75
St. Paul's, Montreal (S. school).....	10 00
St. Paul's, Montreal (Mr. J. Rankin)..	100 00
St. John's, Brockville, (Mr. G. Hutcheson).....	15 27

JOHN JENKINS,

Contrecer.

BRITISH COLUMBIA MISSION.

Chatham congregation, Ontario, per Rev. J. Ranny.....	\$10 00
Peterboro, St. Andrew's Church.....	20 00
West King, congregation, per Rev. Mr. Carmichael.....	5 00

JOHN FRASER,

Treasurer.

Kingston, 3rd May, 1871.