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THE PRESBYTERIAN.

APRIL, 1871.

PROTESTANTS have usually claimed the right of discussing freely and fairly all matters on which differences of opinion may arise, and such subjects as may be reasonably supposed to come within the scope of such a publication as the *Presbyterian*, can scarcely with justice be excepted from this rule. Theoretically this right of free discussion is admitted, and in an article in a former volume we pointed clearly enough, we believe, the limits within which such discussions should be confined, and the amount of responsibility resting with the editor, in reference to communications of a controversial character. The fact that the *Presbyterian* is the only Journal specially connected with our Church, gives so much the stronger reason why its different members and adherents should be allowed liberty, within such bounds as will naturally suggest themselves to men of sense, to set forth their views on topics connected with the government or even, it may be, the modes of worship of the Church. One good effect of this liberty we pointed out to be the dispelling of prejudice and error, and in many cases the refutation by the very publication of the letters themselves of the fallacies, never so clearly seen as when put down in black and white and in such form as the writers could have an opportunity of seeing to what conclusion their arguments would legitimately lead. Of such subjects are the private administration of the Lord's Supper; the adoption of set forms of prayers; the use of instrumental music in public worship; the keeping of holidays in addition to the Lord's Day, besides others of more or less importance. We need scarcely repeat that while giving insertion to letters or communications discussing subjects of this kind there can not be taken for granted any editorial responsibility, that is, any be-

lief that the views of correspondents are such as are approved of and recommended for adoption. All, it is clear, cannot receive editorial sanction, both sides having liberty of discussion, and should only such articles be inserted as are in unison with the views of the editor, there would be very serious and just cause for complaint that the Church paper had become the mere mouth piece of a particular section who stifled all utterances displeasing to them, however wide spread might be the feeling which prompted those who sought to make public their opinions and desires for a change or their wish to prevent change in any particular respect. Even were there two or three journals representing different parties within our Church we would still consider it our duty to deal justly by correspondents who might desire to combat the opinions which in that case we might be supposed to support. How much stronger, then, does this reason become when there is but one medium of communication between the members of all shades of opinion, in whose pages each ought to be sure of obtaining admission and of having his views and opinions fairly presented to his brethren in his own words without garbling or misrepresentation.

We had thought this was so fully explained on previous occasions that there would have been no necessity to recur to this subject. We might, as is the practice in some journals, have a preface to each letter or communication inserted, giving warning that we are not responsible for the opinions expressed by our correspondents. But among a class of readers so intelligent as those which we believe we have the happiness to possess, we have always considered such a notice to be a needless precaution. We regret exceedingly to have had occasion to refer to this subject, more on account of the reason

that has led us again to do so, than because of the subject itself, which is of so important a character that an occasional reference to it may prove extremely useful. We are pained that one of our subscribers has withdrawn his name from our list because we have ventured to insert letters supporting what he designates ritualistic practices without expressing editorially the horror which we entertain for them. What these ritualistic practices are we are left in ignorance. We have lately had a most interesting discussion between two of our correspondents on the question as to whether on days generally observed as holidays by the mass of the population around us, our own people should have an opportunity or not of attending service in our own churches. The advocate of the affirmative and negative have pleaded their respective sides with great ability, and we are sure that the great majority of our readers must have perused the letters with much satisfaction, and received some information also. Other subjects have been taken up in these pages which have been warmly and keenly discussed in the parent Church, whose leading men have not thought it beneath them to take part in the controversies that have arisen, and have not thought that by so doing they were either dishonouring themselves or their Church. We ask our late subscriber how error is to be dispelled, or truth established except by the free interchange of opinions? We have no desire, nor do we believe any correspondent would ask us, to insert flippant or grave attacks upon the fundamental principles of our religious belief, but surely there is such a range of thought as to allow of differences and doubts being discussed not only without prejudice, but to the great benefit of the doubters. We have too strong and well grounded a faith in the security of the Rock on which our hopes are fixed, too well-settled a conviction of the Scriptural character of our form of Church government to be afraid of any attacks which may be made. It is the careful avoidance of the difficulties and doubts which often arise among our younger members, which leaves them helpless to resist plausible arguments whose fallacy they are unprepared to detect. It is from the half-instructed, who attend Church and take their religion without enquiry and without intelligent knowledge, that the greater part of those who leave us is drawn. It is

such as those who are entrapped by the assumption of Apostolical succession, not knowing that, granted such a claim could be established, it is ours in the fullest measure. Having had no doubts explained because to doubt is forbidden; if our subscriber's practice be carried out, they are furnished with no weapons to overcome them when presented to them as they go into the world; and so they leave the Church of their fathers, and join others with greater pretensions; but, to say the least of it, not more Scriptural in their character.

We trust our subscriber will reflect seriously on the meaning of his letter. We complain that the Romish church stifles discussion. Does he seek to identify himself in that respect with a persecuting body, whose garments are stained with the blood of our martyred fathers, slaughtered for the defence of the very freedom our subscriber seeks to extinguish? Carried to its legitimate conclusion, the very spirit that dictated the stopping of the *Presbyterian* because it contained something not exactly in accordance with his views, would lead to another massacre of St Bartholemew. It may seem extravagant to say so, but the spirit is the same, the power only is wanting.

But whilst we desire to give every liberty to correspondents in discussing questions, we must repeat what we have before said, that we cannot admit personal attacks whether these come signed or anonymously. And this we think it proper to do, the more especially at present, as several such communications have for some time past been in our hands. All communications suitable for admission to these columns we shall be glad to receive.

GENERAL SUSTENTATION FUND.

A western minister writes to say that he is determined to be in advance of the inevitable "*printed circular*," and hastens to inform us that his contribution for the Sustentation Fund for the present half year is "now ready." This is the best possible way of putting a stop to the circular nuisance—if it is a nuisance: and whether it is or not, there is nothing like coming up to time. The congregation of Three Rivers has also announced that its quota of \$50 for the half year is ready. Several congregations who fell short of the sums apportioned to them last half year, have

forwarded the balance due. If only *all* who are in arrears would do likewise, it would be very encouraging to the Board. It would be well that those who intend doing so should see to it at once, as the accounts to be submitted to the Synod must be closed next month. It should also be borne in mind that the Synod enjoins *Presbyteries* to transmit the amounts apportioned them to the Chairman of the Board, on or before the 15th April. A great deal depends upon the action taken by *Presbyteries* in this matter. If the Sustentation Fund is supported *con amore* by the *Presbytery*, its success is certain, otherwise, it is almost certain to prove a failure. It is the greatest work ever undertaken by the Church, and worth its best efforts. It cannot be carried out by any one agent. There ought to be an agent in each *Presbytery*, charged with the special oversight of this thing, and that agent should be the most energetic minister in the *Presbytery*, or elder, for why should not our laymen consecrate a little of their time and talent to business of this kind? We are quite sure nothing will ever *pay* them better—if that is what they most desire.

We have to acknowledge receipt of five dollars from "Glencelg" which have been applied in the manner directed.

IN MEMORIAM.

With deep regret we record the death of the late John Wright, Esq., Elder of the Church of Scotland in Brockville. Deceased was born in Fochabers, Morayshire, Scotland, September 13th, 1807, and emigrated to this country in August, 1832. He occupied several positions of high trust, and on one occasion received a very valuable gift in token of his fidelity. He was ordained an elder in 1861, and died in the 64th year of his age, much respected in the community in which he moved.

At the funeral Mr. Gillivray, the pastor spoke as follows:—"Might I not here be pardoned were I to make, as I shall not, more than a momentary reference to the principles of his life, whose mortal remains we are now about to carry, in solemn procession, to the city of the dead. In him as a citizen and husband and father and friend, there were manifested many loveable qualities of heart and life without envy, without ostentation. Unambitious of ornament or honour, his character presents a good specimen of Christian candour and

simplicity. Whether abroad amongst his fellow citizens, or at the head of his family at home, whether engaged in the discharge of public, or of private duty, whether sitting in the session, or in the sacred seat of the sanctuary every Lord's day, he was always the same; his praiseworthy punctuality ever followed him in matters sacred as well as secular; seldom if ever was he absent from the service of God's house, setting in this a noble example to the congregation of which he was made an overseer, as well as to the family and friends whom he has left to mourn his loss. Yet what I am saying is not that, while in the body, he had attained or was already perfect; not that he was free from those infirmities, sins and besetting sins, which weigh down our common humanity, but that through the grace which was made sufficient for him he was enabled to overcome and make these revolve around the power of an inner life whose central and controlling principles were humbleness, pureheartedness, love and faith, simple but strong, in the blood of his Redeemer. With these living undying principles may we not well hope that to him death and the after judgment were but the gates of entrance into those many mansions of the Father's house, in which there are fulness of joy and pleasures for evermore. It is only such hope as this, well grounded, and not riches or any worldly greatness, that can in the crisis of final separation bring any true calm and comfort to bereaved and breaking hearts.

It is only when in the possession of such knowledge that the mourning widow can out of the depths of a consciousness and confidence deeper even than her sorrow, say "Return unto thy rest O my soul, for the Lord hath dealt bountifully with thee." Some satisfaction there is in the sympathy of friends and scenes such as this vast concourse presents, but not in these, away from these does the sorrowing spirit find any satisfying rest, like the wearied heart-stricken dove that could find no rest for the sole of its foot away from the ark, so the soul in the trying emergency of final severance from a loved one, seeks to take refuge and rest in God, in the ark which he for safety from the overwhelming flood has built up for it out of such thoughts and truths as this: "As in Adam all die, so in Christ are all made alive again." And here comes in the well grounded hope, and the gratitude for victory felt in the case of a Christian's death, "Thanks be unto God who giveth us

the victory, through our Lord Jesus Christ."

The following resolution was passed by the Kirk Session.

BROCKVILLE, February 12th, 1871.

At a meeting of the Kirk Session of St. John's Church, at the above date, the following resolution was passed, and Dr. Edmondson, Col. McDougall, and the Moderator were appointed a deputation, to present a copy of it to Mrs. Wright.

Resolved; That in view of Christian simplicity of character, praiseworthy punctuality in attending to matters spiritual, conscientious discharge of the duties of the Eldership, and good service during a term of years to this congregation, the session record their deep sense of the loss which they and the Church sustain in the death of the late Mr. Wright, and also their sincere sympathy with Mrs. Wright and family in their bereavement, commending them to the Comforter of the mourners, the Husband of the widow, and the Father of the fatherless.

Presented to Mrs. Wright, by Dr. Edmondson, Col. McDougall, Elders; D. McGillivray, moderator.

THE LATE GEO. MCKAY, Esq.

George McKay, Esq., 10th Line, Sydenham, who lately closed his mortal career, was born in Caithness, parish of Roy, Scotland, in the year 1800, and consequently was in his 71st year when he died. There he was engaged in agricultural pursuits till about thirty years ago, when he emigrated to this country. There he enjoyed the ministrations of the Rev. John Cook, and the counsel and companionship of such men of God as Joseph McKay, W. Calder, and James McDonald—the father of the great McDonald of the north—men that made the place sacred by the saintliness of their lives and the fervour of their piety.—Growing up in such an element it is not wonderful that he early felt the power of religious truth, and the "stirrings of a gift divine," and that when he came to this neighbourhood, about thirty years ago, he was chosen an elder to ministers in holy things. He was the very man for such an office, for though not gifted with a great utterance, he was gifted in no small degree with the *wisdom which cometh from above, which is pure and peaceable, gentle, and easy to be entreated, full of good works, without hypocrisy and partiality.*

His remains were followed to the grave on the 17th of February, by a very large

concourse of friends; and on Sabbath the Rev. Mr. Norrison of Knox's Church preached his funeral sermon from Heb. viii. 16, at the close of which he paid the following tribute to departed worth. In speaking of the joy of the prophet, the joy of a rich and ripe christianity, he remarked: I do not think our departed friend ever rose to those sacred heights of joy revealed in the text. On the contrary, he seems all his lifetime to have been subject to bondage, haunted with something like fear as to his eternal salvation. At least his conversation and statements bearing upon the subject were always of the most modest and moderate description. He seems to have moved along from year to year upon the lower levels of a Christian life, not destitute indeed of comfort, but for the most part his mind was overshadowed, his faith was obscured, and his prayer in substance was: "O send forth thy light and truth!" His faith certainly was a precious faith, working by love, for no one could be more guiltless or inoffensive. There was no such thing as harsh judging, or sectarian bitterness in his nature, but a charity that was beautiful and a piety that was generous and unaffected. But penetrated by a sense of his own unworthiness and dwelling much upon the sterner attributes of Deity, his feeling was not unlike that of the Patriarch: "*How dreadful is this place, it is the house of God!*" And yet there were few men lived so near to God or breathed a spirit more heavenly than George McKay, the Elder. Early impressed with divine truth he gave himself to the Lord in a covenant of life, and the vows then assumed and the grace then tasted, he never forgot, but delighted to dwell upon *that time of love* and those communion seasons in which in his own language he heard the wonderful words of God, and when he could truly say concerning Christ: "*He took me into His banqueting house, and His banner over me was love. I sat under His shadow.*" And as he grew in years and drew nearer the eternal world, it would seem as if a deeper solemnity gathered over his spirit, and his mind often turned, even in the busy hours of day, to the great Saviour. His church, his Bible, and the old Gaelic psalms lay near to his heart, because bringing him near to his God; and when laid down upon the bed of death, when passing through the dark valley, when memory was wandering and lover and friend were removed into darkness, he might still be heard as if engaged in those

old family devotions which he loved so well and observed so regularly. The melody of prayer and praise seemed to be the very element in which he delighted. His conversation was much of heaven, from whence he looked for the Saviour, and though his faith never rose to the triumphant state spoken of in the text, it never fell so low as to leave him without that peace which passeth all understanding. Hence his life was sweet and pure, running on from year to year like a quiet stream till it fell into the infinite and unseen—growing in volume, in depth of feeling, in breadth of view till the eye which could no longer discern Esau from Jacob is now able to see the King in His beauty and the land which is afar off, and rejoice; and the faith that had scarcely a note of triumph in all its earthly song, because of his felt unworthiness, has learned to sing as he never did here, "*Worthy is the Lamb!*"

That aged man with whom we were all so familiar, beneath whose plain exterior beat one of the kindest and truest hearts, will be missed in the neighbourhood where he spent so many years and won for himself such a good name.

He will be missed in the congregation where he was so regular a worshipper, and whose interests were so dear to him, and he will be missed by me; for he was a true elder, caring for souls as those that must give an account. I will miss him and you will miss him, and there are hearts that will miss him still more than we, but into that private circle I do not venture, further than to give this cheering word which is still as true as when it was spoken long years ago to a sorrowing circle:—"Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive you to myself, that where I am, there ye may be also."

At the close of the evening service, the Kirk session met and placed upon their minutes the following record: "In view of the death of Geo. McKay, Esq., one of the elders of the church, the Kirk session, while bowing with resignation to the Divine Will, desire to place upon record their deep sense of the loss which they have sustained, and their high esteem of his character and attainments. By his removal the congregation has lost a useful

member, the neighbourhood a worthy man, and his family an affectionate and honoured head. While bearing testimony to his worth, his brethren in the Kirk session desire at the same time to express their sympathy with the bereaved family, and to commend them to the Husband of the widow and the Father of the fatherless."

MARRIAGE OF THE PRINCESS LOUISA AND LORD LORN.

Tuesday, the 21st day of March was appointed for the marriage, in London, of H. R. II. Princess Louisa, fourth daughter of the Queen, to the Marquis of Lorn, M.P., son and heir of the Duke of Argyle.

DEMONSTRATIONS IN MONTREAL.

In honour of the above occasion the Union Jack and British flags were hoisted over all the Banks and public institutions in the city. The only notable exceptions were the Court House, St. Patrick's Hall, Seminary and all Roman Catholic Church buildings.

SPECIAL SERVICES IN ST. ANDREW'S CHURCH.

At noon special services were held in St. Andrew's church, for the purpose of asking the Divine blessing upon the union of the Princess Louisa with the Marquis of Lorn. The Rev. Dr. Jenkins conducted the service. The church was comfortably filled by a highly respectable congregation, including representatives from nearly all the leading Scotch families, who also comprise a large proportion of our citizens of note and influence.

The service was opened by the singing of the paraphrase commencing

O God of Bethel! by whose hand
Thy people still are fed,

after which the Rev. R. Campbell, of the St. Gabriel street church, read a portion of the Scriptures, followed by the Rev. W. M. Black, of St. Mark's church, leading in prayer. The congregation thereafter joined in singing the hymn:

Lord, while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,
The land we love the most.

THE ADDRESS.

Rev. Gavin Lang, pastor of St. Andrew's church, at the conclusion of the hymn, addressed the assemblage as follows:

Dear Brethren,—A few words will suffice, and very few are required, to explain why we are thus assembled. For several

reasons, it seemed right and desirable that as Christians we should meet in this way and ask the blessing of Almighty God upon the union which is being to-day consummated between one of the daughters of our beloved sovereign and one of the sons of our beloved Fatherland. As loyal subjects, we could not render a greater service to the illustrious bride and bridegroom. Better than all marriage gifts, however costly, or public rejoicings however exuberant, are the prayers breathed by devout worshippers for grace and peace from God the Father, God the Son, and God the Holy Ghost.

I am sure that each of us is ready, heart and soul, to join at the footstool of the heavenly throne in offering such prayers in behalf of those around whose nuptials the best wishes of all well-disposed persons in every part of the British Dominions have been for months past, and are at this moment, gathering. Very many among us, who are here present, must feel a more than ordinary interest in the event which has brought us together. Those of us who are Scottish Churchmen have good reason to be interested, partly because the Queen herself, who belongs equally to both State Churches, and the Royal children have ever evinced a warm and marked love for the Church of Scotland, and partly because the Marquis of Lorn is, as are also the Ducal House of Argyle, faithful and consistent in adherence and attachment to our Church. But all of us who are Scotchmen, whether Churchmen or not, must feel a keen interest in this marriage, chiefly because our distinguished countryman is, in every respect, worthy of the new dignity to which by his matrimonial alliance he is now advanced. Almost princely by birth, still more princely in virtue and character, it is most fitting, as it is to us most gratifying, that he should wed a Princess of the Blood Royal and become connected with a court, than which there is no purer in Christendom. Her Majesty, besides doing honour to him, has at the same time secured comfort for her-

self and the good of her child by sanctioning the marriage which has probably ere this taken place, and is creating a widespread happiness among her people. Our desire for her is that, in this bond, she may find a solace and satisfaction which shall soothe the bitterness of her deep-seated grief, and, in some measure, help to fill the blank caused by his death, whose loss all classes of the kingdom with her mourned in heaviness of spirit. For our widowed Queen, in this day of universal rejoicing, we implore all needed support and blessing. For the Princess and her husband we implore a long life, unity, godliness and usefulness. For the Royal Family in general, and for that member of it in particular, the memory of whose recent most pleasing residence in this city can never be effaced, we implore God's gracious favour and help. For the Holy Catholic Church everywhere, all who hold to the one faith in Christ, we implore increased enlargement, illumination, purity and zeal. For the whole Empire with special mention of our own Dominion we implore a continuance and growth of prosperity and stability. And all this, by the mouth of His servant who is now to lead us in our more special devotions, we do according to the word of God, who hath commanded us to pray for all ranks and conditions of men, and unto whom be glory in the Church by Christ Jesus throughout all ages, world without end—Amen.

Rev. J. Jenkins, D.D., of St. Paul's church, then led in special prayer, invoking the Divine blessing on the marriage, and beseeching that Her Majesty the Queen and all the members of the Royal Family might be long spared to the British Throne.

The National Anthem was then sung, and the benediction having been pronounced by the Rev. C. A. Doudiet, of St. John's church, the assemblage dispersed, seemingly much impressed with the services.

Correspondence.

At Vassar College, Poughkeepsie, on the 1st ultimo peacefully passed away from earth the spirit of one who, without ever stepping aside from the path of feminine unobtrusiveness, has exercised as powerful influence for good in her day and genera-

tion, as perhaps any of her contemporaries, Miss H. W. Lyman, late Principal of Vassar College, and formerly the head of an admirable and useful private school in Montreal.

Miss Lyman was American by birth,

but began teaching in Montreal at an early age, when, as she afterwards said, "The teacher was not so much older than the pupils." Perhaps the highest testimony to the success she enjoyed lies in the fact of the many Canadian girls who successfully enjoyed the benefit of her teaching. Very few ever left her without having had their characters moulded in no small degree by the powerful influence of a teacher who at once won their highest esteem and their warmest affection. Her clear, powerful mind, her strong grasp of thoughts and relations, her own thorough culture and rich and varied information, as well as her animation and enjoyment in imparting it, and above all her earnest spirit and character, peculiarly fitted her for being a successful teacher; the more so, as she aimed not only at communicating *knowledge*, but also, and *chiefly*, at exciting the *desire* for it, and stimulating to vigorous action, the powers and faculties which ordinary superficial female education too often leaves dormant. But most especially her desires and efforts were directed to the yet higher aim of inspiring her family with the sacred fire which alone can purify the mind and heart and save the latter from self-centred aims, of imbuing them with the love of their Saviour, and the desire to "do all things in the name of the Lord Jesus," which made her own life the noble one it was."

And in so far as human efforts depending on Divine aid could avail to bring about a work which it is of God alone to *fulfil*, she was eminently successful. Many, not alone of her pupils, but of others who came into casual contact with her, owed to her the spiritual impulse which was the turning point of their lives, as well as many a wise and loving word of counsel and encouragement in the Christian warfare.

Often was she consulted in spiritual perplexity, often called to answer the momentous question, "What must I do to be saved?" and never did she allow either press of business, or physical weakness to interfere with any labour of love affecting the destiny of an immortal soul. "For all my spiritual hope and comfort I am indebted to her."—"How much spiritual life and growth I have derived from her counsels," were the expressions of some, and the feelings of many more when it was known that the tide of life was fast ebbing away. Nor was it only by her personal intercourse that her influence was felt. Large as was her private correspondence, and onerous

as were her duties during all her life, she sometimes found time to influence a wider circle through the press, and it is much to be regretted that circumstances did not allow her leisure to avail herself of her eminent gift of writing to a still greater extent. A memoir of an early lost missionary brother—"The Martyr of Sumatra"—is her largest single work she has kept, though many scattered fragments from her pen, generally anonymous, have been widely diffused, the extent of whose usefulness may never be known on earth.

The long continued and intense mental strain to which her energetic spirit subjected her less vigorous physical frame had worn out a constitution, never very robust, and even before she left Montreal, to the great regret of many who valued her, her health had shown symptoms of giving way. Hardly a school-term closed without bringing on the re-actionary prostration against which her force of will had successfully struggled till the time for rest had come. After her establishment at Vassar her physical weakness became so great that she repeatedly desired to resign her office, feeling that she was physically incapacitated for doing justice to the onerous duties of the post. But the love and esteem which had there centered round her interfered to oppose this desire, and the authorities of the College feeling that the moral weight of her presence and influence was a benefit not easily to be replaced, succeeded in inducing her to remain—to die "in harness."

But the time came at last when it was God's will that she *should* have rest—the rest she could not take on earth—the "rest that remaineth for the people of God." After a time of lingering weakness and suffering, hallowed by her perfect peacefulness and resignation to God's will—while longing to depart—she passed peacefully away to the "Father's House," to which during her earthly pilgrimage her longing eyes had been ever directed.

Many will deeply mourn her loss, as that of a mother in Israel: but while her physical presence has vanished from earth and her freed spirit has passed to a higher sphere of blessedness, and perhaps of *usefulness*, the influence of her powerful mind, her earnest, active spirit, her true womanly graces, her "heart of love," will still remain with many a living power, second only to the Divine power of spiritual life to which, perhaps, she first directed them.

Though Miss Lyman was not connected externally with our own Church, no apology will be needed for paying this tribute to one whose removal is a loss to the Church of Christ; whose catholicity of spirit and warm Christian sympathies were never chilled or fettered by the spirit of sectarianism; whose influence never was in the slightest degree used to tinge the minds of those over whom she exerted it with any denominational preference of her own. All she desired was that they should be *living, working* Christians; the special *development* of their Christian life she left with their Heavenly Father. Were all Christians animated by the same spirit, sectarian divisions would soon cease to retain any separating power!

The influence of her teaching has been not unfelt in some of our own Manses, as some at least of our readers will be ready to testify, and has thus conferred some benefit at least on our branch of the Church. And those of our readers who owe to Miss Lyman much of the intellectual and spiritual influence which has directed their lives, much of the highest and purest aspiration which has elevated their characters, will welcome in its pages some slight recognition of the usefulness and worth of one of whom many will be inclined to say in earnest truth—

"Her memory long will live alone
In all our hearts—as mournful light
That broods above the fallen sun
And dwells in heaven half the night!"

LETTER OF CONDOLENCE.

In the beautiful cemetery of the City of Hamilton, Ont., there has lately been erected a sepulchral monument of rare workmanship and great cost, at whose base are seven recently made graves. On inspecting the inscription on the Aberdeen granite the stranger learns that this is the final resting place of the family of James Kirkpatrick, Esq., Treasurer of the County of Wentworth, who although an octogenarian still discharges the duties of his office with all the clear-headedness and assiduity of earlier years. These graves, of but little interest to the stranger, were lately taken notice of by the Kirk Session of St. Andrew's Church in that city, and after solemn deliberation, it was agreed to instruct the Rev. Mr. Burnet, pastor of the Church, to write a letter of condolence to the aged Treasurer, a copy of which we annex. In this letter the Session has done

credit to itself, as Mr. Kirkpatrick has been highly esteemed for over half a century in that locality as a man of strictest integrity and kindness of disposition, while to those who know him more intimately it will be felt to be opportune to one of his Christian character. The letter before being read had better have the following obituary notice of the departed members of his family prefixed in order that the propriety of issuing such a document may be seen in the light of the great losses sustained by the early death of such promising members of his household. We shall not more particularly allude to two of the graves, which are those of infant grandchildren. The adult ones were as follows: (1) Joseph (a son) aged 38, who for many years resided in New York where he was largely interested in Pennsylvanian coal mines. He died universally regretted by all who knew him, and in the enjoyment of Christian faith and hope. At his request his remains were interred in the family burial place in Hamilton. (2) Walter Gordon, (son of Joseph) who died in Hamilton at the early age of 18 years exhibiting great patience and resignation to the divine will. He had been engaged in the study of law for some time, but cheerfully looked forward to the more glorious prospects of a better world. (3) D. McKinnon, (a son-in-law) barrister, &c., of Hamilton, aged 29, greatly regretted as was manifested by the extraordinary funeral cortege which conveyed his body to the grave, consisting of nearly all the members of the Bar, of the City Council and Board of School Trustees, both of whom attended officially; all the city and county officials, besides an immense concourse of citizens of all ranks and classes, while groups of poor men, women and children, stood uncovered at the street corners weeping, thus paying all the tribute in their power to the memory of their young benefactor. (4) O. H. McKay, a son-in-law, Barrister, &c., and Deputy Master in Chancery at Lindsay, Ont., aged 32. This excellent young man died at Owen Sound, while on a trip on the upper lakes in quest of health. He was attended during his last days by the Rev. D. Morrison of that place, who was greatly pleased with his young friend's calm patience and resignation throughout the trying scene. His remains were piously conveyed by his young widow to the family place of burial at Hamilton. He was a youth of great promise and highly esteemed and beloved by all. (5) Harriet (daughter) wife

of O. J. McKay, who soon followed her husband crushed and heart-broken by the great loss she had sustained, but extraordinarily blessed with dying grace, as to which the Rev. Mr. Burnet, the pastor of the family, can speak more fully, as he was assiduous in his visits to this house of affliction, for which a feeling of gratitude will long be entertained by the friends and relations. (6) Jane Hamilton, wife of R. W. Kerr, Esq., Treasurer of the city of Hamilton and mother of J. Kirkpatrick Kerr, Esq., of the eminent law firm of Blake, Kerr and Bethune. This daughter being a member of the Church of England, along with her husband, was pastorally cared for by the Rev. Mr. Geddes, of Christ Church in that city, who assiduously attended her during her long illness, and now feels her loss as that of a sister. Having her lamp trimmed and burning, she was ready when the bridegroom came. Her remains were interred according to the rites of the Church of England in consecrated ground by her venerable pastor, assisted by an old personal friend of the deceased, the Rev. George Bull of Barton. Having retained the use of her faculties to the last, she continued unswerving in her faith and hope in her Saviour, being fully persuaded that he would convey her through the dark valley to the other side, where loved ones gone before, she believed, would be awaiting her arrival.

The death by pulmonary disease of so many and such promising and useful members of a family within the space of a few months is a rare occurrence, and hence the action of the Kirk Session seems not to be out of place. The following is a copy of the letter referred to.

HAMILTON, 27th October, 1870.

JAMES KIRKPATRICK, Esq.

MY DEAR SIR,—At a meeting of the Kirk Session, held on Monday week last, it was moved and unanimously agreed to, that the members present resolve through the Moderator to express their deep sympathy with Mr. Kirkpatrick and his family under their recent bereavements, and that Mr. Burnet convey the feelings of the members to Mr. Kirkpatrick. In response to the unanimous desire of the elders and myself, I beg leave to assure you of our cordial sympathy with you under God's afflictive hand. Of late you and yours have been no strangers to His righteous chastisements, and I need not direct you, there-

fore, to the alone source of sympathy, the Master Himself. He has so often proved to you His gracious purpose in your many trials, that I have merely to recal to your memory the blessed truth that whom He loves He chastens, and scourges every son and laughter whom He receiveth and that He afflicts to make us the partakers of His holiness, may He comfort and sustain you with His own presence.

After a few more chastisements we shall all go whence we shall not return. Our humble prayer is that when His wise purposes in Providence are served with us we all may be admitted to abide with Him.

Trusting that the God of all grace will have you and yours under His Almighty keeping, and that you and we all may be duly exercised by the afflictive dispensations of this present life.

I am, dear Mr. Kirkpatrick,

Very truly yours,

(Signed) ROBERT BURNET.

ATTENDANCE ON ORDINANCES.

MY DEAR BROTHER,—You remember our friend's words and example in favour of attending church. We cannot too often recall his tender, faithful lessons. The mortal has gone, but the soul lives. His life has made us responsible. Will the same thing be said of us when gathered home? God, you know, is waiting to be gracious. He is as willing as ever to lift us up when sinking. He moves over the mighty deep, and is still visible in the mulberry trees. In every difficulty which confronts us He has a remedy. If we are faithful he guides you and me as He guided Abraham. Think not, my brother, that the Lord is far off. He helped our dead friend in his efforts to bring his friends to God's house. He is the same unchangeable Being. God's Spirit is all powerful, and is offered to every honest worker in His vineyard. Think not that thou art labouring alone. For this service trustfully performed, we have the richest promises, and the rewards are not less sure than the promises are explicit. It is a work in which we can all engage; not in an ostentatious way, but with zeal and judgment persuading men to go up to the house of God, and keep the Sabbath day holy. Let us by example and word, attract our friends to God's house, offering them our company and our pew. At our homes we carry water to the suffering plants in our gardens. We restore them to heart and life; we do the mechanical part; nature's God does the real

work in raising the drooping flower up to fragrance and perfection. In the same way let us try to bring immortal ones to the water of life, that they may be refreshed and dignified by the Holy Spirit.

It is easy understanding the stimulus our minister receives from a full, well-attended church. Encourage him by bringing your households, your neighbours and friends with you. Reflect upon the hard labour bestowed upon the intellectual and spiritual food which he prepares. Treat your minister as you would if he were your own son. We are affronted when our friends absent themselves from the feasts prepared for their bodies. They have slighted our invitation. Our Minister's feelings are something like our own. During the week he has done hard work for our good. Shall we not go gladly to receive it. How lamentable that our people will neither attend church as they should, will neither pay their Ministers with liberality, nor subscribe to the *Presbyterian*. How can we account for this gross darkness which over-hadows the Church. Let us see the fault in our own remissness. Our own example has hardened many into wickedness. That is a dreadful thought for us. Our influence instead of being good has been bad.

In every Presbyterian household in the Dominion there should be a faithful care to present this first duty to every member of the family.

Any one can see temporal ruin and spiritual death overhanging the family who neglect the assembling of themselves together on the Lord's holy day. Shall we not rouse these sleepers and turn them to God. Je-

hovah invites them to meet Him in his house, but they will not attend. Was ever infatuation greater. How often have you and I excused ourselves because the sermon was thought to be indifferent. Why, my dear brother, it is worth a walk of three miles through mud and snow for the pleasure of uniting in the praises of the Sanctuary. I do not like those people whose opera tastes make that pleasure difficult. It is worth a walk twice three miles to hear a chapter read from God's book, and to listen to the man of God pronouncing the benediction upon the assembled and devout congregation.

What crowds rush to hear Spurgeon, the man. How few to commune with God and plead with Him for mercy. We must expel from our minds the bad idea that we attend church from any other motive than that of worship. How can we know the act fully? Give us back the times of our fathers. Those good old times when the kirk overflowed with an eager and reverential audience. We can neither preach nor teach, but one thing we can profitably do, we can keep the Sabbath-day holy by prompt attendance in our pews, and bringing with us as many as possible.

This is the best way of polishing the workmanship of Queen's College. Those men who have spent years with their books and professors hope for large audiences when they come to us with the blessed old message of God's goodness and mercy through Jesus, our only hope. The way to occupy well an empty waiting grave, is to fill our pews with our families and our hearts with Jesus.

GLENELG.

Articles Communicated.

OLD FRIENDS.

Few young ministers on leaving these shores, carried with them the good wishes of a greater number of friends than the Rev. William Bell, formerly of Pittsburgh in the Presbytery of Kingston, Ontario, and now minister of the Workingman's Church, Grassmarket, Edinburgh. Mr Bell's ministerial connection with the Canadian Church was not of long duration. He was inducted to Pittsburgh in October 1863, on the same day that the beautiful church there was opened for divine worship, and his demission of the charge, on the ground of ill health, was accepted in January 1868.

Only four years and three months, therefore, did he labour among us, but we are safe in saying that during that brief period he approved himself a workman who had no need to be ashamed. For earnest self consecration to the cause and work of his Master, few ministers of the Gospel were more conspicuous, and it will be long ere the remembrance of his faithful ministrations shall fade away from the members of the church in Pittsburgh and its vicinity. Mr. Bell can lay claim to apostolic succession through at least two generations. His father was a well known and highly respected minister of our church—a man o

rare attainments, a ripe scholar, a sound theologian, and eminent also as a geologist. For many years he was clerk of our synod, an office for which his diligent turn of mind and exact habits rendered him peculiarly fit. His grandfather was the Rev. William Bell, one of the early pioneers of Presbyterianism in Canada, who was sent out by the Imperial Government in 1817 to minister to the emigrants who at that time settled in the neighbourhood of Perth, who lived and laboured there for upwards of forty years and who was the means of organizing nearly all the congregations that are now comprised in the Presbytery of Perth. Had the subject of our present notice remained in Canada, we could have predicted for him promotion in his profession. He had those qualities in him which mark in public estimation "the rising man." But while "man proposes, God disposes." Though deprived of his gifted services, we have yet the satisfaction of knowing that his talents are none the less consecrated to the advancement of the Church of Christ. As a working minister preaching to working men, Mr. Bell has been, since he left us, and is now doing, good service, better service perhaps, than he could have rendered to the cause of religion in Canada, for in no part of the Dominion—strange though it may seem to say so—was there more need for evangelistic labours than in that locality—the Grassmarket of Edinburgh—where our friend is now ministering.

On his arrival in Scotland, Mr. Bell became assistant to Mr. Johnston, the minister of Logie, originally a very large and populous parish, but which has recently been sub-divided, the celebrated Bridge of Allan being now erected into a separate parish. Subsequently Mr. Bell removed to Musselburgh, in the parish of North Esk, scarcely less celebrated as the scene of Mr. Carlyle's ministrations—whose well known autobiography has shed so wonderful a light upon the state of ecclesiasticism in Scotland half a century ago. After remaining about a year as a missionary in this parish, Mr. Bell was unanimously elected by the Session of New Greyfriars, Edinburgh, to be minister of the Grassmarket church—a mission church built and supported almost entirely by the congregation of New Greyfriars, under the control and direction of Dr. William Robertson, well known in Scotland as an active, hard working minister rather than as a conspicuous member of church courts.

Since April, 1869, Mr. Bell has been discharging the duties of a minister to this workingman's church, in a manner we have reason to know in every respect creditable to himself and satisfactory to all parties concerned.

From a printed report addressed by Mr. Bell to the minister of New Greyfriars Parish, we shall extract a few sentences which will convey to his friends in Canada a better idea of the work in which he is engaged, and his diligent performance of it, than any words of our own.

"The Mission of the Working-Man's Church appears to be to train and prepare the industrious poor for other churches—not to gather a permanent congregation. The former demands more patience than the latter, and expects less definite numerical results. I should look for neither success nor reward, if I regarded the sneers of those who see only the worst phase of the worst portion of the people, and talk about the "hopelessly depraved" condition of what they ignorantly call the "lapsed masses," forgetting that we are but the humble instruments, and that God alone can regenerate high or low. But it is my delightful privilege to tell all men that they are *not* hopelessly lost, whether their depravity be connected with the accident of wealth or of poverty: I believe in the Holy Ghost.

In visiting from house to house, I have met with welcome and encouragement,—never with incivility. At first, my heart sunk when I entered those closes and stairs damp, foul crowded, never cheered by the purifying rays of the sun, ever saddened by the sight of ragged, homeless, hungry wanderers. For, in spite of all the blessed improvements, too many traces of the old condition of things exist. There are tenements frightfully overcrowded,—homes without a vestige of anything home like,—hovels, dark, small, unventilated, where men, women, and children crouch down to sleep, with only a few rags to cover them on the cold earth or stone, and awake all snivering, predisposed to disease, and filled with hard thoughts of God and man. And alas! many, by misfortune, often through no fault of their own, are driven from comfortable homes into places like these! Blessed ministry! that shall keep alive their faith and hope, awaken the soul's gratitude and trust, and prepare it to receive the glad tidings of Divine love and reconciliation. But experience has now shewn me the con-

trast between the poverty, gloom, and misery of the dwellings, and the wealth of bright spiritual joy often found there—exceedingly rich jewels among the very refuse! I love to enter some of these homes, and have my heart cheered by the evident power of the Gospel, where anything but discouragement would seem most improbable. In order to find the *men*, I have begun to visit at night,—groping my way by means of a small lantern, which also enables me to read and take notes in the dark houses. This promises, by the blessing of God, most excellent results. I am deeply indebted to your LADY VISITORS. They give very great help in many ways. They are not aware how valuable their services are. They gain access for me to many minds. They lift from many breaking hearts the burdens that “*darna be teit to a neebor.*” Even when they say not a word about religion, they make its power felt by the kind interest they take in the welfare of the parents and children, and by prevailing upon them to take advantage of the means of grace—shaming vice out of sight, and bringing the sunshine of Christian love into the family. There is an opening of great usefulness for many gentlemen to visit some of the rougher quarters at night.

Public Worship is at 2.15 and 6.30 on Sundays. Many of the class for whose benefit the Church exists attend most regularly—a much larger number coming only occasionally—not only from the Grassmarket, but also from other parts of the Old Town. I occasionally meet poor people, formerly resident in this Parish, to whose homes and hearts the name of New Greyfriars is an “open sesame.” The Evening Service attracts the migratory class of labourers, who have none but their working clothes, and live temporarily in wretched, crowded, casual lodging houses, where religious influence is little recognized.

I am much encouraged by the Bible Class, which meets on Sundays at 4, and is attended by about 45 young men and

young women, many of whom are most regular, and exhibit much general and scripture knowledge.

At the Wednesday evening Prayer Meeting the attendance was not large during Summer and Autumn, but is very encouraging since the approach of Winter. At present, I give a short lecture on the “*Pilgrim’s Progress.*”

I heartily thank our Blessed Lord that the practical fruits of Christianity, “*pure and undefiled religion.*” are not altogether wanting in this portion of the “*Church* which He has purchased with His own blood;” that there are many members of his mystical body who do not neglect the duty of bearing one another’s burdens, and so fulfilling the law of Christ:” that there are many Christians, with means and leisure, who avail themselves of the privilege of being God’s substitutes towards the poor—of making their gifts, and, much better, their personal exertions and prayers the golden chain binding earth to heaven.—of being the instruments by whom the Holy Spirit sheds the love of God through many hearts! I do feel it a great privilege to be able to point to these “*fruits of the Spirit.*” as I go forth to speak of the “*Lamb of God* who taketh away the sins of the world.” But is there not room enough still for all the Christian effort that can be put forth? Does not “*the sad grave of human ignorance* bear many flowers of hope,” which the frost of poverty, vice, neglect, and strong temptation is cruelly blighting?

I entreat the favour of your fervent prayers that I may be faithful in the ministry entrusted to me; that I may not faint or be weary in the work; that I may diligently sow the Gospel seed, and constantly water it; that the sunshine of Christian love may be brought to bear upon it; that the Lord, the Holy Spirit, may shelter and fertilize it and cause it to bring forth abundantly the fruit of holiness and eternal life, as a “*crown of rejoicing* in the presence of our Lord Jesus Christ at His coming.”

Miscellaneous.

THE LATE REV. DR. GLOVER.

One of the brightest ornaments of the Church of Scotland has passed away—Dr. Glover, of Greenside parish, Edinburgh. His death, like his life, was peaceful and

unnoticed except by those around his bed. Yet few men have had such influence on the age in which we live as he had. What he did, he did quietly, unostentatiously, almost secretly, yet what he did will last

through eternity. No minister of the Church in Edinburgh was so thoroughly the student's friend as Dr. Glover. No one was fitter to guide, exhort, and counsel; none fitter to sympathise; no face which was more welcome or which diffused more happiness in the student's dwelling than his. His great and accurate scholarship; his deep knowledge of human nature; his wise and varied sympathy; his tender loving nature; and his almost boyish heart gave him access to all. As a minister, he was beloved by all classes of Christians. As minister of Greenside a successor will not be found to him. So attractive were his pulpit ministrations, and general work as a pastor, that for thirty years every sitting in Greenside has been let, and his communion roll continued upwards of 1,200 names.

Dr. Glover was a native of Leith. He was educated at the High School of Leith, and afterwards at the High School, Edinburgh, of which he held the eminent position of dux during the rectorship of the venerable and venerated Pilans. His University career was a brilliant one. He was first in almost all his classes; and was a pet pupil of Sir John Leslie. He was one of the first to graduate Master of Arts. After completing his theological studies, he acted as assistant for three years to Dr. Campbell, of the Old Tolbooth, whence he was ordained successor to Dr. Welsh, in the parish of Crossmichael, in 1828. After nine years of most successful pastoral work there, he was called in 1837 to Edinburgh by the newly formed congregation of Greenside, which for some years worshipped in the High School and Galton Convening Rooms until Greenside Church was built. He received the degree of D.D. in 1849 from the University of Edinburgh. He died at the age of 69. He is dead, but his works remain—works imperishable as human souls. A sincere, devoted, hard-working, eloquent, and successful pastor; a kind and affectionate friend; an honest, upright, genial-hearted man; his like will seldom be seen again. Many on the Great Day shall rise up and call him blessed.

He was buried amid many proofs of affection. As the long *cortege* passed down Leith Walk to Rosebank cemetery, shopkeepers closed their shops, and groups of weeping men and women lined the path, while the muffled church bell rung out its doleful peal to the weeping skies. Edinburgh has not seen such a crowd of mourners since the late Professor Simpson's funeral.

THE LIFE AND TIMES OF HENRY LORD BROUGHAM. Written by himself. Vol. I. Edinburgh: Blackwood & Sons.

This book [of which as yet we have only the first of three volumes] comes with a double surprise—there was no suspicion that any book had been written; and, even though there had been any suspicion of that, nobody could have expected such a book. Lord Brougham was born and lived a man of strife; he had very strong feelings on personal as well as general subjects; he had the power and habit of expressing himself with strength and vehemence on all sorts of subjects under all circumstances. It was, therefore, to be expected that, if he sat down to record his experiences, and necessarily in some degree his feelings, he would be found fighting many of his battles o'er again, magnifying his victories and extenuating his defeats—heaping praise on his friends and denunciations on his foes. But it is not so, at least, in this volume, which comes down to 1811. Brougham began to write his biography very late in life, when his passions had spent their force and old wounds had closed, and he may also have thought it unfair to renew assaults on those who had long ago gone beyond the reach of praise or blame. Certain it is, that with the exception of resuscitated letters written at exciting times, the Autobiography is mellow and mild almost to a fault. But it is deeply interesting, as indeed the self-written history of a man of such powers and such a career could not fail to be. That it will be interesting and increasingly valuable to the end can scarcely be doubted; that it is exceedingly interesting even at the very beginning is certain—the boy Brougham was father of the man.

Lord Brougham gave his brother, the present Peer, the following very emphatic directions as to the biography:

“Before the Autobiography can be published, you must see that it is arranged chronologically.

“If (writing from memory) I have made mistakes in dates, or in proper names, let such be corrected; but the *narrative* is to be printed as *I have written it*.

“I alone am answerable for all its statements, faults and omissions. I will have no Editor employed to alter or rewrite what I desire shall be published as exclusively my own.

“BROUGHAM, November, 1867.”

Those instructions have been so very

literally obeyed that the work has not even the preface or other document required to tell us, among other things, at what date Lord Brougham began to write his autobiography. From an expression in the autobiography itself, however, we learn that he began some time after 1850, and, from another expression, it would appear that he did not commence it till about his ninetieth year (1867.) From private sources, however, we derive reasons to infer that he began it about 1867. At so great an age, and after such lapse of time, as he himself regretfully says, his memory had let slip some of at least the earlier scenes and events of his life. But "he runs it o'er even from his boyish days," beginning with some interesting notes left by his mother, who, he mentions, was "little given to laudation or exaggeration." Mrs. Brougham wrote:—

"His years of infancy and youth passed without my contemplating that he would fill so high a place among men as he now does, or I should have kept memorandums that would have preserved in my memory many circumstances that would have thrown light upon his early life, and shown how soon his great mental powers showed themselves. From a very tender age he excelled all his cotemporaries. Nothing to him was a labour, no task prescribed that was not performed long before the time expected. His grandmother a very clever woman, was an enthusiastic admirer of all intellectual acquirements, and used to compare him to the admirable Chreighton, from his excelling in everything he undertook. From mere infancy he showed a marked attention to everything he *saw*, and this before he could speak. Afterwards, to everything he *heard*, and he had a memory the most retentive. He spoke distinctly, several words, when he was eight months and two weeks old; and this aptitude to learn continued progressive. When barely seven years old, he was sent to the High School in Edinburgh, his father preferring that school to Eton or Westminster. He went to school before the 19th September 1785, having been born on that day in the year 1778, at No. 21, north side of St. Andrew's Square. He went through all the classes with credit, and came away dux of the fifth or rector's class, taught at that time by Dr. Adam."

Brougham's father was to have married a Miss Whelpdale, who died the day before the intended wedding—and Brougham's

remarks on his escape from having had that lady as his mother are rather remarkable:—

"If Mary Whelpdale had been my mother, she would no doubt have maternally enriched the Saxon blood I derived from my father; but I should have remained in a state of respectable mediocrity which seems to have characterized my many ancestors, none of whom, so far as I have been able to discover, were ever remarkable for anything. Many, no doubt, were fighters, but even in that career of doubtful usefulness, were rather prudent than daring. . . . Nor do I find we improved in intellect, even after an infusion of very pure Norman blood, which came into our veins from Harold, Lord of Vaux, in Normandy.

"I think, then, I am fairly entitled to argue that, I at least, owe much to the Celtic blood which my mother brought from the clans of Struan and Kinloch-Moidart."

Of his school-days, he says—

"I was sent when very young to a day-school in George Street, Edinburgh, kept by a Mr. Stalke, a sort of infant school, in which girls as well as boys were the pupils. Before I went there my father had taught me to read; but my grandmother from day to day worked with me at my lessons, so that when I was only seven years old I had outgrown Mr. Stalker's Academy, and was sent to Luke Fraser's class at the High School. All the time I was there my grandmother was my daily help and instructor; under her careful tuition I not only won and kept a good place in my class, but, with a perseverance that almost amounted to obstinacy. I on one occasion made Fraser confess he had been wrong and I right, in some disputed bit of Latin for which he had the day before punished me. My victory gained me immense credit with all my school fellows, and I was called 'the boy that had licked the master.'"

This incident was mentioned in Lord Cockburn's "Memorial," and was strenuously denied at that time by the *Levee Magazine*, which was understood (it would now appear erroneously) to speak under the direction of Lord Brougham. Brougham's recollections of his teachers and companions at school and college, as set forth in this volume, are very interesting and pleasant, and especially are free from all gall, but parts of them have already been published, and in a letter from Cannes two or three years ago, Brougham at once admitted that he could not be troubled re-writing them,

and yet insisted that they should be republished.

In 1799, Brougham, along with some young men of better fortune, including the afterwards Lord Stewart de Rothsay, went off on a pleasure voyage to Iceland, but most of them never got further than the Hebrides, partly from the long loitering in Glasgow, to the manners and customs of the natives of which city at that era he applied the highly offensive phrase of "golden brutality." Accompanied by some of the party that had intended to visit Iceland, Brougham got across to Copenhagen and made what was then a venturesome tour in Denmark, Sweden, and Holland. Of this journey he kept a full diary, which is here published. Of course, many both of its facts and dissertations are now obsolete; but the diary is still worth reading as illustrative of Brougham's physical energy, his "seera of delights," his keen observation, and his vigorous expression. Here is an incident which, with the note appended sixty-three years afterwards, will prove acceptable to the lovers of the ghostly:—

"Fired with the cold of yesterday, I was glad to take advantage of a hot bath before I turned in. And here a most remarkable thing happened to me—so remarkable that I must tell the story from the beginning. After I left the High School, I went with G—, my most intimate friend, to attend the classes in the University. There was no divinity class, but we frequently in our walks discussed and speculated upon many grave subjects—among others, on the immortality of the soul, and on a future state. This question, and the possibility, I will not say of ghosts walking, but of the dead appearing to the living, were subjects of much speculation; and we actually committed the folly of drawing up an agreement *written with our blood*, to the effect, that whichever of us died first should appear to the other, and thus solve any doubts we had entertained of the "life after death." After we had finished our classes at the College, G— went to India, having got an appointment there in the civil service. He seldom wrote to me, and after the lapse of a few years I had almost forgotten him; moreover, his family having little connection with Edinburgh, I seldom saw or heard anything of them, or of him through them, so that all the old schoolboy intimacy had died out, and I had nearly forgotten his existence. I had taken, as I have said, a warm bath; and while lying in it and enjoying the comfort of the heat,

after the late freezing I had undergone, I turned my head round, looking towards the chair on which I had deposited my clothes, as I was about to get up out of the bath. On the chair sat G—, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was, that had taken the likeness of G— had disappeared. This vision produced such a shock that I had no inclination to talk about it, or to speak about it even to Stewart; but the impression it made upon me was too vivid to be easily forgotten; and so strongly was I affected by it, that I have here written down the whole history with the date, 19th December, and all the particulars, as they are now fresh before me. No doubt I had fallen asleep; and that the appearance presented so distinctly to my eyes was a dream, I cannot for a moment doubt; yet for years I had had no communication with G—, nor had there been anything to recall him to my recollection; nothing had taken place during our Swedish travels either connected with G— or with India, or with anything relating to him, or to any member of his family. I recollected quickly enough our old discussion, and the bargain we had made. I could not discharge from my mind the impression that G— must have died, and that his appearance to me was to be received by me as proof of a future state; yet all the while I felt convinced that the whole was a dream; and so painfully vivid, and so unfading was the impression, that I could not bring myself to talk of it, or to make the slightest allusion to it. I finished dressing, and as we had agreed to make an early start, I was ready by six o'clock, the hour of our early breakfast.

["Brougham, October 16th, 1862—I have just been copying out from my journal the account of this strange dream: *Certissima mortis imago!* And now to finish the story, begun above sixty years since. Soon after my return to Edinburgh, there arrived a letter from India, announcing G—'s death! and stating that he had died on the 19th of December! Singular coincidence! yet when one reflects on the vast number of dreams which night after night pass through our brains, the number of coincidences between the vision and the event are perhaps fewer and less remarkable than a fair calculation of chances would warrant us to expect. Nor is it surprising, considering the variety of

thoughts in our sleep, and that they all bear some analogy to the affairs of life, that a dream should sometimes coincide with a contemporaneous or even with a future event. This is not much more wonderful than that a person, whom we had no reason to expect, should appear to us at the very moment we had been thinking or speaking of him. So common is this, that it has for ages grown into the proverb, 'Speak of the devil.'

"I believe every such seeming miracle is, like every ghost story, capable of explanation."—*The Scotsman*.

PROGRESS OF THE WALDENSIAN CHURCH IN ITALY.

The Ancient Evangelical Church of Italy still continues quietly, prudently, and successfully to carry on the work of preaching the glad tidings of salvation. We print the following extracts from Dr. Stewart's letter from Leghorn in 'A Voice from Italy.'

"Two new stations have been occupied—viz., Rome, shortly after the entry of the Italian troops, and Barcellona, in Sicily, not far from Messina—making now in all 36 stations. Four young men have been ordained to the ministry, and have dedicated themselves to Italian mission-work; and instead of 22 ministers at the beginning of the year, there are now 27 in the field. As some of these, while licentiates, were doing the work of evangelists, the number of the latter at this day is 12, instead of 15. The number of schoolmasters has increased from 23 to 26, while the number of schoolmistresses remains the same; viz., 34.

"By the returns made to last Synod there were attached to the various mission stations 1,910 communicants, 1,517 day scholars, and 969 children attending the various Sabbath-schools. M. Prochet, from Genoa, was the first Italian evangelist who set foot in Rome, and he preached in a room in one of the hotels the Sunday after his arrival. Considerable difficulty was afterwards experienced in getting a suitable place, as the Director of Police informed M. Prochet that he might not preach in public, but might freely preach to those who came to visit him in his own house; while the landlady of the house in which he lived gave him summary warning to depart the moment she discovered that a heretical conventicle had met in her house. Other lodgings were found, and the service has not been interrupted. M. Weitzecker,

who has been stationed at Turin for some time, has accepted a call from the Waldensian congregation in Pisa, who have pledged themselves to raise the greater part of his stipend, thus relieving the Evangelisation Commission and setting a good example to the other mission churches.

THE NOVELTIES OF ROME.

"There is a very startling catalogue of religious novelties, in Rome or about to come to Rome this winter. Every Church and sect under the sun will be represented there soon if things go on as they have begun. In past years there have been two Scotch Presbyterian Churches, and I suppose they will both be open this winter again. But this year there are also two English Episcopal Churches. For years past the English Church outside the Porta del Popolo has been served by a series of chaplains, devoted to Ritualism of so high a type that the true Protestant Episcopalians were compelled to go elsewhere to worship. Dr. Gason has therefore conferred a very deep obligation on his countrymen in having originated another English Church, in which all who desire it may have sound Scriptural and Protestant teaching, so much needed in the face of the various efforts which Romish ecclesiastics make annually to pervert the unwary, and, spiritually speaking, the desperately ignorant. There is, besides, an American Church, the service in which I believe, at present, is Episcopal. But besides these there are also to be two Baptist ministers, one English, the other American; but whether both for English-speaking worshippers or for Italians, I have not learned. Then the Rev. Mr. Piggott, Wesleyan, has removed his school from Padua, where it was flourishing, to establish it at Rome, and, I presume, intends to form a congregation from among the Romans. The Waldenses have already been mentioned as first on the field; in addition there are two evangelists belonging to the Free Italian Churches, and Gavazzi has also declared his intention of going to "preach from the top of the stairs of the Capitol!" The Romans will no doubt be greatly puzzled by such diversity of sects, after being so long accustomed to the surfaced smoothness of the Popish Church. It is to be hoped that the various labourers may be able to work together in harmony, and then there will be no harm done. How much there is to be done in that city to clear away vice, to awaken conscience, and to

restore outward moral decency, it is impossible to describe.

“The list of novelties is not quite exhausted yet, for Mr. Bruce has already opened a *Depôt* for the sale of Bibles and Testaments on behalf of the British and Foreign Bible Society in the Corso, or principal street of the city; and the Rev. Mr. Will, the zealous secretary of our Italian Religious Tract Society, after a long search, has just succeeded in taking a shop for the sale of our Italian tracts, books, &c., in a much-frequented street near the Capitol. Mr. Will, as soon as it was evident that the Italian troops were bound for Rome, employed two colporteurs for the exclusive sale of our religious books in Rome and the ex-Papal States; and both their sales and those of the Scottish Bible Society's colporteurs (who are kindly permitted to sell our tracts and books) have been excellent. I would again recommend most strongly to Christian friends at home to help our Italian Tract Society by larger donations than have hitherto been bestowed, for the double purpose of translating and printing suitable works at our Canadian press, and of supporting many more colporteurs for the sale of tracts and religious books, for these prepare the way for the sale of the Holy Scriptures. Next to schools, I consider the work of the Bible Societies and of the Tract Society out of sight the most important means for seizing hold of the population of Italy in our actual circumstances. Far be it from me to undervalue the preaching of the Word of God; but unless the Spirit of the Lord be poured out as on the day of Pentecost, there is not to human appearance, much hope of the present generation pressing forward spontaneously to hear the Gospel preached, whereas tracts reach them in their homes, awaken their curiosity, or, better, touch their hearts; the Bible is bought and studied, and then one and another are found seeking out the mission to learn the way of God more perfectly.

“Dr. Revel informs me that there are at present twelve students in the Theological College, Florence.”

EXTRACTS FROM AN OLD BOOK.

“He that followeth me, walketh not in darkness,” saith the Lord. These are the words of Christ, by which we are admonished that we ought to imitate his life and manners, if we would be truly enlightened and delivered from all blindness of heart.

Let, therefore, our chief endeavour be to meditate upon the life of Jesus Christ.

“What will it avail thee to dispute sublimely of the Trinity, if thou be void of humility, and art thereby displeasing to the Trinity?”

Truly sublime words do not make a man holy and just, but a virtuous life maketh him dear to God.

I had rather feel compunction, than know the definition thereof. If thou didst know the whole Bible, and the sayings of all the philosophers by heart, what would all that profit thee without the love of God?

All is vanity, but to love God and serve Him only.

It is also vanity to seek honours.

It is vanity to follow the desires of the flesh, and to labour for that which thou must afterwards suffer grievous punishment for.

It is vanity to wish to live long, and to be careless to live well.

It is vanity to mind this present life, and not those things which are to come.

It is vanity to set thy love on that which speedily passeth away, and not to hasten thither where everlasting joy remains.

All men naturally desire to know; but what availth knowledge without the fear of God.

He that knoweth himself is vile in his own eyes, and is not pleased with the praises of men.

Surely, an humble husbandman that feareth God, is better than a proud philosopher that, neglecting himself, studies the course of the heavens.

If I understood all things in the world, and had not charity, what would that help me in the sight of God, who will judge me according to my deeds.

Cease from an inordinate desire of knowing, for therein is much distraction and deceit.

There are many things to know which doth little profit the soul.

And he is very unwise, that minds any other things than those that tend to the welfare of his soul. Many words do not satisfy the soul, but a pure conscience giveth confidence towards God.

The more thou knowest, and the better thou understandest, the more grievously shalt thou be judged, unless thy life be the more holy.

Be not therefore lifted up, but rather let the knowledge given thee make thee afraid.

If thou thinkest that thou knowest much yet there are many more things thou knowest not.

Be not overwise, but rather acknowledge thine own ignorance.

If thou wilt know anything profitably, love to be unknown and of no account.

The highest and most profitable lesson is, the true knowledge of ourselves.

It is great wisdom to esteem ourselves

nothing, and to think always well and highly of others.

If thou shouldst see another openly sin, yet oughtest thou not to esteem thyself better by nature than him.

We are all frail, but remember, none more frail than thyself.

Sabbath Readings.

THE UNTRIED WAY.

"For ye have not passed this way heretofore."—*Joshua iii. 4.*

The children of Israel, having completed their wanderings in the wilderness, had reached the banks of the river Jordan. Here they rested three days, to receive instructions from their leader, Joshua, and to make preparations for the conquest of the promised land of Canaan. The chief command was that when they saw the ark of covenant borne by priests and Levites they were to go after it. Yet there was to be a space between the ark and the marching host, that they might see and know the way they were to go. It is as if Joshua said to them, "Ye have not passed this way heretofore. Other journeys, other trials, other dangers may be before you. But the same God who has led you hitherto is with you still."

So it is with those who are journeying through life, and who come to any place of which it may be said, "Ye have not passed this way heretofore." This is true of every opening year, the future of which is dark and unknown. This path of life often runs for a time in a way unmarked by unusual events. There are the same daily duties to be done; the same people met with: the home circle, it may be, unbroken, and the lapse of time is scarcely perceived. The beginning of a new year may remind us that things are not to continue as they have been. We may be placed in conditions and circumstances, or have to undergo labours and trials, altogether new. But the same God who has guided us and supported us heretofore will be with us still. "Yes," you say, "it was indeed sometimes rugged and dreary and footsore, but it was ever a right way. Surely goodness and mercy have followed me all the days of my life." And is it not a natural and a right thing to argue from the past to the future? May you not say, ought you not to say, "Since the same love and wisdom which have led me hitherto are pledged to guide me still, I will trust, and not be afraid. Enough that God has

promised to be my God for ever and ever; and my guide even unto death; although the way along which He should lead me be different from any I have traversed before, I cannot doubt for a moment that it will still be a right way."

The ark and the pillar of cloud represented to ancient Israel not only God's providential care, but His great salvation; and the services of which they were the centre represented Him as passing by iniquity and bestowing on the forgiven the richest blessings of His love. In the epistle to the Hebrews we have the Divine explanation of the ark and the mercy seat and the priesthood and the sacrifices, and all the points of ancient ritual. All these pointed to Jesus Christ, the true Leader and Saviour of the people of God, of whom the Israelites were typical. The Christian can always say, "Go where I may, I shall take that with me which is the true joy of my life. No change can rob me of the sweet consciousness of pardon, or take away the peace of God, or separate me from the love of Christ." He may further say, "The circumstances in which I may be hereafter placed will very likely involve me in special need of God's grace: I do not doubt that it will be vouchsafed. For fresh duties there will be granted all needful strength; if I am to encounter new temptations I shall be endued with fresh resolves; as fresh difficulties arise, there will be granted me, in answer to my prayer, wisdom from above; and the Lord will send me no sorrows for which He will not provide abundant consolation."

"Ye have not passed this way heretofore;" but it leads to your heavenly inheritance. Across the river, where Joshua and the people were encamped, was the land which God had promised to their fathers, and the hope of which had sustained them in all their wanderings. Every path along which the Lord leads his people terminates in the kingdom: "And he led them forth by a right way, that He might bring them to a city of habitation." Does he bless us with prosperity and gladness? It is to lead

us to anticipate an unspeakably richer happiness in heaven. Does he send us sorrow? "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." As good old Richard Baxter says:—

"Christ leads me through no darker rooms
Than He went through before;
He that into God's kingdom comes,
Must enter by His door.
My knowledge of that life is small,
The eye of faith is dim,
But 'tis enough that Christ knows all,
And I shall be with Him."

Though we enter then on a new and untried path or stage of the journey of life, it is not without encouragements to our faith and hope. But we have also duties before us in this time of pause and of preparation. First of all, we should make quite sure that we are beneath the guidance of God. No doubt God's providential care extends over all; but they only, who are reconciled to Him through Jesus can expect from Him that loving guidance which keeps the soul from all the perils of life, and which issues in heaven. The wanderings of the sinner must end at the cross; and there, forgiven and glad in the blessed consciousness of God's adopting love, he must say, "From this time, my Father, thou shalt be my guide—the guide of my youth, of my prime, of my age, my guide even unto death. Thy will shall be my law; thy word shall be a lamp unto my feet and a light unto my path; and I commit myself to thy disposal, to do with me and for me as seems the best." Have you never yet done this? Do it now.

We must yield to no distracting over-anxiety respecting the future. We do not know it, and so we are sometimes apt to fill it with dark presages of evil. This is especially the case in those times when the body is enfeebled by sickness, and as life advances. "Sufficient unto the day is the evil thereof." John Newton once said quaintly and wisely, "Sometimes I compare the troubles which I have to undergo

in the course of the year to a great bundle of faggots, far too large for me to lift. But God does not require us to carry the whole at once; He mercifully unties the bundle, and gives us first one stick which we are to carry to-day, and then another, which we are to carry to-morrow. Thus we might easily manage if we would only take the burden appointed for us each day, but we choose to increase our troubles by carrying yesterday's stick over again, and adding to-morrow's burden to our load before we are required to bear it." "Take, therefore, no thought"—no anxious, distressing thought—"for the mor. w; for the morrow shall take thought for the things of itself." That is, He in whose hand is to-morrow as well as to-day will not forsake us if we really trust Him. Let us trust, then, and not be afraid.

We must be observant of every indication of the Divine will. The children of Israel were to put a space between themselves and the ark, so that they might see it, and that, seeing, they might follow in its track. No pillar of cloud goes before us to guide our way; but we have what is better—the word of God, expounding the great principles of all duty, and, what is more, promising us wisdom from heaven, that we may apply its principles to the various exigencies of life. Let us take no step without consulting it. Let us ask from it what we ought to do, and seek God's help to do it. He has promised His Holy Spirit to them that ask in faith. Our decision, on some particular matter may involve greatly our own happiness and that of others, let it be regulated entirely by the will of God. Should trial befall us, let us ask counsel and help of God that we may bear it well. Like the psalmist, let us ever say, "Thy word is a light to my feet, and a lamp to my path," and with him we shall also be able to say, "Thou shalt guide me with thy counsel, and afterward receive me to glory."

News of our Church

INDUCTION AT ST. MARK'S, MONTREAL.—A short time ago we had the pleasure of announcing that the mission station of our Church in Griffintown had assumed the status and responsibilities of a regularly organized congregation. Seldom has the progress of a mission Church been in every regard so satisfactory. Already has this new congregation attained strength and vigour not yet reached by many that have been long established, and we say not too much when we ascribe the success, under the blessing

of Divine Providence, to the self denying, zealous and efficient labours of the Rev. gentleman who has had charge of the mission from its inception, Mr. William M. Black. If it is an honourable and highly important work to maintain in a state of efficiency a Christian congregation, much more so is it to be the founder of a Church and congregation, to be the means of establishing on earth another centre of religious light and truth, from which shall be proclaimed the unsearchable riches of

Christ to perishing sinners. And surely it is an honour of which few families can boast, that in the same city, father and son should each have their names handed down to posterity as the founders of a new church. Forty years ago St. Paul's congregation in this city was founded by the Rev. Dr. Black, and the Church then erected for its use was built entirely through Dr. Black's energy, and chiefly by money advanced by himself for this purpose. We have seen it grow up steadily until it has attained its present high position, second to no other. And now that St. Mark's has been founded by his son, we can only wish it a career as prosperous and useful. The induction of Mr. Black to this Church was therefore invested with a very special interest. The services took place on the evening of the 7th of March. The Rev. Gavin Lang, of St. Andrew's Church, presided on the occasion, and preached an appropriate discourse from Luke xiii, 6-9. After sermon the usual questions put to ministers at their induction having been asked, and satisfactorily answered, the officiating minister gave the intransigent right hand of fellowship and, in the name of the Lord Jesus Christ, the only head of the Church, inducted Mr. Black to the pastoral charge of the congregation, thereby investing him with all the rights and privileges thereto pertaining. Mr. Lang addressed the young minister in suitable and feeling terms. The Rev. Mr. Doudiet addressed the congregation. There was a large attendance of the congregation who manifested a deep interest in the proceedings, and availed themselves of the opportunity of extending a hearty welcome to the man of their choice in the usual way.

RUSSELLTOWN FLATS.—The annual report of the Kirk Session and managers of the Presbyterian congregation at Russelltown Flats, comes to us in neat printed form, and gives an encouraging view of the condition and prospects of the congregation. It will please "Glenelg" to hear that the attendance on public worship has been a decided improvement on former years. The income and expenditure is detailed with commendable exactness. The Session funds have been applied to the various schemes of the Church, all of which seem to have received a portion, saving the *Sustentation Fund*. We trust this most important scheme will not be overlooked by our good friends at the Flats during the present half-year. Every congregation in the Church has a direct interest in the Fund, and is in honour bound to support it according to the measure of its ability. The Church has been repaired at a cost of \$102. Towards Queen's College Endowment Fund \$131.30 has been contributed. The debt on their new Manse has been reduced to \$409. The sum promised for stipend was under \$300, and appears to have been paid by forty-seven families. It occurs to us that a little well directed effort might bring the Minister's stipend up to "the minimum" of \$400, at least.

ST. PAUL'S CHURCH, MONTREAL—The annual social meeting of this congregation was held on the evening of the 9th ultimo, in the spacious basement rooms of the Church, which were beautifully decorated for the occasion with

wreaths of evergreens, flowers, and banners. The congregation was numerous represented, and the proceedings were interesting. In the earlier part of the evening refreshments were dispensed from a table occupying one side of the hall, while, on the other side, were displayed for sale a variety of fancy needlework, wrought by the ladies of the Dorcas Society, for the benefit of the Sabbath School. At eight o'clock the chair was taken by the Rev. Dr. Jenkins, who, though suffering from indisposition, expressed himself in his usual happy, practical, and effective manner. He gave a brief resumé of the affairs of the congregation, making touching allusions to the inevitable changes that had taken place during the past year. Some had left the city for other parts of the Dominion; some had left these shores; others had crossed the bourne whence no traveller returns. The congregation, however, was now numerically as strong as at any previous period of its history; its communion roll was larger than ever before. The finances were in a satisfactory condition. As a congregation they had done much; the erection of St. Paul's Church was in itself a great achievement, but much remained to be done ere they were thoroughly equipped for the work of the Church. The unfinished tower must be completed; a manse is required; and certainly, not least urgent, is the want felt of an assistant to share the arduous and increasing labours of the pastor. The present time was considered opportune to mention these things; the city was rapidly spreading; the members of this congregation—many of them, at least—had been largely prospered in business; money was "easy;" and not a few had expressed a desire that these things should be attended to without further delay, intimating, at the same time, their willingness to contribute pecuniarily. The chairman invited any of the members of the congregation present who felt disposed to pass an opinion upon these topics, to do so, and there being no response, the Rev. Gavin Lang, was called upon to address the meeting. He expressed his great pleasure in finding himself in this beautiful Cathedral, and in having it in his power to thank Dr. Jenkins, in presence of his own congregation, for his exceeding kindness to the sister congregation of St. Andrew's during the time they were without a minister. Alluding to what had fallen from the chairman, he gave him credit for great plainness of speech, and thought he had learnt a lesson that might be of use to him in dealing with his own people about such things. He quite concurred in all that Dr. Jenkins had said, and sincerely hoped that each of these proposals, so easily within the power of St. Paul's congregation to accomplish, would be speedily and satisfactorily carried out. The Rev. William M. Black, of St. Mark's Church, followed, and made a stirring appeal for immediate action in reference to an assistant for Dr. Jenkins, and gave some valuable hints as to the best method of obtaining the services of a licentiate of the Church of Scotland. Being himself a son of St. Paul's, Mr. Black rejoiced in its continued prosperity, but in one point St. Mark's had already surpassed St. Paul's—that was in the number of children baptized during the past year. Dr.

Jenkins mentioned that he had twenty-three services baptismal, but he (Mr. Black) had administered the ordinance to double that number last year. After a vote of thanks to the choir, who, by a judicious selection of anthems, which were most effectively rendered, added very much to the interest of the meeting, the proceedings were brought to a close.

ST. ANDREW'S CHURCH, GALT.—The annual report of this congregation is before us, from which we observe that the expenditure for 1870 was \$1729.73. The stipend paid to the minister is set down at only \$600, but the managers have determined to increase it at once to \$800. In this they do well, but they would do better to make it \$1000; there would be little danger of the minister becoming purse-proud at that. The managers express great pleasure in being able to congratulate the congregation, as a whole, upon what they have done, while they hope and pray "that the same cordiality and brotherly feeling throughout the congregation and between minister and people may continue to rule as it has done hitherto." What we have ventured to whisper in the ears of the managers of this large and flourishing congregation might be proclaimed aloud in the hearing of every congregation that is as able as they to pay their minister—shall we say handsomely?—at least, generously. We cannot divest ourselves of the idea that the ministry as a class, is underpaid. Of all the learned professions precedence in *status* is freely conceded to "the Church;" in the scale of emolument it ranks the lowest. Ought it to be so?

ST. ANDREW'S CHURCH, TORONTO.—This congregation was the first to introduce the schedule system, and still adheres to that plan of collecting money for the Schemes of the Church. During the year 1870, the amount contributed to the schemes appears from a printed statement to have been \$283.84, to which, however, should be added \$80, contributed to the Temporalities' Fund for the first half of the year; the amount given to the General Sustentation Fund for the last half year being \$100; the Widows' Fund received \$50; the Presbytery's Home Mission, \$40; and the Foreign Mission, \$20. We are glad to learn that this congregation is in a prosperous condition; the pews are nearly all rented, and the ordinary Sabbath collections are fully four times as much as they used to be.

CREEMORE.—On the 3rd ultimo a large number of Mr. McDonald's flock, including some from the congregations of Purple Hill, Avening, and East Kirk, made their appearance at the minister's house, and, after a friendly invasion, proceeded with much good humour to make known the object of their visit. Richard Madill, Esq., elder of East Kirk, on behalf of the rest, presented an address to Mr. McDonald, couched in the kindest terms, expressive of their happiness at meeting him under circumstances gratifying alike to pastor and people; congratulating him on the prosperous state of that branch of his charge, which they ascribed in a great measure to his indefatigable exertions, alluding to the liquidation of the debt on the Purple Hill Church, and the establish-

ment of a flourishing congregation at Avening; and closing by asking his acceptance of a purse of money, and a few of the necessaries of life, as a token of their esteem. The ladies, through Mrs. Alexander Madill, presented an address to Mrs. McDonald, asking her acceptance of a handsome tea set, and expressive of their cordial good wishes for herself and her husband, and referring also to the pleasure it gave them to see the perfect harmony that has always existed between pastor and congregation; and praying that so long as the Almighty in his wise providence may be pleased to spare him in this corner of his vineyard, his efforts for their spiritual welfare may be abundantly blessed and sanctified. Not the least interesting part of the proceedings was the presenting of a neat chair to Mr. McDonald's little son, who, although only two months' old, was formally installed in the chair, to the no small amusement of the party. Mr. McDonald having made a suitable reply to the addresses presented to himself and to Mrs. McDonald, the party proceeded to partake of a sumptuous tea, provided by the ladies, and separated at a late hour, after spending a very pleasant evening together at their minister's residence.

TOSSORONTIO.—INDUCTION.—On the 16th of February the Presbytery of Toronto met in the Tossorontio Church, at Rosemont, for the purpose of inducting the Rev. Smith Hutcheson, late assistant to the Rev. Mr. Jeffery, Parish of Riccarton, Kilmarnock, Ayrshire, Scotland, to the united congregations of Mulmur and Tossorontio. After the usual preliminaries the Rev. Duncan Macdonald, of Nottawasaga, preached a very able and excellent sermon from Psalm lxxxiv. 4—"Blessed are they that dwell in thy house; they will be still praising thee." The Rev. Mr. MacKay, of Orangeville, addressed Mr. Hutcheson in a very affectionate manner as to the responsibility he was undertaking; and the Rev. Mr. McKee, of Bradford, addressed the congregation as to their duties to their new minister, and in a very able discourse congratulated them on their obtaining such an able minister as Mr. Hutcheson amongst them. Mr. McDonald brought the service to a close by singing the last four verses of the 122nd Psalm. Public worship being ended, a very cordial welcome was given to Mr. Hutcheson by the members of his congregation, who religiously observed this very becoming part of our procedure at an induction. The Presbytery, along with the Rev. Mr. Lewis, and the Rev. Mr. Colquhoun, and a few friends, retired to Mr. Hutcheson's house, and partook of a substantial dinner. After wishing Mr. Hutcheson and his lady much happiness in their new sphere of duty and labour, they left for their respective homes.

PRESENTATION AT GEORGINA.—On the evening of Feb. 11th the ladies of the congregation of Georgina invited their pastor, the Rev. D. P. Niven, to the church at Sutton, and presented him with a handsome cutter harness and buffalo robe, accompanied with an address expressive of their high appreciation of his labours amongst them, to which a suitable reply was given.

DUNDEE AND ST. ANICET.—On Wednesday,

14th ult, Mrs. Hugh Cameron waited on the Rev. D. Ross, after prayer meeting, and in the name of the young people of the congregation presented him with a handsome pulpit gown, and an affectionate address, to which Mr. Ross made an eloquent and touching reply.

MATILDA, INDUCTION.—The Rev. George Porteous, of Wolfe Island, was inducted to the congregation of Matilda, Presbytery of Glengary, on the 1st of March. Mr. Burnett preached and presided; Mr. Mullan addressed the minister, and Mr. McKay addressed the people, on their respective duties. This is a very harmonious settlement. The congregation, though vacant for over two years, are manifesting a good spirit, and giving indications of life and activity. The Presbytery engage to pay \$100 to assist them during the current year. A good house with five acres of excellent land has been purchased for a manse and glebe. The congregation have already raised nearly the required sum, which they are to pay during the year.

HAWKESBURY, ST. PAUL'S CHURCH.—This new Church, which was opened by Principal Snodgrass, on the 29th of January last, deserves a brief notice in the *Presbyterian*.

Although small, it is a model of its kind. The style is the Lancet or the early Gothic, which, by the way, is very suitable for village and country churches, on account of the simplicity of its details and the ease with which its mouldings and lines in their most simple forms can be worked and laid out. The size within the walls, which are of brick, is 58 feet by 27 feet, with a recess for the pulpit of 6 feet by 13 feet. The pews, which are of oak with butternut panels, are placed in three single rows, with two aisles, and will seat two hundred comfortably.

The pulpit is set on a raised platform, and is open at the sides, presenting in front three parts of an octagon, with Gothic panels beautifully carved. The windows are also in the Lancet style with diaper glass, set in lead. The front

window, which is much admired, has three divisions, and fills a space of 15 feet by 5 feet. The spire rises about 90 feet, and is surmounted by a cross, the transverse portion of which is, for the sake of variety, a representation of a fish. The entrance is through the tower, the inner door of which faces the door of a small but convenient vestry on the opposite side. The contract price of the building was \$2750, but the extras have swelled this amount to about \$3,000. Although the congregation is small, numbering only about fifty families, this sum is nearly all subscribed, and what is better, mostly paid in. The managers take this opportunity of thanking some kind friends in Montreal, and several of the members of other Churches in this neighbourhood, for their liberal contributions, which were all the more welcome that they were mostly unsolicited.

It need scarcely be added that the opening services were singularly appropriate and impressive.

ST. ANDREW'S CHURCH CLIFTON.—*Presentation.*—We are happy to learn that the ladies of this congregation recently presented their minister, Rev. G. Bell, with a new pulpit gown and a purse containing \$100 in gold, with a note expressing their united prayers that he might be long spared to go in and out among them—their "*loving and much loved pastor.*"

Bazaar.—The Ladies' Society of the congregation are preparing to hold a bazaar or sale of work about the end of May, to raise funds for repairs on the Church, which are much needed, but which the congregation has been unable hitherto to undertake. There are doubtless many ladies in other places who will gladly help this weak but earnest congregation in their efforts. We are informed that children's clothing, or other articles of needle work, will be available and will be gratefully received. Donations may be sent to Thomas Butters, freight agent, G. W. R., Clifton, or to John Bryce, G. W. R. station, Hamilton, before the 20th of May.

Queen's College.

QUEEN'S COLLEGE.

To the Editor of the Presbyterian.

SIR,—In behalf of the Synod's General Committee on the Endowment of Queen's College, I beg to remind subscribers, who have still payments to make, that in the case of a great majority of these payments they become due on the *first of April next.*

For the success of the scheme it is of the utmost importance that the month of April should not pass without these payments being made. The object of the scheme is the creation of an annual revenue of \$6,000, the whole of which is required to meet the deficiency caused by the suspension of the Commercial Bank and the discontinuance of the Legislative Grant. The interest obtained from subscriptions to the fund is

the only means available for supplying this revenue, so that it must be apparent to all concerned that to defer payments of their subscriptions is to raise a serious obstacle to the completion of the project.

A great deal more than a mere expression of gratitude is due to subscribers, and especially Local Treasurers, for the promptness with which the sums forming the amount of \$72,000, reported by the College Treasurer, have been received. But it may serve to show the importance of as early a collection as possible of the \$33,000 still outstanding, if I remark that the interest from it will be considerably more than the salary of any one professor.

I remain, &c.,

W. SNODGRASS, *Convener.*

17th February, 1871.

DONATIONS TO THE LIBRARY.—Government of Canada 3 vols., Mrs. Machar, Kingston, 132 vols.; John Lovell, Montreal, copy of his Dominion Directory; Toronto University, Examination papers, 1 vol.; Rev. S. McMorine, B. A., Pittsburg, 7 vols., Rev. R. Campbell, M. A., Montreal, his Essay on Union, 6 copies.

DONATIONS TO THE MUSEUM.—John Beckton and John McLean, Glencoe, Miss Carmichael Litchfield, John Tulley, Elgin, Miscellaneous articles; Miss Logie Kingston, a coin; Joseph Bawdon, Esq, a valuable specimen of Indian pottery complete.

CONVOCATION.—The closing Convocation of the present session will take place in the Convocation Hall, on Thursday the 27th inst., at three o'clock p.m. Graduates are members and their attendance is requested. Information as to travelling privileges, if any shall be secured, may be obtained on application to the Principal.

PRESBYTERY OF KINGSTON.—The charges of Wolfe Island and Pittsburg, in this Presbytery, have become vacant, the former by the translation of Rev. George Porteous to Matilda, and the latter by the translation of Rev. Samuel McMorine, B. A., to Huntingdon. St. Andrew's Church, Kingston, is also without a minister, having been declared vacant on Sabbath the 12th ult.

W. S.

QUEEN'S COLLEGE ENDOWMENT FUND.

Subscriptions 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 March, 1871. }

Subscriptions acknowledged to 15 February, 1871 \$72703 87

KINGSTON.

Malcolm Morrison 1 00
Collected in small sums 9 25
William Robertson, 2nd instal. on \$100 25 00
35 25

L'ORIGINAL.

Local Treasurer, JOHN M. MILLAR.

John O'Brian, instalment on \$50 10 00

MILTON.

Local Treasurer, JUDGE MILLER.

Adam Sproat, balance on \$100 50 00

BELLEVILLE.

Local Treasurer, ANDREW THOMSON.

Andrew Thomson 50 00
R. Elliot 39 25
W. H. Graham 10 00
George Gibson 1 00
Alexander Robertson, 1st instal. on \$50 25 00
Lazier & Lazier, 1st instal. on \$50 25 00
William A. Shepard, balance on \$8. 4 00
145 25

WHITBY.

Local Treasurer, T. H. McMILLAN

John Keith 25 00
James Cameron 5 00
M. O. Donovan, balance on \$10 5 00
Hugh Fraser, balance on \$10 5 00
40 00

LANARK.

Local Treasurer, ROBERT POLLOCK.

John Mair, balance on \$5 2 50
Rev. James Wilson, balance on \$30 10 00
Charles McIlraith, balance on \$4 ... 2 00
James McIlquham, balance on \$100. 50 00
Jacob Gallenger, balance on \$6 3 00
Robert Pollock, balance on \$30..... 10 00
77 50

ELGIN AND ATHELSTANE.

Local Treasurer, ROBERT CLARKE, Trout River, P. O.

Local Treasurer, ANDREW WILSON.

Rev. J. S. Lohead, 2nd instal. on \$15 5 00
Martin Connell, balance on \$4 2 00
Alexander Lumsden, 1st instal. on \$6 1 00
John Anderson, (Elgin), 1st instal. on \$2 1 00
Walter Thomson, 1st instal. on \$6.. 2 00
Mrs. Walker, balance on \$5 2 50
Miss Spiers, balance on \$5..... 2 50
John Ross, balance on \$6 3 00
Andrew Wilson, balance on \$3 4 00
William Cook, balance on \$2 1 00
John B. Stott 2 00
Thomas Stett 2 00
John Pringle 3 00
James Ros 3 00
Charles McHardy 2 00
Arthur Herdman 4 00
Mrs. Wm. Shearer 4 00
George Stewart 1 00
William Anderson 1 00
William Lumsden 2 00
James Johnson 2 00
William Gardiner 2 00
52 00

WESTMINSTER.

Local Treasurer, D. McPHERSON, Glanworth P. O.

Hugh McPherson, 1st instal. on \$20 10 00
Gilbert Taylor 10 00
Neil Taylor 5 00
John McInnis, 1st instal. on \$20 ... 10 00
William Hair, 1st instal. on \$8 4 00
Charles Scott 4 00
Donald Campbell 5 00
James Glen 5 00
53 00

Total \$73172 87

BRITISH COLUMBIAN MISSION.

St. Andrew's, Toronto \$20 00

JOHN FRASER,
Treasurer.

SCHOLARSHIP AND BURSARY FUND.

Ormsdown, by R. Webb, Esq. \$ 5 00
Kinfeer, by Rev. Geo Thomson 11 00
Aultsville, by J. R. Ault, Esq. 4 00
Winterbourne, by Rev. Geo. A. Yeoman 2 00
Waterdown, by H. Edmison 4 00
Perth, by Rev. W. Bain 11 00
Richmond, by Rev. W. Mullan 8 00
West King, by Rev. Jas. Carmichael.. 6 00
Belleville, by Rev. Jas. C. Smith 12 00
Pakenham, by Rev. Alex. Mann 5 00
Cremore, by Rev. D. McDonald. ... 6 11
Hawkesbury and L'Original, by Rev. W. McLennan 10 00
Toronto, by Wm. Mitchell, Esq. 10 00
Beauharnois, by Rev. F. P. Sym 6 75

GEO. D. FERGUSON,
Treasurer.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Plantagenet, per Rev. Thos. Scott....	4 00
Whitby, per Mr. James Hamilton.....	5 00
Kincardine, per Mr. M. McPherson.....	5 00
Egin and Athelstane, per Rev. J. L. Lothead.....	12 00
Newmarket, per Rev. John Brown.....	12 00
L'Original and Hawkesbury, per Rev. Wm. Maclellan.....	15 00
Buckingham and Cumberland, per Rev. Wm. Anderson.....	25 00
King, per Rev. John Tawse.....	13 00
Darlington, per Rev. A. Spencer.....	6 50
Hornby, per Rev. Wm. Stewart.....	4 00
Toronto, per Rev. D. J. Macdonnell...	60 00
Three Rivers, per Rev. John Bennett..	12 00
Dungannon, per Rev. Wm. Barr.....	5 00
Beauharnois, per Rev. F. P. Sym.....	43 75
Vaughan, per Rev. Wm. Aitkin.....	12 00
Cornwall, per account in addition....	5 05
Natawasaga, per Alex. McDonald.....	8 00

\$247 30

ARCH. FERGUSON,
Treasurer.

JUVENILE MISSION SCHEME.

From Ladies' Association, Scarborough, for orphan Louisa at Madras and for Canadian School, per Miss Davison.	\$30 00
From Lachine Sunday School, for orphan Jessie, at Calcutta, per R-r. W. Simpson.....	20 00
From Mrs. James Bisset, Victoria, Vancouver's Island, for orphan, per Rev. W. Simpson.....	20 00
From St. Andrew's Sunday School, Perth, for orphan Jessie F. Bain, at Calcutta and for Canadian School per J. Gray.....	31 00
From St. John's Church, Brockville, for orphan Elizabeth, at Sealkote, per G. Hatcheson.....	20 00
From St. Andrew's Sunday School, Galt, for orphan Mary Galt, per Rev. J. B. Muir.....	20 00
From St. James' Sunday School, Charlottetown, P. E. I., for orphan Bessie at Madras, for 1870 and 1871, per A. Kennedy.....	40 00
From St. Andrew's Sunday School, Arr-prior, for orphan Emily Lindsay, at Madras.....	20 00
From King, for Juvenile Mission Scheme, per Rev. John Tawse.....	2 00
From St. Andrew's Sunday School, Fergus, for orphan Segnana at Poona, supplementary, per A. Ding-wall, Fordyce.....	11 00
From St. Andrew's Sunday School, Montreal, for orphan Phoebe, at Madras, and Prema, at Poona.....	40 00
From St. Andrew's Sunday School, Toronto, for orphan Ellen, at Madras, and for Canadian School per W. Mitchell.....	26 00
From St. Gabriel's Sunday School, Montreal, for orphan Maggie Campbell at Madras, and for Canadian School, per W. Peddie.....	29 00

From St. Andrew's Sunday School, St. John, N. B., for orphan Pharos, for J. Kennedy.....	20 00
From St. Andrew's Sunday School, Quebec, for orphan Lanooki at Poona, by Rev. A. McQuarrie.....	40 00
From Point St. Charles Sunday School for orphan Deja Ram, per James Fenwick.....	329 00
Previously acknowledged.....	31 00
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	\$450 00

It is understood that some other remittances have been forwarded, but are not yet in the Treasurer's hands; they will be acknowledged as soon as they are received.

Some interesting intelligence respecting the progress of the Female Missions in India, having arrived, we shall have much pleasure in presenting to our juvenile readers who take an active interest in these missions, such extracts as we think will be most interesting to them.

A. M. MACHAR,
Treasurer.

GENERAL SUSTENTATION FUND.

Perth, on account for current half year.	\$34.00
Chatham and Grenville, supplementary to last year.....	12.00
Whitby, on account.....	25.00
Brock, in full for current half year....	37.50
Hamilton, on account.....	20.00
Toronto, supplementary to last half year....	20 00
Simcoe, in full for current half year....	20.00
Three Rivers, in full for current half year.....	50 00
West King, in full for current half year.	40.00
Beauharnois, on account.....	15.00
Lanark, in full for current half year... ..	35.00
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	\$368.09

Address box 588½ Montreal.

JAMES CROIL,
Treasurer.

FRENCH MISSION SCHEME.

Pittsburg (Rev. S. McMorine).....	\$ 8.00
Toronto (Mr. W. Mitchell).....	40.70
Beauharnois (Rev. F. P. Sym).....	10.75
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	JOHN JENKINS, <i>Convener.</i>

SYNOD FUND.

It is requested that contributions now due to this Fund be forwarded to my address at Peterboro Ont.

KENNETH MACLENNAN.