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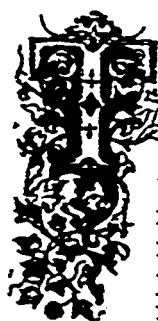
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THE PRESBYTERIAN.

DECEMBER, 1865.



HE Congregation of St. Andrew's Church, Montreal, about fifteen months ago, desirous of affording to the Revd. Dr. Mathieson that relief from many of the more laborious duties of the pastorate to which his long and faithful labours in the ministry entitled him, resolved to seek for a suitable assistant. The Rev. Mr. Paton, a young clergyman, highly recommended by friends of the Church in Scotland, was selected. The choice appears to have met with the approval of the people. Mr. Paton gave general satisfaction in the performance of the various duties devolving upon him, and his zeal and earnestness, as well as his talent, induced the congregation to give him a call to become assistant and successor to the Rev. Dr. Mathieson. This call was, as far as we can learn, unanimous. We hope that his connection with this charge may be prosperous; that he may have before him a long life of usefulness; that he will prove a source of strength to the Church in which he desires to cast his lot. While we congratulate the Church on this accession of strength, we are sorry that we cannot congratulate the Presbytery of Montreal on the part it has played in this matter. Here are the facts of the case:—

Having a strong desire to be ordained by a Presbytery of the Church of Scotland, in which he had been educated, and by which he had been licensed, Mr. Paton resolved to proceed to Scotland with as little delay as possible, for the purpose of ordination. There were two reasons why he wished to avoid delay. One was his wish to take advantage of the most favourable season of the year for such a journey, and the other his anxiety to be back in time to take part in the approaching communion. All the necessary documents were prepared, but, owing doubtless

to haste in leaving, were not presented before the Presbytery of Montreal for their action. Mr. Paton's application was presented to the Presbytery of Kinross on his arrival in Scotland, accompanied by the call and the necessary certificates, but with nothing to shew that the Presbytery of Montreal had taken the matter into consideration. The prayer of the petition was, that the petitioner *be ordained as assistant and successor in St. Andrew's Church, Montreal.* The minutes of the Presbytery shew that they granted *this* petition, and after reciting the steps taken to carry out the resolution, the minutes state that the Presbytery "ordain him to the work of the Holy Ministry," without naming the charge to which he was ordained. We have mentioned this point because it was insisted upon by one or two of the members of the Montreal Presbytery, but we can scarcely think reasonably, that the Presbytery of Kinross did not ordain Mr. Paton to any particular congregation, but only generally to the work of the Holy Ministry. If such was their intention it was certainly very ill expressed. The prayer of the petition was for something specific. The answer was: We will grant the petition; and unless every rule of interpretation is to be set at naught, we can come to only one conclusion, that the Presbytery of Kinross intended to ordain Mr. Paton to be assistant and successor of St. Andrew's Church, Montreal. This action of that Presbytery, supposing our interpretation is correct, brings up a very serious question.

That question, in its most direct form, is: Can a Presbytery of the Church of Scotland, on the application of a licentiate of that Church, and on the presentation of documents, unauthenticated by any Presbytery of the Church here, ordain such licentiate to a charge in Canada? Does that ordination legally confer upon such licentiate the status of a minister of the

Presbyterian Church of Canada in connection with the Church of Scotland, induct him into a specific charge in that Church, entitle him to act as Moderator in a Kirk Session, give him a right to a seat in the other Church Courts, and confer upon him a claim to the benefits arising from connection with our Church, without other process than the enregistering the certificate of his ordination by the Scotch Presbytery in the books of the Presbytery, within whose bounds the Church to which he is so ordained lies? The question is one of grave importance, and unquestionably cannot be allowed to remain doubtful. And here, at the outset, we think it well to say, although such assurance is scarcely required, that we do not take up this matter on personal grounds,—personal, that is, to the newly ordained minister, for whom every one must entertain the highest respect,—but on the general grounds of Church discipline, and the observance of the rules appertaining to our Church.

At the meeting of Presbytery of Montreal held on the 1st of November, as will be seen by our report, the Rev. Dr. Mathieson presented the certificate of ordination from the Presbytery of Kinross, craving that it be entered on the minutes, and that Mr. Paton be received. By four votes to three it was resolved to engross the certificate in the minutes, *for what it was worth*, the value of this being left indeterminate. There appears to have been a lack of courage in the course taken by the Presbytery. While seven voted on one side or other, an equal number declined to vote, contenting themselves with expressing an opinion adverse to the granting the request of Dr. Mathieson, at the same time, not wishing to offend him, or wound the feelings of one who was to be a co-presbyter, by supporting their opinions with their votes. If they believed what they said, they were scarcely true to the Church, whose laws they had vowed to obey *and enforce*, and they have done a wrong to the newly ordained minister. The Presbytery of Montreal has, unfortunately, had its proceedings revised and annulled by the Synod more than once, and there was no call on this occasion to have departed from the strict law, as the call would have been a most harmonious one. Besides, the very case cited by Dr. Mathieson, that of the Rev. Dr. Barclay of Toronto, proved that such a practice as the one now sought to be introduced was never tolerated for one moment, as the Presbytery of Toronto

insisted in Dr. Barclay's case, he being ordained by a Scotch Presbytery, that a call should be moderated in and every step taken as if the certificate of ordination had never been produced. Dr. Barclay, with that regard for the laws of the Church which he has ever shown, at once placed himself in the hands of the Presbytery and submitted to their decision. There cannot be one law for St. Andrew's Church, Toronto, and another law for St. Andrew's Church, Montreal. Such a power would lead to endless confusion. Nor can this claim be defended on the ground of maintaining thereby the dignity of the Parent Church, since the Church of Scotland, always ready to come forward to the assistance of her daughter in Canada, has all along refused to control her actions or usurp functions rightfully belonging to her Church Courts. It is true that in the early days of the Province, when there were no Church Courts here, ministers were ordained to charges, which were named, and over which the ordained minister presided by virtue of his Scotch ordination. But it will scarcely be contended that these exceptional cases should be a rule for our Church now, when we have regularly constituted Courts, lacking only the General Assembly, for which, hitherto, owing to our limited numbers, there has been little need, although such a Superior Court would be desirable in many respects. Setting aside, however, any question of what would or would not be desirable, the Interim Act anent the calling and settling of ministers, an Act still in force, in our apprehension settles the question. The preamble of the Act expresses the desirability of clearly defining what the form of process shall be, so as to prevent confusion, and preserve uniformity in the manner of procedure. This Act will be found embodied in the Minutes of Synod for 1862. Its provisions shew first how new congregations are to be admitted, the form of memorial being very significant. We would simply refer to the first, second, third, and fourth clauses of the Act, but give the fifth in full, which says:

"That no Minister or Probationer is to receive any call to a vacant congregation, *but through the hands of the Presbytery of the bounds; for it is by their determination that the Calling, as well as the Induction of a Minister, is to be ordered and concluded.*

That when a vacancy occurs in any Congregation, or when any Congregation newly formed requires a minister, application shall first be made to the Presbytery, on the part o

the Elders, Trustees, or Managers, or any part of them, requesting the Presbytery to moderate in a call in favour of some fit person, who has preached to the Congregation."

Then follow the steps necessary to be taken in the ordination and induction of a minister, the last clause of the fifteenth section being in these words:

According to a standing rule of this Church the following Act *requires* to be read over and assented to by the inrant."

The Act so specially required to be read over and assented to by the inrant is the Act of Independence, which, as we presume most, if not all of our readers know, asserts the entire independence of our Church of the Church of Scotland, that Church possessing no control over our judicial action, and being in no way entitled to exercise any jurisdiction in matters connected with our doctrine and discipline. The designation, "in connection with the Church of Scotland, denotes merely the connection of origin, identity of standards, and ministerial and church communion." This, at least, must be signed, and the following clauses of the Act, which we give in full, will surely settle the question of induction.

CONGREGATIONS APPLYING TO OTHER CHURCHES FOR MINISTERS.

I. That in the event of any Congregation of this Church applying, through means of their Elders, Trustees, or Committee appointed for that purpose, for a Probationer or Minister from any other church in communion with this Church, the said application shall first be presented to the Presbytery of the bounds where the vacant congregation lies, by which Presbytery the same shall be adjudged, and, if sustained, transmitted to the proper quarter,—parties being allowed to be heard in case of a difference amongst the members of the congregation.

II. On the arrival of said Probationer or Minister, the nomination of whom by said other Church in communion with this Church, proceeding upon the faith of said congregation determining and pledging themselves to adhere to the choice made for them, no new call shall be necessary, but, previous to his becoming a member of the Presbytery or of the Synod of this Church, he shall be required to be inducted by the Presbytery of the bounds as Minister of the said Congregation, according to the rules for the Ordination and Induction of Ministers.

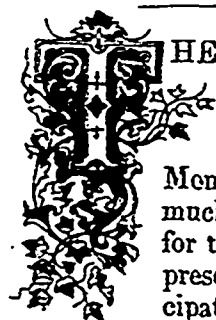
The question is a serious one for ministers ordained in this way, and who, believing they are entitled to enter upon a charge without induction here, should be so unfortunate as to be allowed to do so; because men's minds change, and it might so happen that at the end of a few years cabals might arise in a congregation against their minister. There is no legal nor

binding connection between a minister settled by the Scotch ordination, and the congregation over which he is placed; and there would not, therefore, be the slightest difficulty in getting rid of him, if a few in the congregation chose to ignore the obligations of conscience, and appeal merely to legal rights. The Church Courts, too, would incur danger of having their Acts revised, and the question asked whether they were legally constituted. The old question of the *quoad sacra* ministers would be revived, and great harm might follow.

The Presbytery of Kinross appears to have acted very unadvisedly in this matter. The Parent Church has too much respect for us to allow of a usurpation of power by any Presbytery in Scotland over a Presbytery in Canada. No Presbytery in Scotland would for one moment entertain the absurd idea of ordaining and inducting a minister into a parish within the bounds of another Presbytery. It would sound rather odd to hear that the Presbytery of Dunoon had ordained the Rev. Duncan McDow to the West Church and Parish of Edinburgh, or to the Barony Church and Parish of Glasgow. What should prevent the Presbytery of Montreal, seeing that 'there's snug lying in the Abbey,' to present any of our more deserving ministers to the Abbey Parish of Paisley, to the West Parish of Greenock, or to the Old Parish of Aberdeen? These are all good livings; and if a country Presbytery in Scotland can ordain a minister to a city charge in Canada, we do not see why the largest and most influential Presbytery in the Province of Canada cannot reciprocate. The Church of Scotland has never wished for the power now claimed for her, she has ordained missionaries to particular districts, and will send out ordained ministers now to congregations on the presentation of the necessary documents, *legally authenticated*; but induction by the Presbytery here must follow ordination by the Presbytery there. Were it otherwise, there would be endless dissension. There would be two sets of ministers, those who have and those who have not signed the Act of Independence, and some might claim to be Ministers of the Church of Scotland, pure and simple, not inducted by a Presbytery here, nor coming under the jurisdiction of the Synod.

It is with very great reluctance we have dragged Mr. Paton's name forward. But the point raised is very important, and if allowed to remain unsettled might have sown such seeds of discord as would spring

up and trouble the peace of our Church in a manner little expected. We are a branch of the Church of Scotland, we are proud of the connection, we reverence and esteem her, we glory in her past history as forming part of our own, but we should be untrue to the past teachings of that history, and would have cause to blush for ourselves if we did not stand upon our rights as Scotchmen, and demand to be treated with at least the same courtesy as our brethren at home treat one another. We do not ask more, but shall certainly not be contented with less.



THE Committee appointed by the Synod to take charge of the agency scheme held a meeting lately in Montreal. At this meeting much sympathy was expressed for those ministers who are at present cut off from any participation in the Endowment Fund, and an anxious desire was manifested to make an effort to pay them all for, at all events, the current half year, if not in all time coming. It was resolved that an attempt should at once be made to col-

lect in the cities of Montreal and Quebec as much as would meet the present pressing emergency. Some progress has been made in this work, and we trust that the object will be attained. If the Committee succeed in this effort, they will be encouraged to go on with the appointment of the agent, and to prosecute the work assigned to them with vigour. We wish them success in their effort to help our lately settled ministers, who have certainly strong claims on us for aid in their arduous work, and for which every one must acknowledge that they receive but a very inadequate reward in a worldly point of view.

We are glad to hear that the congregation on Wolfe Island is giving proof of their attachment to their worthy pastor. A few weeks ago, they presented him with a very handsome family buggy, and two years ago he received from the ladies a pulpit gown, accompanied by an affectionate address. The congregation is also to be commended for their liberal contribution to the Bursary Fund. At a Missionary meeting held last winter they subscribed to that Fund \$30, the whole of which sum has since been paid to the Treasurer.

News of our Church.

THE LATE CHIEF JUSTICE McLEAN.
MINUTE OF THE SESSION OF ST. JOHN'S CHURCH,
CORNWALL.



T St. John's Church, on the fifth day of November, one thousand eight hundred and sixty-five years, which day the Session met and was constituted:

Inter alia. The session, at this its first meeting after the melancholy event, deem it a solemn duty to unite their deep sorrow and sympathy, as they hereby do, with that of his bereaved family, and this whole community and country, on the death of the late Chief Justice McLean, which took place at his residence in Toronto, on the 24th day of October last, in the 75th year of his age.

The late Chief Justice was one of a band of patriots who were brought on the field of public life, at that period of the history of this Province, when it was just emerging from obscurity to national importance, and when the

institutions, civil and ecclesiastical, which should form its future character were being moulded into shape. It is only necessary to refer to such names as the late Chief Justice Robinson, Judge Jones, Judge Hagarman, Judge McAulay, and the now lamented Chief Justice McLean,—all departed from us; and though last not least, yea, on many accounts entitled to be *first*, the surviving venerable Bishop of Toronto, the Nestor, under whose sagacious and well trained mind the whole band may be said to have been disciplined and trained,—being all his pupils in the Cornwall Grammar school, of which he was Head Master, and whose warm and devoted associates they continued to be all their lives. To such men, and the period in which they lived, and the struggles and events, social, political, and patriotic, in which their best energies were called into action, it is sufficient to refer, to demonstrate the high part they had in forming and developing their country's character.

But gratifying as it would be to trace and record the events and gradations in the life of the late Chief Justice by which he rose from

the first stages of his honourable profession to its highest attainable distinction, it seems more fitting that the Session confine their retrospect to his relations to themselves in this Church, of which he was for many years a steady member, as well as revered Elder. From its formation he was to it as a "nursing father,"—following in this respect the footsteps of his honoured parent. To his influence we are mainly indebted for the ground on which our church stands, with the surrounding property, which has proved greatly to its advantage. Of the first Session of the Church he was chosen and ordained an elder; at the first Lord's Table spread here, he was a devout communicant, and a distributor of the sacramental elements; and for ten years thereafter,—until called to exercise the highest judicial functions of the land. In his new home he continued to be a consistent member and office-bearer of the Church—adorning his profession by his life. Since he left us to take that high position in his country's service, the interest and advancement of our Church in the land were never absent from his mind. In our Synod as a representative elder, he always held a conspicuous place, guiding and advancing its deliberations by his matured wisdom, and by the weight and influence of his character. Nor were his interest and influence in the government of Queen's College,—an Institution identified with the being and progress of our Church,—of which he was from its foundation a trustee, less marked or less beneficial. In him therefore, whose departure from the Church militant we now mourn, may be truly said, A standard-bearer has fallen!—But he has fallen full of honours, as he was ripe in years;—leaving a memory ever to be revered, and an example ever worthy to be imitated. His Lord has called him to higher service. He "fought the good fight, he finished his course, he kept the faith," and, we are allowed to hope and believe that his righteous Judge and Master, whom he loved to honour and to serve, hath bestowed on him that crown of righteousness which is laid up for all "them that love his appearing!"

While this Session, then, with the whole Church and country, are called to sorrow over this visitation of the Almighty, they would humbly desire that it may be accompanied with Divine power to stir up ministers, and elders, and people to greater diligence in the work of the Lord; seeing that the day draweth nigh wherein our work here must end, and we depart to render an account of our stewardship. The Session would add a fervent prayer

that the God of all comfort may minister sufficient consolations to the bereaved widow and family who are left to mourn for the beloved husband, the affectionate and faithful father, and the true counsellor and friend.

The moderator is requested to transmit a copy of this minute of Session to the widow and family of the deceased,—and also to the *Presbyterian*.

PRESBYTERY OF MONTREAL.

The quarterly meeting of the Presbytery of Montreal was held in St. Andrew's Church on the 1st Novem.... The Rev. Mr. Wallace, acted as Moderator *pro tem*. The minutes of former meetings were read and sustained, a slight amendment being made to one of them. A number of elders' commissions were read and sustained.

The Rev. Dr. MATHIESON laid on the table extract from the minutes of the Presbytery of Kinross, relative to the ordination of the Rev. Andrew Paton, as assistant and successor to the Rev. Dr. Mathieson, of Montreal, which, was read, when it was moved by the Rev. Dr. Mathieson, that the document be engrossed in the minutes of the Presbytery.

The Rev. Dr. JENKINS said, before Mr. Paton could be received there were certain preliminaries to be gone through, as it was evident that Mr. Paton would expect to be admitted to the full status of a member of Presbytery and Synod in the absence of Dr. Mathieson. There was for instance the Act of Independence to be signed, and there did not appear to have been any notice of the call taken by this Presbytery previous to the ordination.

Rev. Dr. MATHIESON believed that the act itself gave Mr. Paton the necessary authority. The present document was an act of our Church, and he used the term our Church, as applying to the Church of Scotland, and they surely would not take upon themselves to reject it.

The Rev. Dr. JENKINS felt the difficulty with respect to the call mentioned in the certificate of the ordination, as no presbyterial action had been taken here in the matter. He was most anxious that Mr. Paton should be admitted with all the privileges belonging to the office he held; but desired that the right procedure should be observed.

Mr. HUNTER seconded the motion.

Rev. Mr. PATTERSON did not think that this ordination by the Presbytery of Kinross did away with the necessity for induction by the Presbytery here.

The Rev. Dr. MATHIESON said that the document bore on the face of it that Mr. Paton was ordained to St. Andrew's Church, and by referring to former cases they would find that the course he proposed was the usual one.

After some further discussion as to the effect the reception and engrossing of the certificate would have on the status of Mr. Paton in this Presbytery, some doubt being felt as to whether or not induction here was necessary under the circumstances, the Rev. Mr. Wallace, having left the chair, moved that the document be re-

mitted to the next meeting of the Commission of Synod for their instruction on that matter.

Mr. ELLIOT seconded the amendment.

The Rev. Dr. JENKINS would be sorry that any division should take place. Mr. Paton was too good a man for them not to regret that any dispute should arise respecting him, but his difficulty was as to what he considered the un-Presbyterian proceeding of ordaining a minister without the call having been taken cognizance of by the Presbytery here. He was anxious to vote with Dr. Mathieson, but he could not conceal from himself the irregular nature of the proceedings. If a precedent could be shown for the present course he would be glad to see it.

The Rev. Dr. MATHIESON said there was Dr. Barclay's case in Toronto, who had been ordained by a Scotch Presbytery. In the present case all the necessary steps had been taken by the congregation of St. Andrew's to prosecute this call to a termination, and they had been able to satisfy the Presbytery of Kinross, as to the validity of the documents produced to them.

Rev. Mr. Masson stated that, in his case, ordination had been refused to him from Scotland over a specific charge here. The induction had to be made by this Presbytery.

Rev. Mr. PATON said he was under the authority of the Presbytery, and had no desire for anything but the utmost harmony, but he thought they should certainly not ignore the document he had produced.

Rev. Mr. McDONALD said he had been ordained to a specific charge, to that of Lochiel, in Glengarry, before leaving Scotland.

On the votes being taken, it was found that there were four for the motion and three for the amendment, seven having declined to vote.

The Rev. Mr. COCHRAN read the report of his missionary operations since the last meeting of Presbytery, giving a very encouraging statement of the progress that has been made at Elgin.

The Rev. Dr. MATHIESON noticing the presence of the Rev. Mr. McLardy, of the Presbytery of St. John's, New Brunswick, moved that he be invited to take part in the proceedings of the Court, and accordingly the revd. gentleman was cordially welcomed.

The report of Mr. COCHRAN was received and approved of. A petition was read from Elgin praying that an effort should be made to obtain assistance from the Colonial Committee, and petitioning also that Mr. Cochran be reappointed, his services having proved very valuable. For these services they thanked the Presbytery, and expressed their sense of Mr. Cochran's zeal in all his labours among them.

Mr. HUNTER moved that this be remitted to the Colonial Committee with a letter recommending that the prayer of the petition be granted.

After a good deal of conversational discussion, respecting the position of Elgin, the Presbytery agreed to meet at Huntingdon on the 9th of January, and at Elgin and Athelstane on the following day, to enquire into the prospects of a union between the two latter congregations.

Mr. LAW presented a memorial from members of the congregation at Lachine. A special meeting was appointed to be held there to take

into consideration all matters arising out of the memorial.

The most of the evening sitting was occupied with arranging the appointments to various places.

The clerk read a copy of a letter addressed to the Secretary of the Colonial Committee of the Church of Scotland relative to the Mission station at Elgin, recommending that the amount charged to the congregation as their proportion to the Colonial Committee, in part of the Minister's stipend, be allowed to be expended on the new manse.

Mr. COCHRAN called attention to the fact that an exchange had been made of the original glebe at Elgin, for another piece, more suitable in every respect. It would be necessary before a deed could be granted to have an act of Parliament authorizing the exchange, and the Presbytery's sanction was necessary before this could be got.

No definite action was taken with respect to this matter, but the feeling of the Presbytery was, that the exchange should be ratified by Parliament, as any opposition on their part would be most unjust and unfair. No formal document could, however, be granted.

Business of a routine nature was then taken up.

PRESBYTERY OF TORONTO.—This court met at Vaughan, with a full attendance of members, on the 1st November. In accordance with a previous appointment, the moderation of the Rev. William Aitken, ordained missionary at Cobourg, was proceeded with.

A call from the congregation of Dundee, in the Presbytery of Montreal, in favour of the Rev. John Campbell, with select papers, was taken up and considered. Owing to an omission in one of the documents, it was deemed inadvisable to proceed further in the matter of the call, until said omission should be supplied; and for this purpose it was agreed to call the attention of the Presbytery of Montreal to the point in question.

A memorial from the congregation of Markham, craving moderation in a call in favour of the Rev. John Campbell, was laid upon the table. In compliance with said memorial the Rev. W. R. Ross was appointed to moderate in a call on Tuesday, November 7th.

Appointments for preaching in vacancies and mission stations, were made for members of the Presbytery and missionaries.

Several important items of business were unavoidably postponed till the next meeting of the Presbytery, which was appointed to be held at Whitby on the 21st November.

INDUCTION AT VAUGHAN.—The Presbytery of Toronto met in the church at Maple Vaughan on Wednesday, November 1st, at the hour of eleven o'clock in the forenoon, for the induction of the Revd. William Aitken, ordained missionary from the Church of Scotland, into the charge of the congregation of Vaughan. There was a large attendance of the members of the Presbytery, and of the congregation, notwithstanding the unfavourable state of weather and of the roads.

After the usual preliminaries had been observed, the Rev. John Campbell, who had been

appointed to preside, preached a most appropriate sermon from I Cor. ix. 20—22 vs., and Jude 22, 23 vs. He narrated the steps which had been taken to fill the vacancy, and put the questions appointed for such an occasion, to the intrant, to all of which he received satisfactory answers. Mr. Aitken was then formally installed a minister of the congregation, and was heartily welcomed by the other members of the Presbytery, who were present. He was thereafter suitably addressed on the nature of the work upon which he had just entered, by the Rev. Mr. Ross; and the congregation were addressed by the Rev. Mr. Carmichael, in relation to the duties which devolve upon them, as a Christian people, under a Christian ministry.

A very cordial welcome was given to Mr. Aitken by the members of the congregation as they retired from the church.

The Presbytery were entertained at dinner by the managers of the church, after the exercises of the induction had been conducted. A very general feeling of satisfaction was exhibited at the early and harmonious filling of the vacancy caused by the translation of the Rev. Donald Ross to Southwold, and at the prospect of usefulness which lay before Mr. Aitken, and of much comfort and prosperity to the congregation under his charge.

INDUCTION AT NORTH DORCHESTER.—The Rev. James Gordon, formerly of Markham, was inducted to this charge on the 17th of October last. The Rev. Donald Ross of Southwold presided. The sermon was preached by the Rev. Mr. Nicol, of London. The newly inducted minister was afterwards addressed by the Rev. Dr. George of Stratford, and the congregation by the Rev. Mr. McEwen of Westminster. This charge has been vacant since the retirement of the Rev. William McEwen more than two years ago. The settlement is very cordial, and promises well for the comfort of both minister and people. The congregation possess ten acres of a glebe, and are about to erect a manse upon it. The cordial good wishes of many friends accompany Mr. Gordon to his new settlement.

QUEEN'S COLLEGE MISSIONARY ASSOCIATION.—At a meeting of the Queen's College Missionary Association, held on the 11th inst., the following gentlemen were elected office-bearers for the ensuing year; President, Robert Jardine, B.A.; Vice-President, Henry Edmisson, B.A.; Corresponding Secretary, Donald Fraser, B.A.; Recording Secretary, William McLennan, B.A.; Treasurer, Samuel McMorine, B.A.; Librarian, Elias Mullen; Executive Committee, Messrs. D. McGillivray, B.A., and John C. Thompson, B.A., from the Faculty of Theology; Messrs. J. S. Eakin and J. C. Cattamash, from the Faculty of Arts, and Messrs. Sommerville and Armstrong, from the Medical Faculty.

During the past summer, eleven of our members have been labouring in the mission field, occupying at least twenty-five stations. The gospel has thus been brought to the ears of many who would otherwise have been without it. Let us hope that God will bless his own truth. *The complaint from all quarters is, "The harvest is truly great, but the labourers are few. Let us therefore pray the Lord of the harvest that he may send forth labourers into his harvest."*

All communications to be addressed to
D. FRASER,
Corresp. Secretary.

QUEEN'S COLLEGE.—The Theological classes were opened at the beginning of last month. There are fourteen students in attendance, five of them being of the first year. At the matriculation examinations scholarships were gained by the following gentlemen:—First year, Alexander McLennan, B.A., Samuel McMorine, B.A., James M. Gray; Second year, Donald Fraser, B.A., John Ferguson, B.A., Daniel McGillivray, B.A.; Third year, Robert Jardine, B.A., of which Mr. Fraser has the honour of gaining a double scholarship. The value of the scholarships is from \$40 to \$60.

DONATIONS TO THE LIBRARY.—Alex. Morris, Esq., M.P.P., Perth, 2 vols., William Morris, Esq., Perth, 3 vols. These works are ancient and valuable.

Correspondence.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—

In glancing over a speech recently delivered in one of the chief cities of Upper Canada, and of which an extended report appeared in one of the most widely circulated papers in the Province, my attention was arrested by the following statement: "Prior to the breaking out of the great rebellion in 1798 in Ireland, the Presbyterians were the disaffected, and the United Irishmen were chiefly of that denomination. But as soon as the insurrection burst forth, and the Irish Roman Catholics took an active part, the Presbyterians dropped off, and the rebellion was speedily extinguished."

This precious morceau of historical blundering surprised and pained me not a little, I must confess; for, though it may have been intended

as a compliment to my revered forefathers, it reflects in reality with most unjust severity on their memory. The person who furnished it for the instruction of his eager listeners may have been very far from desiring to misrepresent the Presbyterians of the past, or to wound the feelings of those of the present generation. Satisfied, however, that he has been very successful in doing both, and persuaded that the history of the Presbyterian people of Ireland in all its stages is dear to the hearts of thousands in this Colony, who revere the memory of their honoured ancestors, and cherish with grateful pride the remembrance of their noble and successful struggles on behalf of that glorious constitution they themselves are as anxious to support and preserve as their fathers were to rear, I solicited the privilege of vindicating their fame from the foul imputation through

the medium of the journal that gave it circulation. This privilege having been peremptorily refused, I turn to the *Presbyterian*, whose mission is, at least in part, to guard the character of our fathers of pious memory from the foul aspersions with which ignorance may seek to darken and degrade it, in the confident expectation that the eagerly-coveted opportunity of refuting the unfounded and offensive charge preferred against my venerated ecclesiastical ancestors, and of putting them in a proper light before the public, will be freely and fully accorded. This privilege, I am free to acknowledge, I the more earnestly desire, not merely because I think it augurs ill for our affectionate filial veneration for our forefathers, and loyal devotion to their memory, through a prudish and mistaken love of peace, to allow any man to attempt to tarnish their honour, and asperse their good name with impunity, but because it supplies the opportunity of laying before our own people some of those facts of history, the knowledge of which may serve to strengthen their attachment to their own beloved Zion, whose best vindication is simply its history.

That prior to the breaking out of the rebellion in '98, the Presbyterians were the disaffected of Ireland's population, and that the United Irishmen were chiefly gathered from the ranks of this denomination, is an allegation as fabulous as any ever woven by the fancy or manufactured by the genius of the novelist. All the presumptive evidence, and all the historic facts, bearing on the case, point in the very opposite direction.

That the Presbyterians of Ireland sent a deputation to William the Third, then at Breda, to invite him to England to defend and maintain its threatened liberties; that they were the first of any denomination in the kingdom to welcome him on his arrival; that the apprentice boys who shut the gates of Derry were *exclusively*, and the defenders of the maiden city, during the siege, which Lord Macaulay has described as "the most memorable in the annals of the British Isles," were *mainly* Presbyterians; that the deliverance of this famous city at last was owing to the intrepid interference of the Rev. James Gordon, of Glendernot, a clergyman of the same denomination; and that on many other memorable occasions they nobly redeemed their plighted faith to William to support him with their lives and fortunes; that in 1715 they stepped forward as one man, in the face of the penalties of the cruel and unjust Test Act, to support the Government, when the country was threatened with an invasion by the Pretender; that their history up till 1798 was in entire harmony with the spirit and practice of these memorable times; and that at all subsequent periods they have been distinguished by unshaken attachment and unswerving fidelity to the throne and constitution,—are facts which cannot be successfully impugned. If, then, up to the unhappy and disastrous outbreak in 1798, not only were they not guilty of one single act of disloyalty, but had always proved the warmest friends and firmest supporters of the Revolution Settlement of 1688; and if, moreover, at all times subsequent to that most melancholy period in the history of their country, their loyalty has shone forth

with untarnished lustre, the presumption is that the era of the rebellion formed no exception to the general tenor of their character, to the well established facts of their previous and subsequent history. That such a people—a people marked by an attachment to the throne and constitution almost idolatrous, even in circumstances that tended to eradicate every feeling of loyalty from their bosoms—should suddenly assume the position of rebels, and at a period too when some of the grievances that for long had galled and fretted their proud spirits had been removed, then as suddenly return to their former allegiance—nay, more, that they should unite with the ancient foes of their faith in endeavouring to overturn and lay in ruins the grand fabric to uprear which they had freely spent their blood and treasure, and which fabric none are more determined to support and defend against all deadly enemies than they are at this moment—is one of those *improbabilities*—I had almost said *impossibilities*—it were extremely hard to swallow.

This presumptive evidence is amply sustained by the facts of history. I acknowledge that many of their number were enrolled in the ranks of the United Irishmen, and that when the rebellion broke out, some of these well-meaning but ill-judging men did appear in arms against the Government. But it should be borne in mind that the Presbyterians were not singular in this respect. Strange as it may appear, the majority of the leading conspirators were connected with the Established church, and even Trinity College, Dublin, contributed not a little to the revolutionary drama in which their conspiracy terminated. And when the insurrection on these misguided men fomented was entirely suppressed, of the twenty state prisoners sent to Fort George, only six were Presbyterians, whilst ten were Episcopalians. Nor should it be forgotten that those Presbyterians who unhappily became the public and avowed abettors of rebellion constituted but a mere fraction of the Presbyterian people of Ireland. The great body, cherishing an attachment to the principles of the British constitution and connection, early inculcated by the lessons of their fathers, and amply justified by their own observation and experience, though suffering under gross wrongs, long and persistently inflicted, refused to pollute their hands with the weapons of rebellion, and in a spirit worthy of their sires, armed themselves on the side of law and order. A very large portion of them were enrolled in the ranks of the Yeomanry, an armed body called into existence by the Government to aid the regular troops in the suppression of the rebellion and the defence of the kingdom. We have it on the best authority that in the counties of Armagh, Tyrone, Fermanagh and Derry alone, there were 14,000 yeomen, of whom three fourths were Presbyterians—a body of men "so loyal and so well disciplined, that General Knox, who commanded at Dungannon, reported in the summer of 1798 that he would rest the safety of these counties on their fidelity and bravery." Their clergy, and the most influential members of their communion, stood forth in the very first rank of those who sought to avert from their country the horrors of civil war, and, in Synod assembled in 1793, issued a

declaration, designed not merely as an exposition of their political sentiments, but as a break-water against the tide of revolutionary schemes then setting in. In this declaration they explicitly "avow their unshaken attachment to the principles of the British Constitution," and, whilst giving expression to their desire for a reform in the Representation of the Commons' House of Parliament, solemnly state their determination "in seeking the reform, not to be seduced by the visionary projects of speculative men, but taking the principles of the British constitution as their guide, to co-operate with their fellow citizens by all constitutional means to obtain this great object, *rejecting with abhorrence every idea of popular tumult or foreign aid.*" Throughout the five following eventful years, these men laboured assiduously within their respective spheres to arrest the flood of revolutionary madness that was surging around them. And when the explosion came, as soon as the state of the country permitted their again assembling in Synod, which was not till the 28th of August, when the rebellion was in a great measure crushed, but when the hopes of the disaffected were revived afresh by the landing of the French at Killala a few days before, one of their first acts was to vote a grant of £500 to the Government to aid in the defence of the kingdom. They also issued an address to the people of their communion, in which, while urging them to continued loyalty, and lamenting the late disturbance of the public peace, they express the liveliest satisfaction "that the great body of the people with whom we are connected have given by their conduct the most decisive proofs how greatly they condemned all acts of violence." They, moreover, unanimously agreed upon addresses to the king and lord lieutenant, expressive of fidelity to the crown and attachment to the constitution. The address to the king was transmitted through the lord-lieutenant, who, in his reply, used the following language—"I am sensible that when the public safety has formerly been menaced either by domestic traitors or foreign invaders, no description of his Majesty's subjects were more active in all the duties of allegiance than the Protestant dissenters of Ulster. To find this disposition so cordial on the present occasion affords me sincere satisfaction."

On the ground then of presumptive evidence and of well attested facts, I feel fully warranted in giving a most prompt and decided denial to the allegation that the Presbyterians of Ireland have at any period been disaffected to the Government of their country. At all times they have been distinguished by the most devoted attachment to those principles of civil and religious liberty that constitute the crowning excellence of the British constitution; nor should it be overlooked that their loyalty was not a sickly plant, flourishing in the heated atmosphere of court favour and governmental indulgence, and ready to languish and die the moment that fostering element was withdrawn, but a plant of stout and sturdy growth, that neither biting frost could wither, nor sweeping winds overturn. No person acquainted with their history will deny that, whilst no people in the empire had earned a better title to the fall enjoyment of all civil privileges, or render-

ed more effectual service on behalf of the state, they yet suffered under many most unjust grievances, being shut out from all offices of trust and dignity and emolument, denied a voice in the legislation of the country, and at one time rendered *incapable* of filling any but the most menial situations in the service of their sovereign, except at the sacrifice of most deeply cherished and conscientious scruples—nay, that the very efforts of the Government itself in their favour were for long thwarted by a party that, regarding them with jealousy and dislike, eagerly and earnestly opposed every movement that aimed at elevating them to that position before the law to which they were justly entitled. It cannot justly be a matter of surprise that the more sanguine and excitable and aspiring among them, stung by a sense of their unmerited degradation, and goaded by beholding all the avenues to positions of influence in the country closed against them, and all the honours and rewards of the state in the hands of a favoured party that were known to rejoice over their humiliation and to be persistent in their efforts to perpetuate, and, if possible, deepen it, should enrol themselves in the ranks of the United Irishmen, especially when it is borne in mind that the *ostensible* object held out to the country by this famous society was parliamentary reform by constitutional means, whilst the real but concealed object of the leaders was the severance of all connection with England, and the establishment of a republic in alliance with France. Nay, it is not to be wondered at that in these circumstances some of them, whose judgments were perverted by an irritating sense of undeserved humiliation, and whose loyalty was staggered by their finding the Government either unwilling or impotent to grant them relief, should become enamoured of a republic, fall in love with the doctrine of liberty, equality, and fraternity, the music of which was then floating on every breeze, and ravishing the hearts of many in every part of the empire, and become active participants in the unhallowed effort to overthrow the Government of their country. I have no wish to extenuate the culpability of these men, but let us be just. Whilst blaming them in the strongest terms language can supply, let a merited sentence of condemnation go forth, I shall not say against the Government, but against that insolent party in the state the monopolists of its honours and privileges, at whose instigation the humiliating and galling disabilities that drove them into rebellion were originally imposed, and through whose persistent antagonism these disabilities were perpetuated, even in the face of the well-known wishes of a paternal Government to remove them. Above all, whilst dealing out to them the censure they richly deserve, let justice be done to the Presbyterian people, with whom their connection, in many instances, was nominal rather than real, and of whom at most they formed but a very inconsiderable portion. Let it be told that this people remained loyal to the very core, even though contemptuously stripped of rights dear to the hearts of freemen; and that, whilst justly demanding to be clothed with these rights, and determined in asserting their high claims to the full and un-

fettered enjoyment of them, they rejected with abhorrence the idea of appealing to the bloody arbitrament of the sword, and looked to the operation of peaceable and rational discussion as the only legitimate avenue to the possession of them. Let it be told, as an incontrovertible fact of history, that this people never were, as a body, tainted with the leprosy of disloyalty;—that as they are to day, so have they been at every stage of their checkered history, inferior to no class of their fellow-subjects in fidelity to the throne and attachment to the Constitution. Blatant declaimers, deriving their inspiration from quarters where hatred to Presbyterianism is a ruling passion, may brand them as rebels, but against the charge, presumptive evidence, and the facts of history, as we have seen, lift up the strongest testimony. They may represent them as having formed the majority of the United Irishmen, but in so doing they are giving assertion to an impossibility, unless old men and tender infants, helpless women and beardless youths, were enrolled in the ranks of this association, for it numbered 250,000, a figure large enough to cover the whole Presbyterian population of the island. In doing so, moreover, they betray a strange ignorance of a fact with which we supposed every one was acquainted, namely, that this association was

comprised mainly of Roman Catholics. Sir A. Alison deposes to the fact that “the greater and more enterprising part of the Catholic population, who constituted three-fourths of Ireland’s entire inhabitants, became leagued together in the ranks of this association.” They may, with a view to give greater currency to their charge, pay them the doubtful compliment of refusing to cooperate with their Roman Catholic fellow countrymen in endeavouring to subvert the constitution of their country, but even here their ignorance as usual crops out; for the few Presbyterians, as well as other misguided Protestants, who had unhappily conspired with their Roman Catholic fellow countrymen to overthrow the Government, abandoned the enterprise, when the rebellion broke out, because they speedily discovered that Catholic supremacy was the real object. They may thus seek to tarnish an excellence they are incapable of appreciating; but let them know that whilst our fathers have established for themselves a high position in the history of their country, their children, whilst emulous of their virtues, will suffer no attempt at their degradation to pass unnoticed.

I am, Yours truly,

WILLIAM CLELAND.

Exbridge, 15 Nov. 1865.

Articles Communicated.

LIFE OF THE APOSTLE JOHN.

PART II.



THE death of our Lord, and the humiliating circumstances connected with it, must have called forth very mingled feelings in the minds of his disciples. With what anxiety must they have spent the following day, the Sabbath, in the upper chamber, each no doubt recalling some little incident in the life just closed, or His many promises and the predictions of His death, from which they might draw comfort and encouragement: and yet how much was there to disconcert even the most faithful, what an action and reaction of hope and fear. It is an interesting mark of the grace and forgiveness in that early Christian company, that Peter, in spite of his denial, would seem to have been at once accorded his former place, and that John received him to even more than his old terms of friendship. To Peter and John, Mary Magdalen first ran with the tidings of the vacant sepulchre, and they two went together to see what the strange words meant; and it is in striking

accordance with their respective characters that John, the more impetuous, was the first to reach the tomb, while Peter, the least restrained by awe, was the first to enter, just as on the subsequent occasion, on the sea of Galilee, John first detected the form of our Lord as yet dim in the grey of morning, but Peter at once jumped in, and swam to the shore where our Lord was calling. The last scene in the gospels reveals to us the close friendship which bound together the two friends. They no doubt together witnessed the ascension, and were associated in the remarkable events of the day of Pentecost; together they enter the temple at the hour of prayer, and are fellow workers in the first of the Apostolic miracles, healing the lame man at the Beautiful Gate. They were united in the first preaching of the gospel, shared the same prison, and together braved the wrath of the Sanhedrim, and were the two chosen by the other Apostles to confirm the work of Philip in Samaria. The persecution in which Stephen suffered martyrdom did not apparently cause the Apostles to leave Jerusalem, and no doubt Peter and John continued to hold their prominent places in the church there. The second persecution however under Herod Agrippa struck

nearer home to our Apostle, for his brother James was put to death by the sword, and his friend, after imprisonment from which he was released by a special interposition of Providence, was obliged to fly from Jerusalem.

When Paul returned to Jerusalem after his conversion, he met of the apostles only Peter and James the Lord's brother, which would seem to imply a temporary absence of John and the rest. Fourteen years after, however, when Paul again went up with Barnabas regarding the restriction laid upon the Gentiles, our apostles Peter and James are especially mentioned as taking part in the council then held, and are spoken of by Paul in his Epistle to the Galatians as ranking in position and reputation as pillars of the church. This is the last notice of authentic history which we possess of the apostle, till we find him working in other scenes and in other regions. How he was engaged during his lengthened stay in Jerusalem is a matter of supposition, or whether his stay was not frequently by mission work, in confirming the churches in the neighbourhood, as we have seen at Samaria. He would certainly not be inactive in his duties as an Apostle, and yet from his peculiar temperament and tone we may feel assured that a portion of his time would be given to quiet contemplation, and to the development in his own mind of the principles of Christianity according to those features which distinguish him from Peter or from Paul; the natural elements of his character would become purified and meliorated, his conceptions of the divine life, the life in God, more matured, and he would become more absorbed in the contemplation of the divine attributes and glory, which to the Apostle found their expression in the fulness of their depth and purity in the divine love.

The facts are exceedingly few on which we can frame a life of the Apostle after his leaving Jerusalem, and are gathered from allusions in his own writings, and from a few incidental notices, principally in Eusebius. We next meet with him at Ephesus, but it is almost certain that he could not have at once transferred his residence from Jerusalem to that city. It is reported that he remained at Jerusalem till the death of our Lord's mother, which very probably took place about the year forty eight, had he been there on the occasion of Paul's last visit his name would no doubt have been mentioned, and the silence of the narrative gives strength to the opinion that he had

already left. But he was certainly not at Ephesus when the Apostle Paul was there, and wrote his first Epistle to the Corinthians, nor even fourteen years later, when the Epistles were addressed to Timothy at that city. We are therefore uncertain when he first established himself at Ephesus, or in what direction he turned on leaving Jerusalem. A tradition mentions Parthia, and states that his second epistle was directed to the Parthians, but of this there is no probability. All we know with any certainty is, that the province of Asia was the scene of his later labours, and the Seven Churches the special objects of his tender solicitude, that he was banished in some persecution, whether general or local, to Patmos, and that after a very prolonged life he died at Ephesus. He far outlived any of the Apostles, and even survived the friends of his more mature years, insomuch that the belief gained strength that our Lord in his last recorded words had promised that he should never die.

The narrative of the Apostle's life thus left so scanty is indeed made full and vivid by tradition. Some of these traditions are however so improbable, or are so inconsistent with the well known character of the Apostle, as that they have no value whatever, but there are others which have very likely a basis of truth, or at least have the merit of showing us how the mind of the ancient Church preserved the memory of John. Many of these traditions may be found in Cave's Lives of the Apostles, or in Stanley's Essays on the Apostolic Age, or more concisely in Smith's Dictionary of the Bible.

The story told by Clement of Alexandria breathes the spirit of John, and may give us a true representation of that fatherly superintendence which the epistles lead us to believe the Apostle exercised. On the occasion of one of his visits to organize churches in the neighbourhood of Ephesus, he noticed a young man of promise, who, after due instruction, was received into the church through baptism. But the personal influence of John being removed, the young man yielded to the seductions of evil associates, and at last became a captain of a band of robbers. Some years after, on another visit, John heard with deep sorrow the woeful change that had taken place in the youth of whom he had entertained great hopes. Nothing would restrain him from visiting the retreat of the robbers. He suffered himself to be seized, and was taken into the captain's presence, who at once re-

cognized him. The recollection of earlier days, and the chidings of conscience, were too much for the robber, and he fled in consternation. The venerable man, full of paternal love, and exerting himself beyond his strength ran after him, calling on him to take courage, and assuring him of the plenitude of divine forgiveness. Moved by John's solicitations, the young man returned, and under the Apostle's guidance became a worthy member of the Christian church.

Scarcely less characteristic is that other tradition preserved by Jerome, which represents the aged apostle no longer able to walk, but borne in the arms of his disciples into the Ephesian Assembly, and repeating over and over again the saying, "Little children, love one another;" and when asked why he repeated these words, he replied, "because this is the Lord's command; if ye fulfil this, nothing else is needed." These are represented as the farewell words of the beloved John. Breathing this spirit of love, the last of the Apostles fell asleep, and in Ephesus, over the spot which tradition marks as his tomb rose the church or basilica of St. John, which became a centre of attraction to the Christians of Asia. In this church was held the famous council of Ephesus, which condemned the Nestorian heresy of refusing to address the blessed Virgin as the Mother of God, and calling her simply the Mother of our Lord.

Tradition may no doubt be trusted when it states that our Apostle never married; and the absence of his name from 1 Cor. ix. 5, tends to confirm this conclusion, and we may conjecture that the absorption of his whole heart with love for his Lord might leave no room for the more human affection.

With St. John the apostolic age naturally closes, and in his writing the scriptures received their last contribution. A long distance separates him from those teachers who immediately succeeded him, from Polycarp and Papias and Ignatius, and though we discern his influence in their labours, and in the letters which they have left to the church, yet what a contrast do these present with the writings of our Apostle.

Modern criticism has done much towards the better understanding of John's writings, as it has studied the peculiar mental tendency of the Apostle, or has given us a clearer insight into their composition, as well as the circumstances under which they appeared. If the prevailing element in

the epistles of St. Paul is the principle of righteousness by faith, the key note of St. John's writings is the attribute of divine love; this governs his every sense and faculty, and pervades his whole teaching, while love to God and the brethren is his infalible sign of the true Christian.

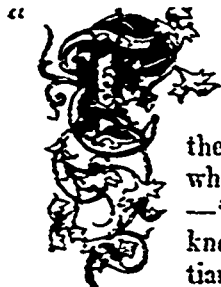
But the sunset of the apostolic age was clouded by those heresies which were beginning to divert the Christian mind, as well as by those storms which marked the final dissolution of the Jewish nation, or those wider political disturbances which were the first throes of the declining empire. Ephesus, midway between the east and west, became the centre for these heretical schools, and as the Apostle had to meet their perverted systems, so did they influence the development of Christian doctrine in his own mind, while they gave a direction to his teaching, and have left their evident traces in his writings. Though his writings never assumed the controversial form, yet it is in evident opposition to the ideal vagaries of the Gnostic systems that he represents the Divine Word as possessed of a real existence, one with God, the fountain of all true life and light, yet as taking our nature in no mere form or semblance, not as an emanation, but as an actual person, whom his eyes had seen, and his hands handled, whose glory he had beheld, and of whose fulness he had received.

But not these things alone occupied the mind of the Apostle. Calamities of no ordinary character had come upon Judea, and in different forms were threatening the other parts of the empire. To the Apostle with his prophetic vision the old world was passing away with a great noise. Looking out from his lonely exile at Patmos, he saw divine judgment being visibly manifested among the nations, and tutored in the beautiful language of ancient prophecy, he employs it to denounce the evils of that misrule and iniquity which were then upon the earth, or were coming with yet greater power, and with more direful anarchy, or to present the glory of God, eradicating itself in justice and righteousness, and in eternal warfare with all sin and impurity. A vision of this character must of necessity be expressed in language which shall be applicable to all time, till the final establishment of God's kingdom, and Christ's reign as the head of the church triumphant.

L'Original. 1865.

WHY ARE WE PROTESTANTS?

(Continued.)



“HE noblest purpose to which the revival of true philosophy can be directed,” said Erasmus, one of the most famous scholars whom the world has known, —“ will be to acquire the knowledge of pure Christianity as it exists in the Bible.” True philosophy, so far from contradicting the teaching of Scripture, will lead us to listen to its voice with a deeper reverence, a more childlike humility. Conscious that its most ambitious flights are baffled by the darkness which surrounds the infinite,—that no effort of human intelligence and no system of human philosophy, could ever have satisfied man’s aspirations after the Eternal and Divine, or have given to his knowledge the simplest of the truths which God has revealed in his Word, it will acknowledge that Word as the voice of God to the individual soul, to which He who gave it has given also the capacity of receiving it. “Those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.” And this revealed Word is, and can be, the only ultimate test and standard of appeal to all ages of the Christian Church.

But the Church of Rome, while acknowledging the Divine authority of the Scriptures, has erected another spiritual authority which, practically, counteracts its influence and controls its teaching. Keeping her people as much as possible shut out from free access to the pure source of truth, she has constituted herself the only authorised interpreter of Scripture, the sole channel through which the truth of God is to flow to man. On the infallible inspiration and direction which, she maintains, has rested since the days of the Apostles upon her office-bearers and councils, and which endows her with the power, not only of interpreting revealed truth, but also of “developing” new doctrines as the need for them may arise, she must rely for enforcing her authority and for establishing many rites and observances for which she can show no satisfactory warrant from the Word of God. Assumptions involving powers so unlimited cannot, it is evident, be lightly conceded to any human organisation, and even the Roman Catholic Church feels it necessary to support them from the

written Word. Yet, while keeping, as she does, this Word under her own control, and maintaining her own right of interpretation, it is not difficult for her to impress those, whose opinions have been formed under her influence, with the belief that her authority is of Divine origin. But they who, happily, rejoice in freer access to the standard of all truth must first find the sanction there *before they either can or ought to bow* to the authority, “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.”

It is not easy to find either in the teaching of our Lord, or in the words or acts of his disciples, anything to warrant the supposition that to any outward organisation of the visible Church was to be committed this spiritual dictatorship. The teaching of our Lord was almost directed against any such interposition between God and the soul that He has made;—against any assumption of a privileged caste who were to control the belief of their fellow-men. It was his energetic denunciations of the pretensions of the Scribes and Pharisees who claimed this position in those days—“teaching for doctrines the commandments of men,” which drew upon him, who was the truth itself, persecution and bitter hatred. In contrast with *their* conduct he says to His own followers: “But be not ye called Rabbi, for one is your Master, and all ye are brethren.”

A supernatural outpouring of the Holy Spirit was indeed imparted to the Apostles on the day of Pentecost. This, and the gift of working miracles were bestowed for the emergencies of the time,—to witness, like the miracles of our Saviour Himself, to the truth of that Gospel, which they, a band of obscure and humble men, were commissioned to establish. As no part of the Christian Church can now claim the gift of miracles—so neither can that of supernatural inspiration be claimed as a permanent possession. But even the Apostles claimed no lofty pre-eminence, no imperious authority over the Church of Christ, which *they* addressed as a “royal priesthood.” The letters of direction then sent from the council of brethren at Jerusalem began with the fraternal address,—“The Apostles, elders and brethren, to the brethren.” In all those inspired Epistles which contain a compendium of Christian doctrine, and practice, there exists no hint of an infallible authority attached to the Church as an organisation, which was to be obeyed

as Divine. The Church is always spoken of as a community of brethren, those who had been "called" out of darkness into the light of the glorious gospel, bound together by their common love to Christ, and designed, by their various gifts, to positions to assist and benefit each other. There could be no question of priority or power when humility and love were the distinguishing traits expected in a disciple of Jesus. St. Peter's exhaustive precept "honour all men, love the brotherhood, fear God, honour the king," did not add the injunction, "Obey the Church." The only test in those days was "if any man love not the Lord Jesus Christ, let him be anathema." In after times it was—"if any man obey not the dictates of the church, let him be anathema."

It is no doubt a beautiful ideal,—could it have been realised,—that of a united visible church, composed only of sincere followers of Christ, maintaining both purity of faith and purity of life, and handing them down from age to age in an unbroken succession—not of a formal priesthood only, but of a holy people. What an inconceivable power for good would such a church have been in the world! But such has not been its history. God has indeed in all ages had his true and faithful people, but his real church has not always been identical with that which assumed the name. Our Lord himself had foretold "that iniquity was to abound and the love of many to wax cold,—that errors and false prophets were to arise in his church which would deceive, if possible, the very elect." St. Paul, in his second Epistle to the Thessalonians, and St. Peter, in his second Epistle, foretells, in strong and emphatic language, the errors that were to overshadow the pure light of the Gospel. And it is in the progress of the degeneracy of the external Church, when she forgot her high mission, and became in spirit and conduct undistinguishable from the world, which it was her mission to reform, that we are to look for the rise of assumptions unknown to the primitive church, which have culminated in the spiritual tyranny of Rome.

The assumption of the infallibility of the Church is closely connected with that of the supremacy of the Pope. A visible hierarchy in matters spiritual demanded a visible head. Forgetting our Saviour's words,— "One is your Master, even Christ," the absolute control of the Church in matters spiritual and temporal became by degrees vested in one man, who bore

the imposing title of "God's vicegerent on earth," and was believed to be the divinely ordained successor to the supposed primacy of St. Peter. This primacy, which does not appear to have been known, in at least the first century of the Church, is supported—as regards scriptural proof—entirely from the well-known passage, "Thou art Peter, and on this rock I will build my Church." The words, taken in their natural sense, do appear to imply that to Peter was committed a post of especial importance in the founding of the Christian Church, and some difficulty has been felt in satisfactorily explaining it,—a difficulty arising chiefly from this perversion of it by the Church of Rome. Some have supposed that "this rock" refers simply to the confession which Peter had just made—"Thou art the Christ, the Son of the Living God," a truth which was the foundation-stone of Christianity. The explanation of Dean Alford—in his edition of the Greek New Testament, which is considered one of the best modern standards of Biblical Criticism—seems more satisfactory, because more simple and unstrained. He believes that the expression "this rock," denotes the personal position of Peter in the building of the Church of Christ. In the strength of that faith which he had so distinctly confessed, a faith communicated to him by divine revelation, this most ardent and energetic of the disciples was to be the first of those foundation-stones, on which the living temple of God was to be built. Accordingly we find him in the earliest building-time of the Church taking a most prominent part. By his first fervent preaching of the Gospel on the day of Pentecost, three thousand souls were added to the number of those that believed. To him, also, it was given to found the Gentile Church, and break down the ceremonial barriers which separated them from their Jewish brethren. In this sense he may be said to have been entrusted with the Keys of the Kingdom of heaven, in testifying to the glorious truth that God had "also to the Gentiles granted repentance unto life." The words—"whatsoever thou shalt bind on earth," &c.,—were soon after addressed by our Lord to the whole of the disciples collectively, and can only be supposed to refer to the Divine sanction which was to rest on their proceedings so long as they followed the guidance of the Holy Spirit promised to them.

Such a primacy and authority as the Romish Church assigns to Peter, and as the

Pontificate afterwards claimed on the strength of this much abused passage, would be at variance with the whole spirit of our Saviour's teaching and treatment of his disciples. The desire of pre-eminence was repeatedly checked as soon as it appeared among them, and the lessons taught that the practice of earthly rulers was to be reversed among his followers, and that whosoever would be greatest must be servant of all. In His intercourse with Peter, we find no trace of especial consideration. It is not he, but John, who seems to have been admitted to the closest and most endearing intimacy with His Master. As the most hasty and impulsive speaker, we find Peter oftenest incurring His rebuke. In the very chapter which contains the passage we have been considering, we find him sternly reprov'd for presumptuously deprecating our Lord's revelation of His approaching death and sufferings. In yielding to the temptation which led him to deny his Master, Peter showed that the most privileged of the Apostles might also become the most sinning, and that the high commission which had been given him as an Apostle, did not prevent him from being, as a man, fallible and erring.

That he was not endowed with infallibility, even in his capacity of a leader of the Christian Church, is evident from his course in regard to causes of discussion, which, even at that early period, sowed disunion in the infant Church. His bias in favour of the Jewish ceremonial law was strong, and notwithstanding his noble proclamation of the glorious truth that remission of sins had been granted to all nations, and ceremonial barriers broken down, he yet yielded so far to the clamour of the judaizing party, that, "fearing them of the circumcision, he separated himself." In thus weakly deserting his position, Paul himself tells us that he "withstood him to the face, because he was to be blamed," forcibly representing to him the inconsistency of thus undoing his former work, and perpetuating the distinction of Jew and Gentile between those who should be one in Christ Jesus.

Nothing can be farther from the tone of St. Peter's own writings than anything like the assumption of pre-eminent authority. "Simon Peter, a servant and an apostle of Jesus-Christ, to them that have obtained like precious faith with us," &c.; "The elders among you I exhort, who am also an elder," &c.:—such is the simple and unpretending manner in which he prefaces

his fraternal exhortations. Not in such terms as these did those who called themselves his successors in after ages couch their Pontifical commands! From these Epistles of St. Peter indeed might be drawn the most forcible condemnation of the haughty pretensions and imperious rule of those who, in opposition to the warning of him from whom they professed to derive their authority, assumed the place and title of "lords over God's heritage."

But even granting that St. Peter was endowed with all the pre-eminence that has been ascribed to him, we might say with a German writer:—"These things may be safely granted, for what are they to Rome?" Even if to Peter had been committed that authority over the Church which some have deduced from our Saviour's charge, there still remains to be shown any Scriptural ground whatever for maintaining that that authority was to extend to a line of successors,—those successors the Bishops of Rome. There is only traditionary authority for supposing that Peter ever visited Rome. The Church there he may have assisted to organise;—he certainly did not found it,—that having already been done by the Apostle of the Gentiles, whose name is far more closely linked with it than that of St. Peter. There seems no reason why the Bishop of Rome should have been constituted successor to St. Peter any more than the Bishop of Jerusalem or of Antioch. In the absence of a single word from either our Lord Himself, or the Apostles, who have left us so complete a compendium of Christian doctrine and Christian practice, in all important points, respecting the duty of acknowledging any Head of the Church except Christ, we cannot admit that the pretensions of the Romish pontificate are in the slightest degree sanctioned by any Divine warrant.

It is to far different causes, indeed, than Divine institution or Scriptural appointment, that we are to look for the gradually increasing ascendancy of the Romish hierarchy; causes which may be found in the tendency of human nature, in all ages, gradually to stray from the purity of the faith.

It is easy to see how, as the little Christian community began to assume a position of greater importance in Rome, he who was at the head of the Metropolitan Church would gradually be looked upon as occupying a post of more than ordinary importance. On him it rested to maintain the honour of the faith of Christ in the city of

the Cæsars;—his was, in times of persecution, the post of danger, and on his conduct at Rome often depended the fate of the Christians in the provinces. Then the Roman Church was at first necessarily a Missionary Church. Fired with holy zeal, it could not rest satisfied without extending beyond its own borders the light of that gospel which it had itself received. Churches were planted by its efforts, in the suburban towns and villages, and these offshoots from the Metropolitan Church would naturally yield a certain degree of deference and respect to the parent to whose fostering hand they owed their origin. The Bishop of Rome thus naturally came to hold a position of peculiar influence in his own immediate vicinity, while—to the Church at large—a portion of the *prestige* of imperial Rome, the great centre of the world, the seat of authority and power, seemed to attach itself to his office. Yet it was long before anything more than a right of *precedence*, the plan of “first among equals”—was conceded to the Bishop of Rome. He was at times sharply taken to task by his brethren for errors in doctrine or in discipline. In the end of the Second Century, when a dispute arose between the Asiatic and European Churches, respecting the time of keeping Easter, in which the Bishop of Rome endeavoured to assume an unwonted authority, the pacific Irenæus of Vienne addressed to him an epistle, asserting the right of Churches to maintain their own usages, and recommending him to adopt a milder tone. As late as the middle of the Third Century, Cyprian, Bishop of Carthage, at the head of a solemn Council of eighty-seven bishops, repudiated the imperious authority which the Bishop Stephen had endeavoured to exert, and denied the right of one Bishop to dictate arbitrarily to the Christian Church.

But the hierarchical spirit had grown too strong in the Church, and must bring forth its legitimate fruit. The unity of the Churches, instead of being a unity of faith, was made to depend on obedience to its outward polity; errors of doctrine were looked upon as of less consequence than rebellion against episcopal authority, and to the despotism of one man over the Church the transition was easy. When the conversion of the Emperor had legalised Christianity at Rome, the power of its Bishop became still more distinctly defined. The Emperor, possessing, as he did, absolute power in every department, largely increased the Bishop's authority by investing him with his own prerogative of summary deci-

sion in religious causes. And in the beginning of the fifth Century we find Innocent I claiming for the Apostolic See the implicit obedience of the whole Western Church. The power of the Empire was now fast falling into decay;—the power of the Church arose, vigorous and flourishing, on its ruins. Long after Imperial Rome had fallen a helpless prey to the barbarian invader, the Papacy, gaining an ascendancy at once over the superstitious, half-Christianised nations of the West, made the name of Rome a symbol of a far more imperious and far-reaching sway than ever it had been before.

At first, indeed, the Papal power was used for, at least, apparently Christian purposes;—to repress abuses, redress injuries, and, if not to *convert*, at least to enforce, Christianity and Christian rules of conduct on the still Pagan nations. In those lawless ages it were strange, indeed, if the power of the Church had not been, sometimes, a power for good. But in using earthly weapons, she was subjecting herself to influences of deadly peril. The battle of Christ's spiritual kingdom was not to be fought with the sword of temporal power. “Not by might, nor by power, but by my Spirit, saith the Lord.” And the temporal power prevailed, the spirit of Christ gradually departed from her councils. A selfish and worldly policy began to mark her proceedings, and the Bishops of Rome, under their new title of Pope, became—instead of humble and earnest pastors of the flock—aspiring and crafty politicians. Ambition and worldly aggrandisement filled their thoughts, to the gradual exclusion of purer aims.

How completely the spiritual became merged in the temporal power of the Papacy,—how successive Pontiffs, laying aside even the external appearance of sanctity, indulged in luxury, sensuality and crime, is only too well authenticated. Even Dante, the great Roman Catholic poet, places at least one Pope, and several inferior dignitaries of the Church, in the lowest circle of his “Inferno,” suffering there the just punishment for their crimes. Every student of history knows how the power of the Church was brought to bear on every political contest in Europe, how it invariably sided with the candidate most subservient to her commands, whatever otherwise might be the justice of his claims; and now, when her decisions were not complied with, those fearful “*Interdicts*” were fulminated, which suspended all religious rites and ob-

servances, closed the Churches, and withdrawing every sacred influence, left the country under its displeasure to—so far as it was concerned—the unchecked dominion of evil.

The injunction of St. Peter, to “feed the flock of God,” was indeed one of the last things in the thoughts of his self-styled successors; no wonder that the study of the Scriptures was neglected,—that monks and Bishops looked on the languages of Greek and Hebrew as the origin of all heresies,—that learned divines had sometimes never read the New Testament, or that the school of theology at Paris did not scruple to declare before Parliament that “there is an end of religion, if the study of Hebrew and Greek is permitted.” And this was at a time when translations of the Bible into the popular tongues were unknown!

When the Church had thus widely departed from the guidance of her divinely appointed chart, it was only the natural result that ignorance and superstition should prevail among her people, that levity and licentiousness should disgrace her clergy. The complaints even of Bishops themselves give a most frightful picture of the latter. An Archbishop who, in 1482, raised his voice against the abuses which he grieved to see, declared “that the whole Church is shaken with divisions, heresies, sins, vices, oppression and countless evils, so as to be almost swallowed up by the devouring abyss of damnation.” And this Church, thus described by one of its own office-bearers,

we are asked to look upon as infallible! The arm of Rome, however slow to deal with errors which did not effect her power, was always prompt to crush any attempts at reform which endangered her authority, and the over-bold speaker was thrown into prison, where he died. The inquisitor who opened his trial then acknowledged the need for reform: “The whole world is unanimous in requiring a council, but there is no power of man that can reform the Church by means of a council. The Most High will find another instrument, by us unknown as yet, although he stands at the door, and by that means the Church will be restored to its primitive order!” A restoration was indeed at hand, though not such probably as the speaker would have expected or desired. It has been said that it would have been better that the Church should have been reformed from *within*, than that it should have suffered the violent convulsions of the Reformation. Attempts *had* been made to reform it from within; earnest and faithful men *had* lifted up their voice against its abuses, and the result had been to them and their followers—imprisonment and death. The names of John Huss, of Savonarola, of the Archbishop of ~~Geneva~~, are but a few of those who thus sealed their testimony with their lives. And the confession of the inquisitor, as quoted above, spoken as it was at the very period of Luther’s birth, is surely, as M. D’Aubigné observes, “the noblest apology for the Reformation.”

IONA.

Notices and Reviews.

PRISON LIFE IN THE SOUTH. By A. O. ABBOT. New York: Harper Brothers. Montreal: Dawson Brothers. 1865.

The Civil War in the United States has called forth, as might have been expected, many contributions to its history, some good, some bad, and some very indifferent. Of the work now before us, what could be done on the part of the publishers has been done. We question, however, very much how far it is judicious to publish works of this stamp now that the deadly struggle is over. The sufferings inflicted on both sides were unquestionably severe, and in many cases long protracted, naturally engendering a deep feeling of resentment in the minds of those who were exposed to the privations and hardships, it may be cruel-

ties, practised upon them. Such things are, to some extent, inseparable from war, and all who have studied history know that a fratricidal war is of all others the most fierce. The revelations by Mr. Abbot are many of them of a revolting kind; but the struggle is over, an attempt is being made to heal the wounds caused by late events, and as mere on-lookers, it appears to us that to attain such an end, to cement once more the shattered States together, a different method should be adopted than that of mutual recrimination. With no literary pretension, Mr. Abbot tells his story in a straightforward way, the effect being, however, somewhat marred by the undisguised bitterness of feeling which he evinces in speaking of his Southern captors. It is a

natural feeling, but the truest patriot, under present circumstances, is the man who, laying aside private wrongs, would devote himself to the regeneration of his country. The illustrations, laying aside the painful character of many of the subjects, are highly creditable to American art.

FRIEDERICH THE SECOND. By THOMAS CARLYLE. Vol. V. New York: Harper Brothers. Montreal: Dawson Brothers. 1865.

Disfigured by disjointed English, blackened by unnecessary capitals, rendered crabbed and difficult to read with patience from the grotesqueness of style, once affected as an imitation of the German authors, whom he has all his life studied, but now become habitual from long persistence, there is yet no work of Carlyle's which does not contain matter for thought. In this, his latest work of importance, there are many eloquent passages, many splendid descriptions, and not a few picturesque groupings of men and events. In the present volume, the table of contents reads like the work of a burlesque writer. For instance, under Chapter I, one of the subdivisions is: Reich's thunder, slight Survey of it; with Question, Whithern aid, if any whither? And under the fifth chapter: Prince Augustus Wilhelm finds a bad Problem at Jung Buntylan; and does it badly. Friedrich thereupon has to rise from seitmerity, and takes the Field elsewhere, in bitter Haste and Impatience, with Outlooks worse than ever. These are not even the worst, but they are only the eccentricities of a man conscious of strength, like the gnarled and rough outside of the oak, enclosing strength and beauty. Of the character of Carlyle's hero we are no admirers, but then our standpoint in considering him is very different. That subject has, however, been discussed in considering the former volumes. But notwithstanding the eccentricities of language we have pointed at, Carlyle's command of language is wonderful; and when he condescends to do a little quiet painting, a sheltered nook, as it were, it is like Turner descending from his gorgeous but sometimes unintelligible scenes, in which heaven and earth and sea are flooded with a radiance which renders all things undistinguishable, paints with a few light touches a sylvan dell with a silver thread of water meandering through it, liquid and pure like the water itself. We would have wished to extract a few passages from some

of his different styles, but must forbear. The work as a historical study will well repay perusal, and the maps and plans of the battles, with which the work is enriched, will be found of great service.

CANADA'S THANKSGIVING FOR NATIONAL BLESSINGS. By the Rev. John Jenkins, D. D.

O WHEEL! or, THANKSGIVING DAY THOUGHTS. By the Rev. Andrew Paton. Montreal: Dawson Brothers. 1865.

Two admirable and suitable discourses, preached on the 18th of October last, the Day of Thanksgiving appointed by the Governor General for the abundant harvest. Distinguished by the characteristics which mark the minds of the two authors, they are worthy, not only of careful perusal, but of careful preservation. Both sermons have been published by request of the congregations to which they were addressed—those of St. Paul's, Montreal, and of St. Andrew's, Montreal—and we are under obligations to their respective pastors for their kind compliance with the wishes of the people.

WAR LYRICS AND OTHER POEMS. By Henry Howard Brownell. Boston: Ticknor & Fields. Montreal: Dawson Brothers. 1866.

With all the earnestness which the American people shewed during the progress of the war between North and South, it is singular, out of all the verse printed, how little poetry has been produced. There are strong enough expressions; many of them, to our thinking, profane, but there is little strong thought, and but little original treatment. The present is no exception to the rule. There are some short detached pieces which show some traces of poetic feeling, but, as a whole, the author would have consulted his own reputation more had he confined the reading of his lyrics to the more immediate circle of his private friends, as, whatever they thought, it is not very likely they would have dared to hint a fault to so terrible a fire eater as Mr. Henry Howard Brownell.

THE FREEDMAN'S BOOK. By L. Maria Child. Boston: Ticknor & Fields. Montreal: Dawson Brothers. 1865.

The veteran authoress, Mrs. Child, once more claims a word of welcome, a welcome due to her from her long and faithful services

in the cause of humanity. The present work is compiled as a contribution to assist in raising the freedmen in the scale of society. But, independent of the object, the work itself is on an interesting subject, and treated in an engaging manner, affording lessons of self-reliance to more than the unfortunate

race for whose encouragement it has been written. Its contents may carry hope and comfort to many struggling and contending with obstacles apparently insurmountable, and teach them not to give way, but to strive still onward and upward. We trust the work may have a large circulation.

The Churches and their Missions.

WEEK OF SPECIAL PRAYER THROUGH- OUT THE WORLD.

JANUARY 7—14, 1866.

THE beginning of this year, as that of previous years, was marked by the gathering of Christians in all parts of the world for united prayer; and it was made abundantly clear that our Father in heaven was, by His Holy Spirit, drawing His children together in love, that He might bless them.

The Evangelical Alliance, by its British and Foreign Organizations, would again affectionately and earnestly invite Christians in all countries to make arrangements for meeting during the Week of Prayer, at the commencement of the New Year.

Much encouragement is felt from the fact that in almost every land, even the most remote, the previous invitations have been largely responded to, and multitudes have acknowledged, with devout thankfulness to God, His gracious answers in "crowning the year with His goodness," and conferring special blessings upon the church and upon the world.

Let us again set apart the week beginning with the first Lord's-day of the New Year for united supplication, with thanksgiving, in the spirit of love, and in sympathy with our brethren who "in every place call upon the name of our Lord Jesus Christ, both theirs and ours." Surely the need is great. Error is abounding; masses are ignorant of the Gospel; the children of God are still far from manifesting the unity of the body of Christ—and whether as nations, or families, or individuals, we have urgent dangers. Meanwhile, our Heavenly Father is ready to supply all our needs according to the riches of His grace, and not only to keep us secure from all harm, but is able and willing "to do exceeding abundantly above all that we ask or think." May we not confidently expect that suitable blessings will be bestowed in proportion as prayer is offered with "one accord" by those who are united by a common faith, and who share in the blessings of a "common salvation?"

"O Thou that hearest prayer, unto Thee shall all flesh come."—*Psalms* lxxv. 2.

"The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."—*Psalms* cxlv. 18.

"And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also."—*Zech.* viii. 21.

"Seeing, then, that we have a great High Priest that is passed into the heavens, Jesus, the Son of God—let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—*Heb.* iv. 14—16.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."—*Eph.* vi. 18.

The following topics, amongst others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, Jan. 7.—Sermons on the duties of Christians to each other, as members of the body of Christ.

Monday, Jan. 8.—Acknowledgment of Divine mercies and confession of sin.

Tuesday, Jan. 9.—The Christian Church: That its testimony may be clearer, its faith stronger, and its devotedness, liberality, and zeal enlarged.

Wednesday, Jan. 10.—Nations: For their temporal and spiritual welfare; for kings, and all in authority; for the maintenance of peace; and for the increase of "righteousness, which exalteth a nation."

Thursday, Jan. 11.—For Christian Families, for Servants, and for Schools and Colleges.

Friday, Jan. 12.—For Christian Missions and Ministers, and for all engaged in Christian work.

Saturday, Jan. 13.—For Christians in sorrow, in sickness, and in persecution: For the Widow and the Orphan.

Sunday, Jan. 14.—Sermons: The Blessing to be expected from the manifested Union of Believers in all Countries.

MEDICAL MISSIONS.

It would appear that the first person in more recent times who systematically brought medical aid within reach of the Chinese, was a British surgeon, Dr. Livingston, who opened a small hospital at Macao in 1820. Dr. Colledge, of America, followed his example a few years later; and there can be no doubt that both of these benevolent men became instruments of much good in the prosecution of their arduous duties. In 1835 Dr. Parker, also from the United States, arrived at Canton, and lost no time in establishing an hospital for diseases of the eye. These affections are very numerous

in China; and as the beneficial effects of treatment are in such cases too obvious to be mistaken, and are readily appreciated, a remarkable sensation was speedily created in the surrounding country, so that patients of all ranks crowded to the hospital, even from distant parts of the empire. A great opening took place in consequence for the circulation of the Holy Scriptures and religious tracts; and it may readily be conceived that many opportunities of dropping a word in season occurred to the medical man, who had gained an avenue to the hearts and confidence of his patients by his successful treatment of their bodily infirmities. This, be it remembered, is the grand secret of Medical Missions. It is here that their great strength lies—in convincing men, by substantial, indisputable proofs, that their welfare is really sought.

The great success of Dr. Parker at Canton led to the formation of a Medical Missionary Society there, one of the first proceedings of which was to open an hospital at Macao, in the year 1833, under the auspices of Dr. Lockhart. His hands were greatly strengthened in the following year by the arrival of Dr. Benjamin Robson, who, after labouring at Macao until 1842, proceeded to Hong-kong, and there, during a very long period of disinterested labour, served the Medical Mission cause very conspicuously, both as an eminent practitioner of the healing art, and as the author of scientific works admirably adapted for the instruction and training of native students.

Many changes have taken place during the long intervening period; but the work goes on, and new fields have been opened. The Medical Missionary Society in China still maintains its original vigour and efficiency, and we have now lying before us the Annual Report for 1864.

The Society has an hospital at Canton, and a dispensary at Fuh-shao, both under the able superintendence of Dr. John G. Kerr. The former of these institutions afforded advice during the past year to 15,986 out patients; the latter to 5015; while no fewer than 427 children had been vaccinated. The number of in-patients was 427, and more than 400 surgical operations have been performed. Some of these operations were of considerable interest in a scientific point of view; and the whole list is not only very creditable to the able surgeon and his assistants, but enables us to estimate the great amount of benefit which the hospital confers upon the teeming population both of Canton and of the surrounding country.

Two additional dispensaries, one of them at Shin-hing, under the care of the Rev. R. H. Graves, M.D. the other at Shik-lung, under the Rev. A. Krolczyk, are maintained by the Society. Besides these, we must take into account several excursions made by Dr. Kerr, during which many patients were prescribed for; so that, in these different ways, six or seven thousand may be added to the large number of individuals already mentioned. Great importance is attached to these Medical Missionary excursions to places hitherto overlooked, but it is obvious that engrossing duties at the hospital forbid frequent or long-continued absence from Canton. It is contemplated

however, during the coming year to suspend the dispensary in Fuh-shan, so as to admit of short visits to many cities and villages in the neighbourhood, whose necessities are more imperative. May we not gather from these benevolent purposes of our friends in China that they feel the value of their own labours, and know that they are appreciated by the people? It is very satisfactory to learn that the healing of the sick and the preaching of the Gospel continue to go hand in hand. On each prescribing day a discourse is delivered for the instruction of out-patients; a daily morning service is held for the benefit of the in-patients of the hospital; and on Sunday a regular religious service is attended by all connected with the institution. Books are distributed among the out-patients; and those who have resided in the house are furnished with suitable books and tracts when they return home. Can we doubt that the good seed of the kingdom is thus largely sown, and may yet spring up in many hearts, when a time of refreshing shall come from the presence of the Lord? Let all who know, in their own experience, that conversion to God is the work of His Holy Spirit, be very earnest in intercessory prayer, both for the large-hearted men who are spending their strength in that far-off heathen land, and for the benighted sufferers who go to them seeking relief from bodily sickness and infirmity, without caring for that infinitely greater blessing which is offered to them at the same time. "Into whatsoever city ye enter, heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you."

THE ORGAN IN SCOTTISH CHURCHES.—A little more than nine years ago an article written by this hand appeared in this magazine—an article entitled "The Organ Question." About that time people in Scotland were beginning to think that, considering the atrocious badness of church music generally in this country, it might be desirable to do something towards improving it. Let it be said, with thankfulness, that in the last nine years a good deal has been done, both in town and country, to that end. Ladies and gentlemen have in many cases come to believe that there is nothing degrading in becoming members of amateur choirs; and the consequence is, that in many churches you have voices of such refinement and cultivation to lead the praise as could not be got previously except at very great expense. You have the words sung properly pronounced. And instead of the abominable tunes, full of flourishes and repetitions, which ambitious Scottish precentors were fond of singing, you have ecclesiastical music, simple, grave, easily joined in by all with ear and voice. Bran-new tunes, by pushing music-masters, have been in great measure forbidden; and music centuries old, as much better than those as Canterbury Cathedral is better than Salem Chapel, has come into use. Of course, early in the progress of the movement, voices here and there asked whether the organ might not be had. But so keen was the prejudice against that noble instrument in the minds of many who had broken away from the belief in the infallibility of a Pope or a Church,

only to substitute for that the belief in the infallibility, even in matters æsthetic, of John Knox and a few more, that though the writer felt that the general use of the organ in Scotland was a thing quite as sure to come in time as the flowing of the tide, he said at that time that the existing generation of Scotchmen would not live to see it. But though some good people, who are entitled to credit for entire sincerity, and whose dread of removing the old landmarks was not wholly unreasonable, did as it were go down to the seashore and order the tide to cease flowing, stating that if it continued to flow it would be guilty of perjury, blasphemy, ingratitude, and even of bad taste, yet the tide quietly and surely progressed. And now it is matter for wonder where you find an educated Scotchman or Scotchwoman, under fifty years old, who is not clearly in favour of the organ—in favour, that is, of allowing congregations who want an organ to get one, and congregations who don't want an organ to do without it. Things have advanced much more rapidly than any one would have believed possible ten years since. In Edinburgh there is but one organ in use in a parish church; but in Glasgow, which is assuredly the capital of the wealth and enterprise of Scotland, there already are in use, or will be in use within a few weeks, no fewer than seven or eight. The Tron Church, whose walls used to re-echo the eloquence of Chalmers, has for many months had instrumental music; and I can testify from experience that the praise there is almost overwhelming for its vast volume and heartiness. The congregation is for the most part of a humble class; just of that class where one might have expected lingering prejudice against the "kist fu' o' whistles;" but the large church is densely crowded, and every soul sings with might and main. The sound is as of thunder. Country churches progress more slowly. I believe this church by the seaside is almost the first which has started the true organ—not the harmonium, which is but a poor substitute. But without any gift of prophecy, one may safely predict that in a few years the organ will excite no more surprise in a Scotch church than it now does in an English one; and that every congregation will have an organ which wants one, and can afford it. Now, does any reader of this page desire to know how the phenomena of the organ gallery and the organ appeared in this church? How is it that on any Sunday you may find the congregation here devoutly worshipping with the aid of that grand instrument which some years ago appeared to many in Scotland as a thing to be longed for but not to be had? Well, things have gone on rapidly within the last three or four years. I remember as yesterday, the day when one of the magistrates of the northern metropolis told me that the previous Sunday he and his fellows had paid an official visit to a certain church; and that the music was aided by an harmonium for the first time. One clergyman, greatly daring, and having ascertained that his flock would like it, made that beginning. The question of instrumental music, thus raised, came before the Supreme Court of the Scotch Church at its meeting in May, 1864, and a decision was come to, which many regarded as tacitly sanctioning

the organ, and which some regarded as doing something else. That uncertain sound would not do, and the General Assembly, in May last, having the organ question again brought up, decided that the power of permitting or refusing the use of an organ by any congregation, lies with the Presbytery of the bounds; and recommended that when any congregation did, with something like unanimity, express to the Presbytery its wish for an organ, the Presbytery should give that wish the most favourable consideration. This judgment of the Supreme Court was carried by a majority against another which had been proposed, whose gist was that each congregation should be free to have an organ if it liked, without asking leave of the Presbytery at all. So you see what a Scotch minister has to do, if his congregation comes in a unanimous way, and says it wants an organ. Go to the Presbytery at its next meeting, produce satisfactory evidence of the congregation's wish, and the permission of the Presbytery has followed as of course in all such cases hitherto. Of course, if a considerable portion of the congregation desires to go on in the old way, it is all quite fair that their bias or prejudice should be considered. The burden of proof must rest on those who want a change. And a usage hitherto maintained under an understood common law, ought not to be altered unless people are nearly unanimous in wishing that it should be altered. If your congregation esteems an organ as an emblem of Baal, you would be very foolish if you try to thrust an organ upon it. But if your congregation unanimously desires to have an organ, you will be equally silly if you make any opposition to that desire. The fact is, a clergyman of the Scotch Church who likes the organ is in precisely the same position as a clergyman of the Anglican Church who would like to put his choir in surplices. It is a pure matter of æsthetics; there is no principle involved. And if worthy people have a keen prejudice against the thing, esteeming it as a rag of Popery, and as the thin end of the wedge whose thick end is Father Newman or else Bishop Colenso, why, you will (if you have good sense and good feeling) yield meanwhile to that prejudice, and try gradually to educate people out of it. "I have no objection to the organ," said a worthy mechanic to a Scotch clergyman, within the last few weeks, "but I understand that whenever the organ is brought in there's to be an attack made on the doctrine of the atonement." A choral service is a fine thing; but the Anglican rector who tries to establish it in a church where all the people abominate it, is a great fool. So an organ is a fine thing; but no man of sense will thrust it upon the people who revolt at it.—*J. K. H. B. in Fraser.*

PRESBYTERY OF PAISLEY.—A *pro re nata* meeting of this Presbytery was held on Wednesday—Mr. Reston, Moderator—to receive a presentation by the Marquis of Abercorn in favour of the Rev. J. Dodds, of St. Stephen's, Glasgow, to the second charge of the Abbey. Mr. Bryson having read the presentation, Mr. Lees moved that it be sustained, together with accompanying documents, and that Mr. Dodds be appointed to preach in the Abbey Church

on Sabbath the 8th and 15th of October, and on Monday the 16th October, at 12 o'clock, and that he (Mr. Lees) be appointed to give notice of the same from the pulpit of the Abbey Church on Sabbath first. Mr. Bryson seconded the motion, which was agreed to. The moderation was fixed to take place on Thursday the 26th Oct., Mr. Reston to preach and preside.

PRESBYTERY OF EDINBURGH.—The monthly meeting of this Presbytery was held on Wednesday—Rev. Dr. MacFarlane, Moderator. Upon the motion of Dr. Fowler, seconded by Dr. Macfarlane, both of whom pronounced a high eulogium on the applicant, it was agreed to grant a Presbyterial certificate to the Rev. Mr. Brown, late of Free St. Bernards, who has been appointed to the temporary charge of the East Church in Aberdeen. Papers relative to the appointment of the Rev. George G. Gillan, minister of Dalmellington, who has been appointed chaplain on the Bengal establishment, were laid on the table and sustained. A motion, of which Mr. Usher (elder) had given notice, as to passenger trains on Sundays, was postponed till next meeting. The Presbytery then adjourned.

GLASGOW PRESBYTERY.—The ordinary monthly meeting of the Presbytery of Glasgow was held on Wednesday—Mr. Stevenson of Rutherglen, moderator. The Clerk read a memorial from the congregation of Park Church requesting the sanction of the Presbytery to the introduction of an organ into the public worship of the congregation. There were also read the minutes of various meetings of Session on the subject. From these it appeared that a requisition in favour of the proposal had been signed by 109 persons; that 35 others approved of the organ being introduced; and that there were 155 seatholders in the church who, by giving no reply to a circular which had been sent to them, were regarded in terms thereof as not objecting to the proposed introduction. Only four persons had expressed disapproval, while three thought the choir should be continued, out without positively objecting to the organ. Mr. Peter Clouston addressed the court in support of the petition. The Rev. Mr. Charteris (pastor of the congregation) expressed his hearty concurrence in the prayer of the petition. Dr. Runciman moved that the petition should be granted. Mr. Henderson seconded the motion. Dr. Smith, the clerk of the Court, proposed an amendment, to the effect that as the matter was so very important, they should not proceed rashly, but allow the application to lie on the table till next ordinary meeting of Presbytery. The amendment was not seconded, and after a few remarks from Dr. Jamieson, the motion of Dr. Runciman to allow the petitioners to use an organ in the public worship of Park Church was declared to be carried. Dr. McTaggart called attention to the resumption of Sunday trains on the Edinburgh and Glasgow Railway, and proposed that directions should be given for the preparation of a pastoral address to their people on the subject. Dr. Smith seconded the motion, which was agreed to, a committee being appointed to frame the address. The Presbytery afterwards adjourned.

At the Synod of Glasgow and Ayr the clerk stated that during last year there had been collected in the parish of Hamilton, for the six schemes of the church £560; Greenock had collected £441; Dumbarton, £578; Lanark, £157; Glasgow, £2347; Ayr, £630; Irvine, £483, and Paisley, £304, making a total of about £5560. The report of the former year gave a total of £5420 for the same schemes—viz., the Home, Jewish, Foreign, Colonial, Education, and Endowment—so that, as compared with the former year, the sum collected for the past year was about £140 in advance. He was glad to be able to state that the advance still continued, though not at the same rate as formerly.

PERTH.—SABBATH OBSERVANCE.—At the public meeting held in the City Hall last evening, resolutions were adopted deprecatory of the conduct of the North British Railway Company "in commencing to run passenger trains on the Lord's day along the Edinburgh and Glasgow line, after a cessation of nearly 20 years, and without even the apology or an expression of public opinion calling for them."

DUNDEE.—SUDDEN DEATH OF THE REV. MR. CAMERON.—On Sunday forenoon, the Rev. Peter Cameron, minister of the Glenisla church, began his pastoral duties as usual in his own church. He was in his usual health, nothing appearing wrong with him, until having proceeded about half an hour with the service he fell suddenly down as if dead. He was immediately removed, and medical aid procured, but which, however, proved of no avail. The rev. gentleman continued to sink gradually until Monday at mid-day, when he died. Deceased was much esteemed amongst his flock. He had laboured amongst them for fully six years. His death resulted from an attack of apoplexy.

THE REV. DR. MACFARLANE AT CRATHIE.—On a recent occasion the Rev. Dr. Macfarlane of Duddingston, officiated before Her Majesty in Crathie church. The rev. doctor arrived at the manse on the Saturday morning previously. No message came on that day or evening from the castle. On Sabbath morning a little before divine service a note arrived from the castle to the effect that her Majesty would not be present at the forenoon service, but that in the afternoon she intended to be there. A request was added that the whole service was not to exceed an hour.

REMOTED RETURN OF DR. HANNA TO THE CHURCH OF SCOTLAND.—A correspondent of the *Dundee Advertiser* has the boldness to say:—"The rumour has gone abroad that a celebrated clergyman of the Free Church is to leave that body, and seek entrance again into the bosom of the Established Church. He is not the first who has thought it advisable to return to his first love. Whatever may have been the motive impelling others so to do, there can be little doubt of the motive actuating Dr. Hanna. It has been for some time evident that his views are too broad to suit Free Churchism. There is no man in that Church less bigoted or less sectarian than he is; but instead of being ranked as a virtue, that is considered as a vice by those in his own sect who regard the ringemitted by

men of such metal as the Rev. Dr. Begg, in praising up his own Church and detracting from all others, as the sweetest music that can charm their ears. It may be that the liberality of Dr. Hanna's sentiments is not the immediate cause of his return to the Established, but there can be no doubt that it is the primary cause of his leaving the Free Church."

[The above report has since been contradicted in the most positive terms. Ed. of Pres.]

FRANCE.—It is curious to observe the various practices to which the Ultramontane party now have recourse, in order to revive or confirm the devotion of their flocks. Whilst the Pantheists, the Materialists, and other adversaries of the Christian Church, multiply their attacks upon the fundamental truths of the Gospel, the priests find nothing better to do than to revert to the grossest superstitions. They do not appeal to the understanding or the conscience of the people, but labour to influence the ignorant, and to inflame their imagination by pompous shows.

I know not how far this method can produce any wide-spread or durable results. In any event, it proves that the defenders of the Romish communion have, in our age, fallen very low. Bossuet, Pascal and Fenelon defended their faith by the aid of learning and of logic; but their successors, apparently hopeless of victory on such ground, have substituted for logical arguments mere outward forms and puerile ceremonies. Amongst other practices of this sort, I may refer to the coronations of the Virgin. What are these? your readers may probably inquire. The following explanations will enlighten them: There exist, in several of our provincial cities, *Madonnas*, or statues of the Virgin, consecrated by ancient legends, and especially venerable in the eyes of bigots. Numerous miracles are attributed to the intervention of these *Madonnas*. Well, the high dignitaries of the Papal Church are reviving these popular superstitions, not reflecting that they are thus exciting the contempt of the enlightened part of the community.

It is clear that the worship of Mary is taking more and more an exclusive place in the Romish religion. The Virgin rules everything, inspires everything, does everything, is everything. Christ is subordinate to His mother, and awaits the intervention of Mary before He answers the prayers of the faithful. What would the apostles and the Christians of the primitive Church have said had they been witnesses of this Mariolatry?

An instance of the Popish persecuting spirit, in reference to the interment of the dead, may be added, as illustrating the unchanged and unchanging character of Romanism. On the 14th of August a young man died at St. Girons (l'Ariège). Permission for the interment was sought from the mayor, who referred the demand to the *curé*. The decision was that the young man could only be buried in the portion of the cemetery assigned to criminals that had been executed. The sorrowing parents, their hearts smarting with this cruel insult, appealed to the prefect of the department, who directed that the deceased Protestant's remains should be interred in the ordinary place of sepulture

in the cemetery. But the fanatical *curé* had wrought up his bigoted followers to such a pitch, that if the prefect's orders had been enforced, in all probability there would have been a riot. The parents were therefore compelled to convey the body of their son to a Protestant cemetery at a considerable distance. All the Protestants of the department are indignant at this infringement of their rights as citizens, and as the facts become known, the adherents of the Reformed faith will strongly sympathise with them.

ITALY.—A Turin telegram states that the Minister of the Interior, in a circular to the prefects relative to the approaching elections, announces that shortly after the assembling of Parliament the Ministry will bring forward a measure for the suppression of religious bodies and the re-adjustment of ecclesiastical property. This measure will ameliorate the position of the clergy in the country districts. In the division of the ecclesiastical wealth, a portion will be assigned to elementary and middle-class education, and a portion to the communes where the religious bodies resided, for works of public utility and for educational purposes. The Ministry will also bring forward bills for reforming the system of primary, secondary, and superior instruction.

The *Nazione* of Florence says: "We believe we can assert that the Minister of the Interior, wisely designing to prevent the renewal of the disorders which in some parts of the kingdom have been shown to arise from public religious performances, has ordered that henceforth processions in the public streets cannot take place without previous license from the civil authority, which will be able to prohibit them as often as there be reason to fear a disturbance of public order. Suitable instructions to this effect will have been sent to all the local prefects."

The whole sum raised last year for religious purposes by native Christians in South India amounted to 22,000 rupees. In 1860 it was little more than half that amount, or 11,965 rupees.

CHINA.—The hospital in connexion with the London Mission at Peking continues a useful adjunct to direct spiritual work. Among those who have applied for relief from suffering, not a few have found their way to the knowledge of Christianity; and now a respectable church exists, consisting of upwards of forty baptized persons, a large number of inquirers and applicants for baptism, with two flourishing boys' schools. A new dispensary has been opened in the west, and another is about to be established in the east of the city. "The most hopeful sign of any station," says Dr. Dudgeon, "whether medical or otherwise, in China, is the large attendance of women. When we get the women, we necessarily have the children, and the men soon follow—prejudice, pride, and exclusiveness soon disappear." Recently a countryman came in from a town 150 miles distant, and reported that there were more than 100 persons residing in his neighbourhood desirous of receiving Christian instruction. On further inquiry eight respectable persons were discovered who might be relied on as sincerely wishing to be taught, and one of them has since proceeded to the

capital, to obtain the spiritual help thus asked. The call has, doubtless, ere this been answered.

POLYNESIA.—The eagerness of the people to obtain the Word of God is a marked feature in the accounts from Samoa. The Rev. A. W. Murray, of Upolu, states that a few weeks before, on visiting another island, he had taken a case of Bibles, that they were all bought up in about a week, and that many more might have been sold if he had had them. Since the time referred to, another shipment of 2,000 copies had been received, and a further supply had been sent, which was being eagerly bought up. Mr. Murray had conversed with about 116 candidates in this district (Faaseleleaga), about sixty of whom were admitted to different churches. The liberality of the natives of Upolu deserves notice. They raised, for religious objects, ordinary and special, in connexion with the London Society, last year, no less than 513*l.* 19*s.*

ITALY.—Is passing through a crisis just now which her friends will regard with much interest. The Parliament has been dissolved, and preparations are making all over the country for a general election. For the first time since the constitution of the kingdom, the clergy have taken counsel together, and have resolved that it is their duty not only to take part in the contest themselves, but to guide their flocks also as to the votes they should give. Hence there is a fear on the part of some timid friends of freedom that their influence with the laity will so far prevail as to return a majority in their own favour, and to undo all the work of union that has been so painfully consolidated within the last ten years. It is forgotten that every one, priest or layman, who participates in the election, must take the oath of fidelity to the existing Constitution, and that their efforts, though they may retard, cannot prevent the growth of Italian liberty. The Ministers themselves appear to have no such fears; on the contrary, they boldly challenge the clerical party to do their worst, by announcing a programme of measures for the next Parliament, which, if carried, will be fatal to priestly influence. They avow their intention to lay their hands on all monastic institutions and ecclesiastical property in the land, and to make such a redistribution as will ameliorate the condition of the country clergymen on the one hand; while on the other it will provide for such a scheme of national education as shall be in accordance with the wants of the age.

TO THE FRIENDS OF THE JUVENILE MISSION.

The burden of labour connected with all the departments of this Scheme has proved too much even for the herculean shoulders of Mr. Paton, although he has carried it on with indefatigable perseverance. With a view to retain his indispensable services, by diminishing his work, the Synod, as will be seen by the minutes of the last session, has appointed me Secretary. He has requested me to conduct the home and foreign correspondence of the Scheme. Having received the books, and other memoranda of that department, I am now prepared to forward communications to India, and otherwise to serve the orphans and their supporters in the humble discharge of the duties of my office. In undertaking this work, I am happily assured, by Mr. Paton's ready promise of counsel and aid, that his hard-earned experience and practical wisdom will not be lost to the Mission.

Remittances will, as formerly, be sent to the Treasurer, John Paton, Esq., Kingston.

I have the honour to be, my dear brethren,

Your obedient servant,

WILLIAM BELL.

PRESENTATION.—On the 25th October, a deputation from the congregation of Oxford, consisting of Mr. John McEvoy, an elder, and Mr. Thomas Maguire, an adherent of the congregation, waited on the Rev. W. T. Canning, and in name of the people of both parts of his charge, presented him with a valuable horse. An address, expressive of the feelings of respect and esteem which the people entertained for their pastor, and prayers for a blessing on his labours, and wishes for the continued health of himself and his family was subsequently presented at a meeting of the congregation. The Rev. Mr. Canning made a truly eloquent and touching reply, in thanking the congregation for their valuable gift, and for the kind expressions by which it was accompanied.