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THE PRESBYTERIAN.

NOVEMBER, 1867.



WHEN ready for press, the failure of the Commercial Bank is announced. The news will carry grief to many a home, and will spread much distress even among those not apparently immediately interested. Whose is the blame in this matter we do not profess to say. It is clear that the locking up of large sums of money, lent on unrealisable securities, had lessened the available means of the Bank, and this made known by a protracted law suit involving \$1,500,000 and enormous costs, shook confidence in a concern whose managers had advanced so much on one security, and even that of a very doubtful nature. That law suit was still in suspense when a settlement was at last arrived at; but the amount was only payable in bonds due in twenty years, so that, except at a ruinous sacrifice by the sale of these securities, the money could not be obtained for immediate use. Other very large transactions had locked up the capital of the Bank, which, however, appeared to be solvent and to require only time and a little assistance to enable it to carry on business. The season of the year required a large amount of banking facilities for grain forwarding. These the Bank could not give, the depositors became alarmed, and withdrew their money; the other banks after fruitless attempts to settle the terms on which they would assist the Commercial declined to do so, and with, as is still believed by mercantile men, more than sufficient to meet all its liabilities without exhausting the whole capital, it was allowed to stop. We think it was a most unwise step on the part of the other banks; we believe that the position of the Commercial could have been retrieved, but apparently from want of cordial co-operation with one another, the bank managers could decide on no united course of action, and suspension, to be followed by the enormous ex-

pense involved in winding up under liquidation, followed. There is still time to undo some of the mischief that has been wrought. The concern is not worthless, and the infusion of new blood or amalgamation with one of the already existing chartered banks might save shareholders from what must prove to many a dreadful calamity.

The Temporalities' Fund of our own Church held shares to the extent of \$126,400, which cost \$142,000. Queen's College has \$32,000 worth of stock. The Temporalities' Board would, therefore, lose one-fourth of the capital stock at one stroke, should the total value of the shares disappear through mismanagement, and we have, therefore, a direct interest in insisting that only in the last extremity should the affairs of the Bank be thrown into liquidation. Every effort should be made to avoid this step, while the hope remains that it can be avoided.

It will be a matter of anxiety for the Ministers who are depending on their half yearly allowance from the Temporalities' Fund to know how far they may trust to receiving it. We feel assured that the Board will strain every effort to meet the approaching half yearly payment and we trust successfully. But every man must be prepared for disappointment should the efforts of the Board fail. It is well to hope for the best and be prepared for the worst.

Renewed exertions for the Church and College will require to be made, but to this point we will return.



THE PAN-ANGLICAN SYNOD has met, and has dispersed. Seventy-five Bishops from different portions of the English-speaking world, constituted the Assembly. They number about the half of the "Chief Pastors" who govern the established Churches of England and

Ireland, with their Colonial and North American off-shoots.

Of the forty Bishops forming the "Bench" in England and Ireland, twenty-three were members of this Conclave. The remaining fifty-two Bishops belong to either the Anglican Communion in Scotland and the British Colonies, or to the Protestant Episcopal Church in the United States, the latter numbering twenty-three. For convenience of calculation and memory, we might say that one-third were English and Irish Bishops; one-third, Colonial (including the Bishops of the Episcopal Church in Scotland) and the remaining third, Bishops from the United States of America.

Some of the most eminent members of the English Bench countenanced and attended the Conclave—the Primates of both England and Ireland, Dr. TRENCH (of Dub'n), Dr. TAIT (London), the venerable father of the Bench, Dr. SUMNER, the astute and eloquent WILBERFORCE, the accomplished Biblical scholar ELLICOTT, with others of lesser note. Conspicuous for their absence were, his Grace of YORK, Dr. PHILPOTTS (Exeter), Dr. BARING (Durham), the learned Dr. THIRLWALL (St. David's), Dr. BICKERSTETH (Ripon), and the Right Reverend the Lord Bishop of TEAM, with others not so well known to fame. It is conceded that as to both number and influence, the United Church of England and Ireland was well represented. Whatever of weight and ability may be in the Episcopal Church "in Scotland," was present, for out of eight Bishops, six put in an appearance. The Colonies, as we predicted, were in full force; three METROPOLITANS out of the five upon whom this honour and responsibility have been conferred—those of Canada, New Zealand, and South Africa—leading the way. The Bishops of Calcutta, Bombay, Madras, and Colombo were each of them *non est*. The distance, expense and difficulty of undertaking a journey from India to Lambeth, influencing them, no doubt, in their decision to stay away. The Episcopal Church in the United States was represented by its unquestionably ablest Bishops.

In the present condition of the Anglican Communion, we had a right to expect from so much assembled wisdom and piety, deliverances that would allay to some extent at least, the anxiety which is widely felt in regard to the future of this large and influential portion of the Christian Church. Whether as to Doctrine or Ritual, ex-

treme views are both held in theory within this "Branch of the Church Catholic," and carried out in practice. Moderate Anglicans are distracted on the one hand by the teaching of COLENSO and his sympathisers; and on the other by the practices in worship of the Bishop of SALISBURY, Dr. PUSEY and their followers; practices, moreover, which are significant of their acceptance of Romish *dogma* also.

Let us see what these seventy-five "Pan-Anglican" Bishops have done in defence of the Faith. Chiefly, they have published a letter or "pastoral," addressing it to "the Faithful in Christ Jesus, the Priests and Deacons and Lay Members of the Church of Christ in Communion with the Anglican Branch of the Church Catholic." Whether it is meant to designate all Anglican Priests Deacons and Lay Members "faithful in Christ Jesus," or to single out such of them as are "faithful," or to extend Episcopal counsel and prayers to all in the other Branches of the Church Catholic who are or may be supposed to be thus "faithful," does not appear. It is noteworthy that there is not a word for the seventy Bishops who would not or could not join their brethren! Yet the pastoral extends its commendations and counsels to the "Priests, Deacons and Lay Members" of the Dioceses of these absent Prelates, some of whom will think that their Right Reverend brethren have transcended their province in assuming the pastorate over Ministers and Congregations which are under their own more immediate control. But let this pass! The absent Bishops can take care of themselves and of their flocks, without help from us.

The substance of the Pastoral is as noteworthy as is its address. For ambiguity and many-sidedness it is remarkable. For common places, it is scarcely worthy to rank with an ordinary homily. Any man in the Church of England from Dr. McNEIL of Liverpool on the Evangelical side, to Mr. MAURICE on the Broad Rationalistic, or Mr. MACCONACHIE on the advanced Ritualistic side, could subscribe to it. There is an aping of Apostolic phrase and style to which we ought not perhaps to object, since it is issued by "Successors of the Apostles."

But there is no pronounced utterance in favour of the doctrinal basis of the English Church, as laid by its fathers, the Anglican Reformers. The Bishops content themselves with a general exhortation "to keep whole and undivided the Faith once deli-

vered to the Saints as ye have received it of the Lord Jesus." all which may mean anything or nothing. To Bishop COLENSO it will mean one thing, to Bishop MCILVAINE it means another and widely different thing. This is all they have to say of the "Faith" that has been so vigorously assailed, with some success too, during late years, within their own Communion! The Ritualist Anglican "Priest" contends that he *par excellence*, holds undivided the Faith once delivered to the Saints. The Low Church or Evangelical "Presbyter" as stoutly maintains, that it is *he* who "keeps" this "Faith." While the Broad Churchman—Priest, Presbyter, Teacher, or what you like—sneers equally at his Ritualistic and "Evangelical" brother, and charges both the one and the other with not recognizing the progressive nature of the science of theology and of the principles of hermeneutics, and the bearing of modern science thereupon. We have no language sufficiently strong to express the feeling of distrust with which we regard both the document itself and the men who in these times of doctrinal doubt and ecclesiastical upheaving have framed and issued it. If they have no more positive doctrinal statement which they can unanimously subscribe, woe to the Church whose lot it is to be governed by such a body of Spiritual Rulers. It may be said in extenuation, that the paragraph from which we have taken the above doctrinal platitude, contains this counsel: "We entreat you to watch and pray, and to strive heartily with us against the frauds and subtleties wherewith the Faith hath been aforesaid and is now assailed." But who can gather from this general language what "the frauds and subtleties" are which are to be striven against? It is intimated that they are those against which the Right Reverend Prelates have been already striving, or against which they now purpose to strive. But what are they? Truly there has been no uniformity of strife against or in favour of any class of dogma by the seventy-five Pan-Anglicans. What are frauds and subtleties in the regard of some of them, are, with others, the strictest orthodoxy. To us it seems, there has been a striving for opposite theories of Truth and Faith. And yet the Priests, Deacons and Lay Members are one and all to strive for the Faith, with these their doctrinally-divided Chief-pastors!

We have a paragraph of half a dozen lines on "the sure Word of God," but it is common place, and it is what any third-

rate curate would be likely to say to his flock on any Sunday morning in the year. Compare with that well-known and noble declaration of CHILLINGWORTH, closing with the words, "*The Bible, the Bible alone, is the Religion of Protestants,*" this deliverance,—“We beseech you to hold fast as the sure word of God all the canonical Scriptures of the Old and New Testament, and that by diligent study of these oracles of God, praying in the Holy Ghost, ye seek to know more of the Lord Jesus Christ our Saviour, very God and very man, ever to be adored and worshipped, whom they reveal unto us, and of the will of God which they declare.”

On the subject of Mariolatry and the Church of Rome, the Anglican Fathers in God" have this to say.—“Furthermore, we entreat you to guard yourselves and yours against the growing superstitions and additions with which in these latter days the truth of God hath been overlaid: as otherwise, so especially by the pretension to universal sovereignty over God's heritage asserted for the See of Rome: and by the practical exaltation of the blessed Virgin Mary as mediator in the place of her Divine Son, and by the addressing of prayers to her as intercessor between God and man. Of such beware, we beseech you, knowing that the jealous God giveth not his honour to another.”

This is the most pronounced statement in the whole Pastoral. It speaks out plainly on an error which has not taken strong hold upon the Anglican mind, the worship of the Mother of our Lord: but very tenderly, in other respects, is the Church of Rome handled. “The pretension to universal sovereignty over God's heritage, asserted for the See of Rome,” is spoken of as one of the “growing superstitions and additions,” to be guarded against. Shades of LATIMER and RIDLEY! Fathers of the Anglican Church who proved, by martyrdom, the sincerity of your convictions that the See of Rome was corrupt and to be protested against as a fallen Church, where now are your successors? Alas! they have but your lawn and palaces, your thrones and emoluments—your spirit, it has well nigh fled.

Not long ago, an address was presented to the Archbishop of CANTERBURY, signed by Archdeacon DENISON, and other Anglican clergymen of the advanced school, expounding their views of the second Sacrament. This exposition contained a defence of the doctrine of the “Real Presence” in

the Lord's Supper. Its language bordered closely on the dogma of Transubstantiation as held by the Church of Rome. Consubstantiation was clearly set forth and defended. This, surely, was a matter to be dealt with and settled by the Right Reverend Conclave. But their ambiguity is a wretched attempt to win the confidence of the extreme Ritualistic—the semi-Romanizing "Priests" of the English Church. It is the sop with which they seek to pacify the minds of Dr. PUSEY and his followers, who would be naturally disturbed by the paragraph on Mariolatry and the See of Rome. "Seek in faith for oneness with Christ in the blessed Sacrament of his body and blood," say these "Chief Pastors." The exhortation might be consistently followed by Romanist and Protestant alike, granting the latter certain explanations; but the phraseology savours more of Tridentine than of Reformed teaching, and will be so received by the Puseyite section of the Anglican Communion. It is unworthy of the Reformed Church of England and Ireland, and its traditions, that twenty-three of its Prelates should have consented thus to countenance, though it be but indirectly, the tendencies of thought which are now influencing and guiding a large number of the clergymen and laymen of their Communion towards the faith, yea and the fellowship also of the Church of Rome. Well were it could they have seen their way to denounce, in the spirit and with the resolution of their protesting fathers, errors whose existence in the Church of Rome was their only warrant for abandoning her Communion.

It is patent to all Christendom, that the practice of Auricular Confession is followed by many "priests" of the Anglican Church. Not a word of warning against this practice, not a syllable of condemnation finds its way into the "Pastoral." Dr. PUSEY, Mr. WAGNER, and the rest of the Anglican "Father Confessors" may, without let or hindrance from their Bishops, confess "young men and maidens, old men and children," to their hearts' content, and so engraft upon a Protestant (*sic*) Church, the dogma and practice which, more than any others, have corrupted and polluted the Church of Rome.

The seventy-five Bishops claim that the Anglican body have inherited from the Primitive Church, their "pure worship and order." They must have read Ecclesiastical History cursorily, and with biassed minds. By "primitive," as applied to the Christian Church, is usually meant the

Church in its origin—the Church as founded and governed by the Apostles, and the ministers whom they ordained over Christian Congregations, or as Christian Missionaries. We deny that the order and worship which *distinguish* the Anglican Communion from other portions of the Church, have authority from the New Testament, or from the earliest Fathers of the Church. Clement of Rome, (*e. g.*) Polycarp, and Justin Martyr give undoubted evidence that Presbyters and Bishop were one order of ministers. The interchange of these terms as identical, continues far into the second century, and the same honorary titles are indiscriminately applied to both the one and the other. And surely it will not be maintained that an *order of worship* instituted in the sixteenth century, and composed of services partly ancient and partly modern, partly Roman and partly Reformed, partly Episcopalian and partly Presbyterian.—for such is the Book of Common Prayer used by the Anglican Communion—has been "inherited from the Primitive Church."

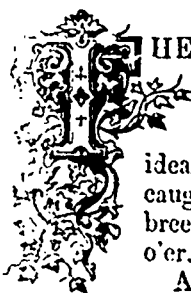
The "Resolutions" of the Synod are promised to the public. It is a misfortune—not perhaps to the Church which these Bishops assist to govern, but to the Christian community at large—that the discussions in which the Right Reverend gentlemen took part, were not reported. On a careful review of the proceedings, as far as they have been made known, and of the meetings, speeches and sermons, which have been collateral with the "Synod," we can but pronounce it a failure. Nothing which it has done, can repay the expenditure of muscle and money, of time and labour, which *must have been incurred by the Right Reverend members*; or the ecclesiastical and spiritual loss which has accrued through their absence from their Dioceses. This Synod was asked for and convened, with reference to the unsettledness and painful alarm which has been produced in "the minds of many members of the Church, by recent decisions of the Judicial Committee of the Privy Council, in the well known case respecting the Essays and Reviews, and also in the case of the Bishop of Natal and the Bishop of Cape Town." Has this unsettledness and alarm been allayed by the utterances of the Synod? Will not new alarm and unsettledness, rather, arise in the minds of many more in a Church whose laity is intensely Protestant, now that its assembled Bishops have not a word of *distinct reproof* for those in their

Body, who by the splendours of a Romanized ritual, and the practice of Auricular Confession, as well as by their teaching, are aiming to undo what the Protestant Anglican Fathers did when they renounced their allegiance to Rome, and sought fellowship with the then existing Churches of the Reformation?

As a Church of the Reformation, the Church of Scotland has a deep interest in the movements and tendencies of every Church which, with her, threw off, in the sixteenth century, the Roman yoke, and rejected the "blasphemous fables and dangerous deceits," (to quote from the thirty-first Anglican article) of the Papacy.

The Anglican Communion has, in time past, been a grand bulwark against both Popery and Infidelity. She has had, and still has within her pale, some of the ablest defenders of the Faith, which the last three hundred years have furnished to Christianity. Earnestly do we desire that she should prove worthy of her origin,—of the noble men who called her into being, and built her up to her present magnificent proportions. That she will eventually rid herself of the ceremonies and the teaching which now mar her purity, we have strong hope; but our faith is not in her Bishops; rather is it in her intelligent, Bible-reading, Protestant LAITY. And because we believe their eyes will now open to the need of laical interposition to save from corruption and decay the inheritance bequeathed to them by their ancestors, that we regret not, after all, the meeting of the PAN ANGLICAN SYNOD.

NOTE.—Since writing the above, the Pan-Anglican "Resolutions" have been published. They make no reference to the decision of the Judicial Committee of the Privy Council in regard to the celebrated "Essays and Reviews," which constituted one of the grounds on which the Conference was asked for. They do, however attempt to deal with the NATAL "scandal;" and the way in which this is done, demonstrates the utter impotency of the Synod to either legislate or even offer an authoritative recommendation upon the course to be pursued with Bishop Colenso. We shall see what the Synod's Committee will do when they shall have prepared their Report. But they will find their hands tied by State considerations, and we anticipate no sufficient action. This also will be found, that the English people, and the clergy especially, are jealous of the interference with the concerns of their own Church, of Colonial, American and Scotch Prelates.



HE Bishop of Oxford has given utterance to some very startling statements and a few common-place ideas, and lo! they have been caught as by some passing breeze and wafted the world o'er.

At a late conference on Sunday Schools in the Isle of Wight he said "Sunday is as much a day of rest for children as for grown-up persons. It was a mistaken idea to take children whom God had made volatile, and who would begin to whisper and laugh just as the bee needed to buzz when he flew about—it was a mistake to take children whom God had made in this way, to set them on a hard bench and to make horrid faces at them when they began to buzz, or to knock them on the head when they began to sleep."

These and a few other sentiments of a like kind have furnished the material for editorials in the British papers. The Bishop is complimented upon his boldness and held up to universal admiration, the various editors sadly moralising upon the iniquitous system "which is certain to root out the religious instruction which is implanted in the minds of most children."

We must confess we have been surprised by the words of the bold Bishop, as well as by the sympathy and delight which they seem to have excited. Being to some extent read in the history of Sunday Schools, we have been somewhat proud of acknowledging the debt which we in common with all the dwellers on the continent of America, owe to the Fatherland for having originated them. We have often looked back to the times of David Raikes and those noble Christians who worked with and after him, travelling in a path then new, winning to Jesus the lambs of the flock—winning by love. We have peeped in imagination into the room where David Raikes' group of ragged street Arabs was assembled, and fancied that we saw only kind faces, only pleasant looks, that we heard only words of love.

In later times we have pictured to ourselves crowds of little ones rescued from the tumbling stream of infant life that fills the gutters of Drury Lane or the closes of the Canongate, wending their way on a quiet afternoon to the Sunday Schools; their faces lighted up in anticipation of the pleasant welcome they were to receive from their teachers—their hearts glad at the

thought of being able to escape for a time from the hard words and harder blows which they had long been accustomed to in their uncomfortable homes.

The eminence from which we had viewed these pleasing fancy pictures was the platform of a Canadian Sunday School. There, surrounded as with a halo of pleasant faces, bright eyes and loving voices mingled in tender song, was it wonderful that we viewed all through a rose coloured medium?

But alas! these bright visions have been suddenly dispelled. The Bishop of Oxford says the Sunday School system is a failure, and he blames the Sunday School teachers. They go too much on the "be good" system. According to him the mild way these terrible teachers have of enforcing the "be good" system, is to seat the children first on hard benches, then to preach to them, to frown at them, to make ugly faces at them, to drive away their smiles, to punch their heads.

We cannot believe that this is a true view of the state of Sunday Schools in Great Britain. Surely the Bishop must have happened upon one bad school and obviously made the exception the rule. Surely that noble band of young Sunday School scholars whom a late writer refers to as outnumbering the clergy, the army, the navy, is not an army created by punch-head discipline. Surely in this day of Sunday School Libraries and attractive papers and golden letters, the teachers of Great Britain have not retrograded 100 years and more—nay, rather will we believe that the Bishop is in error and that his speech has not been the result of personal experience. But whether his statements be well founded or not they will be productive of good results. Already they have awakened attention, and the Sunday School teachers of Great Britain will doubtless hold conferences and make researches for the plague spot indicated by the Bishop. Increased interest and re-organisation will be the result.

From our experience we can say that things are very different in Canada.

The best and most attractive system of teaching has been for many years studied here. In Montreal there are large Sunday School Teachers' Associations. Amongst these is the one connected with our own Church which has done good service such as publishing Schemes, hymn books, teachers' roll books, and aiding weak and struggling Schools.

There are stated meetings of this Association at which lectures are given and interesting subjects discussed. There teachers raise their voices in prayer and there they compare ideas and learn from each other's experience.

Then there are the larger conventions where representatives from the whole Dominion and from the States, meet once a year and go back to reproduce in the smaller circle of their own schools what they have seen.

The result of all this is that the schools are worked well. The scholars love their schools and teachers.

The latter rule by love, and instead of the school being a weariness to the scholars, they are frequently known to cry bitterly if from any cause prevented from attending.

Singing forms a prominent part in the school exercises. Scripture lessons and truths are taught in a simple and attractive form, illustrative stories and incidents being freely used. The children of Canada through the agency of the Sunday School, have already, in the Juvenile Mission, done a good work, and the future of the New Dominion will be greatly shaped by their influence,

We hope, therefore, that none of the Sunday School Teachers of Canada will suffer themselves to be discouraged by the words of the Bishop of Oxford, for we feel assured that their system, although perhaps not perfect, has no resemblance to the peculiar "be good" method exposed by the Bishop.

News of our Church.

PRESBYTERY OF GUELPH.

This Presbytery met at Guelph, on the 11th of September. There were present, Rev. George Macdonnell, Rev. James Thom, Rev. John Hogg, Rev. Alexander Hunter, and Rev. James B. Muir, Ministers; and Messrs. David Allan, David Rintoul, and John Moffat, ruling elders.

The Presbytery agreed that Mr. Muir be Moderator for the ensuing year.

The minutes of the meetings held at Fergus, on the 17th of July, and at Pricewille on the 13th and 14th of August, were read and sustained.

Commissions were given in, in favour of Mr.

James Burnet from the Kirk Session of St. Andrew's Church, Woolwich, of Mr. James Corbett from that of Leith and Johnson, and of Mr. David Rintoul from that of St. Andrew's Church, Galt.

The Presbytery resolved that Reports be required to be given in respecting their collecting, in aid of their several Congregations, by Messrs. Hunter, Whyte, and Morrison, at the ordinary Meeting of Presbytery in January next, at which time also, the leave granted by the Presbytery to collect, will be withdrawn.

The following motion which had been laid on the table of the Presbytery at the May Meeting, was proposed by Mr. Macdonnell, seconded by Mr. Hogg, and after discussion, agreed to *unanimè contradicente*. "Whereas it has come to our knowledge that there is a diversity of practice among the Congregations of the Church in the matter of providing and disposing of the elements of bread and wine necessary for the observance of the Sacrament of the Lord's Supper, in some cases this duty being entrusted to the Minister, in some to an elder, and in others to some member or adherent of the Church, and whereas it is most desirable that this sacred institution be well ordered in all things, and that one uniform practice be followed in all the Congregations of the Church, this Presbytery, in accordance with the approved practice of the Church of Scotland, recommend to the Kirk Sessions of all Congregations committed to their spiritual oversight, that this duty be confided to the Pastor of the Congregation in conjunction with the Kirk Session, and that a special collection be taken up for the purpose of meeting all the expenses connected with the Communion."

A memorial from Mount Forest was read, requesting the Presbytery to moderate in a Call in favour of the Rev. J. Allister Murray, to become the Minister of St. Andrew's Church there. The Presbytery granted the prayer of the petition and appointed Mr. Whyte to preach and moderate in the Call on Tuesday the 24th inst. The Presbytery agreed to meet at Fergus on Thursday the 26th inst. to receive the report of the moderation *et cetera*.

A letter from Mr. John Ferguson, preacher of the gospel was read. The Presbytery appointed Mr. Ferguson to give supply at Kin-cardine for four Sabbaths.

A letter from Mr. W. McLennan, catechist at Southampton, was read. The Presbytery appointed Mr. Morrison and Mr. Hunter, a Committee to examine Mr. McLennan at Owen Sound at a convenient time before Mr. McLennan leaves the bounds of the Presbytery, and if satisfied, to give him a Presbyterial certificate.

The following questions were ordered to be addressed to each of the Ministers of the Presbytery; answers to be returned by the ordinary Meeting in January :

1. How many Communicants are on your Roll ?
2. How many were present at your last Communion ?
3. What stipend is promised you ?

4. How much is due 1st January 1868 ?
5. How many Sabbath Scholars are on your Roll ?
6. The average attendance ?

After disposing of various other items of business, the Presbytery adjourned to meet at Fergus on Thursday the 26th September.

The Presbytery met at Mount Forest on Wednesday the 9th October, for the induction of the Rev. Jas. Allister Murray, lately of Bathurst, New Brunswick, to the pastoral charge of St. Andrew's Church, Mount Forest.

The Rev. John Hogg of Guelph presided on the occasion and preached a very impressive discourse from Acts 20. 28—"Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers to feed the Church of God, which he hath purchased with his own blood."

After narrating the principal steps taken for filling the vacancy, Mr. Hogg received from Mr. Murray satisfactory replies to the questions usually addressed to intrants, and then together with the brethren present, gave to him the right hand of fellowship, and inducted him, in the name of the Lord Jesus Christ, to the pastoral charge of St. Andrew's Church, Mount Forest, with all its rights and privileges.

The Rev. George Macdonnell of Fergus, then suitably addressed the newly admitted Minister, and the Rev. Donald Fraser of Priceville, the people, as to their respective duties, after which the minister presiding concluded the services of the day with the usual devotional exercises.

The congregation are much gratified with this settlement and tendered the new minister a warm welcome, as they retired. Subsequently the Presbytery faithfully and affectionately conferred with the office-bearers of the congregation respecting their affairs, both temporal and spiritual. With praiseworthy liberality, the latter have guaranteed an annual stipend of five hundred dollars, to be paid Mr. Murray quarterly.

ORDINATION AND INDUCTION.—The Presbytery of Ottawa met at Richmond, on Wednesday, the 18th of September, for the purpose of ordaining and inducting Mr. Elias Mullan to the pastoral charge of St. Andrew's Church of Richmond. The Moderator, Rev. Jas. Sieveright B. A., presided on the occasion and Dr. Spence preached an able and appropriate discourse from Romans 10, 15. "How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things!"

After the ordination, Mr. Mullan received from the members present, the right hand of fellowship.

The Rev. W. J. Canning of Oxford then addressed the young minister and the Rev. G. C. Smith M. A. the people on their respective duties and privileges. The Congregation evinced the greatest interest during the whole proceedings, and at the close gave their minister a warm welcome by a hearty shaking of hands.

Mr. Mullan's field of labour is wide and scattered, consequently his duties will be somewhat arduous, but it is nevertheless an interesting and promising charge. There are in connection with the charge upwards of one

hundred families many of whom are warm friends and zealous and liberal supporters of the Church. Besides the annual stipend of \$450; the Congregation have secured for the use of their minister a comfortable Manse, and ten acres of a Glebe pleasantly situated alongside the Richmond road.

Mr. Mullan enters upon his new field of labour under the most favourable auspices. May this settlement be owned and blessed of God by the ingathering of souls and the building up of His people in their most holy faith.

ST. GABRIEL CHURCH, MONTREAL.—A few members of the congregation on the 3rd of Oct., presented, through Wm. L. Haldimand, Esq., treasurer, the Rev. Mr. Campbell of St. Gabriel Church with a large sum of money to make up for the loss he sustained by the robbery of his house on the 29th August, last.

A Missionary Society was organized on Wednesday evening, 2nd October, in connection with St. Gabriel Church, with Rev. Rob. Campbell, President; A. B. Stewart and Hector Munro, Vice-Presidents; James Duncan, Treasurer; John McPhail, Secretary; and a Committee, of twelve, A. Bertram, D. Brymner, C. Esplin, W. L. Haldimand, W. Hood, W. McCubbin, W. Patton, Jas. Robertson, W. J. Ross, D. Sleeth, P. Turner and T. Watson. Misses Brown, Johnston, McQueen, Sleeth, Turner, Wilson, McCubbin, Tait, Bertram, Munro, Macfarlane, McKenzie, McLachlan and C. Stewart, were appointed collectors.

ST. ANDREW'S CHURCH, OTTAWA.—It is with sincere pleasure we learn that this important vacancy is soon to be filled. The lucky individual, chosen as Dr. Spence's successor, is the Rev. Daniel Gordon, presently minister of Truro, Nova Scotia. We indeed share to some extent in the feelings of those who regret that some promising and proved minister within the immediate bounds of our own colonial Church had not offered himself for this position, and been accepted. There being no bishoprics or deaneries, in our simple Presbyterian system, to be reached as prizes by those who demonstrate their superiority by their attainments and ministerial proficiency, the only thing remaining as a stimulus is the prospect of sooner or later being elected to fill some important and influential Church. We have very few such prizes to offer, but Ottawa is one of the highest. We believe the absence of them is one of the most deeply felt wants of the Church. As on the one hand the promotion which in the Parent Church is sure to await the capable and successful minister, has undoubtedly been the means of developing the talents and promoting the efficiency of the ministry at home; so on the other, we believe not a few men settled in this country who were capable of better things have sunk into mediocrity, and become rusty and moss-covered like an old paling, for the lack of the stimulus of which we write.

But whilst sharing in the feeling of regret above mentioned, it takes away largely from that feeling that Mr. Gordon is a fellow-colonist, and a native of Canada in its new and wide sense. But although a colonial he is a licentiate of the Parent Church, and one of that band of Nova Scotians who have within

the few last years signalized themselves and reflected so much credit upon the colonies by the brilliant position they have taken in the Scottish Universities. Mr. Gordon has been only about a year in his present charge, but we hope his youthfulness and inexperience will be amply compensated for by his abilities and prudence. We congratulate him most sincerely on the position to which he has been unanimously chosen, as the representative of the Church of Scotland in the Metropolis of the Dominion, and hope that this is but the beginning of much friendly intercourse between us and the Lower Provinces, ecclesiastically as well as politically.

FREDERICTON, N. B.—As a fitting sequel to the above paragraph, we notice with pleasure the election of Robert Jardine, B. D., Sc. D., to the chair of Mental and Moral Philosophy recently founded in the College of the Capital of New Brunswick. This shows that the successful championship for good positions in the Provinces is not to be all on one side. It was only recently we had to chronicle Mr. Jardine's arrival from the old country, where he had given special attention to the subjects pertaining to his Professorship, being, we believe, the only person claiming and deemed worthy to receive last spring the newly created degree of Doctor in Sciences, in the University of Edinburgh, for proficiency in these subjects. Mr. Jardine is a licentiate of our own Presbytery of Perth, and has been doing good service for the Church, for a few months past, within the bounds of the Presbytery of Toronto. Although we can ill spare from the ministry of our Church men of the calibre and attainments of Mr. Jardine, we nevertheless heartily congratulate him on this appointment, and wish him all success in his new sphere.

GOBERNICH.—Although neither the clerk of the London Presbytery nor any other person immediately interested in the settlement, has thought it worth while to inform us that a minister has been inducted over this charge, we have come indirectly by the knowledge of it. Soon after the meeting of Synod, the Rev. David Camelon, lately minister of Port Hope, was settled over this hopeful congregation. This town is one of the most beautiful, flourishing and important in the Western peninsula, and we trust the energy displayed by the new minister in creating a cause where no cause had before been, in his late field of labour, will be amply blessed in rallying our many influential adherents in the important and commanding strategical point he is now called on to occupy.

BROCKVILLE.—We regret to learn that Mr. McGillivray, the recently ordained minister of this charge, has been incapacitated from duty almost ever since his induction, being laid up with fever in Pictou N. S., whither he had gone for the benefit of his health.

PITTSBURGH.—We have also to note with sorrow that Mr. Bell the minister of this charge, who went last spring on a visit to the old country, has not been well enough to return as yet, but we hope to hear of a speedy recovery.

OWEN SOUND AND DERRY.—We have learned through a gentleman who lately visited this

region, that our cause there is in a very prosperous condition, the people being greatly stimulated and encouraged by the liberality shown them by the friends of the Church in Montreal, Hamilton and other places.

CLIFTON.—We are pleased to observe that the Rev. George Bell obtained the first prize for an essay entitled "Feed my Lambs" at the late sabbath school convention at Toronto.

PRESBYTERY OF HALIFAX.—The Presbytery of Halifax met in St. Matthew's Church on 4th Sept., 1867.

The Minutes of last meeting having been read and sustained, the Clerk read a printed circular communication, signed "S. S. Laurie, Sec'y," being an extract minute from the proceedings of the Colonial Committee in reference to the Church in Canada. Whereupon the Presbytery appointed Rev. G. M. Grant to ascertain, if possible, by correspondence with the Colonial Committee, in what position this Presbytery stands to the Colonial Committee itself, and also to the Synod's Home Mission.

A communication was laid on the table received from Rev. Mr. Fraser, Cape Breton, requesting the assistance of one Minister from this Presbytery during the Communion season in that Island, viz: for the latter part of the month of September. The Presbytery regret that, owing to the fewness of their number and the work on their hands, they are at this time unable to comply with the request.

The Clerk was authorised to grant to Rev. Mr. Gordon, on his application for it, a certificate for the sum due to him by the Home Mission Fund up to the end of his year of labor in the Truro district. He was instructed, likewise, to grant a certificate to Rev. Mr. McMillan, enabling him to draw Fifty Dollars from the Presbytery's Home Mission Fund, being the amount due to him by that Fund up to the end of his year of labour in Musquodoboit.

Mr. McMillan reported that the new Church at Antrim would be completed and ready for services in the month of November: and that the Congregation at Musquodoboit have purchased a Manse and Glebe for their Minister. The Presbytery, in consideration of the past meritorious efforts of this Congregation, recommend liberal members of the Church to assist them in liquidating the liabilities thus incurred.

The Presbytery adjourned till December 4th, at 4 o'clock. P. M.

MISSIONARY REPORT BY REV. MR. GORDON.—Since the last meeting of Presbytery my labours in the various districts assigned me by the Presbytery have been conducted much as formerly. With the assistance of Mr. MacCunn, from River

John, and Mr. McMillan, of Musquodoboit, the Sacrament of the Lord's Supper was dispensed in Truro, on the first Sabbath of August. The Communion roll numbered nearly two at eight of whom were from Truro, and six of whom were Communicants for the first time. Similar gratifying results attended the dispensation of the Sacrament at Folly Mountain, on August 11th, where, out of a Communion roll of twenty, seven were for the first time. I now hereby say that such results have been comforting to me, and I trust the Presbytery will look upon them as signs of zeal and attachment on the part of their scattered Congregations.

Salmon River and Riversdale still continue to receive their former share of services and to make the same endeavours as formerly to contribute their full quarterly subscriptions.

I would earnestly commend to the Presbytery the devotion and labour of these districts.

DANIEL M. GORDON.

IN MEMORIAM.

The death of Mr. James Fenton at Coaticook, Eastern Townships, on the 7th October last, calls for a few words in commemoration.

Mr. James Fenton, with a beloved wife, long since gone to her reward, emigrated to this country early in this century, from Forfarshire, in the north of Scotland. He settled on a farm in Laprairie, on which he remained till eight years ago, and on which he brought up a large family, most of whom survive him. There he took a deep interest in the Church of which he was an elder, and, warmly attached to the Church of Scotland, he did all in his power to discharge his duties as one of those who "bearing the vessels of the Lord" sought to be clean and pure, according to God's Word.

After his removal to Coaticook, it pleased the Lord to afflict him with a most painful disease. Active and energetic, he struggled against the intense pain which often assailed him, until within a few months of his decease it proved too powerful for his energies and he was laid aside from all active duties. Through the last stages of his illness, it was pleasing to witness the resignation and the calmness with which he bore his Lord's will. "Not my will but thine be done" were his words and feelings, although he often was afraid lest his sufferings should make him impatient. His trust was in Christ alone, and he lay waiting till the Saviour should say to him, "Come up higher."

Surrounded by his family he passed gently away to his Father's house of rest and of glory. His remains were carried to the burial-place at Laprairie, where rest those of his wife, accompanied by many of his friends and neighbours, desirous of testifying their respect to a warm friend, and a true Christian. "The memory of the just is blessed."

Correspondence.

(To the Editor of the Presbyterian.)

SIR,—In looking over my brother's papers (who was the late minister of Mount Forest and whose early death last year is still mourned by many) I found the enclosed letter addressed to you on the subject of private communion I know the reason of his not sending it was because he thought he was too young to interfere with Church matters, but if you think it advisable to bring it to notice who knows what good it may do, and he being dead yet speaking may make it come before the Presbytery with additional interest.

I will feel very grateful, if you will kindly give it your consideration.

The enclosed is only a copy as I did not like to give the original away unless it was necessary.

I am, Sir,

Yours very respectfully,

AGNES HAY.

Queen Street, Kincardine, 25th September.

To the Editor of the Presbyterian.



SIR,—I beg through your columns to direct the attention of our people to the subject of "Private Communion." The subject, as I humbly think, might be profitably considered by the members of all Presbyterian Churches, but from the position of our own Church in this colony there are reasons wherefore it should claim at our hands more particular regard.

Alone of Protestant Clergy the Presbyterian Minister is debarred from administering the Communion in private. Whatever benefit he may believe to result from the ordinance he cannot, dare not, take part in it in those very circumstances in which its benefits appear to be most urgently required. He may administer the blessed Sacrament to the healthy but not to the sick; the living may be cheered by the great feast of our faith but the dying are denied its comfort. If a man is able to repair to the Communion Table he is made welcome to its provisions, but not one crumb is permitted to be conveyed to those whom the Lord has disabled from waiting upon his public Ordinances. No exception is made from this unhappy rule that sternly

refuses the best comforts of religion to the destitute, the afflicted and the forsaken. It may be an elder of the Church who for years handed the bread of life to others, but who when stretched upon the bed of languishing has no one to hand it to him in return. It may be the Minister's own father, own wife, own child, who asks in vain, in the time of sickness, for that spiritual provision which the Minister freely bestows on any stranger in the time of health and strength.

I ask whether this state of things has not been realised in the experience of every Minister of our Church? At this moment I can think of five or six cases out of my own small Communion roll in which my best wishes and purposes on behalf of some afflicted members of my Congregation are hindered by our Church Laws. I know one disabled couple who never missed the Communion when they could attend it, but who never can expect again to taste of the fruit of the vine on earth although their lives may be protracted for many years. I know another young person who has never sat at the Table of our Lord, though desiring with great desire to engage in that Holy Service, but who to all appearance will never have her desire fulfilled, till it is fulfilled in the better provisions of the Church above. And instances like this must be familiar to every Minister amongst us, being multiplied of course according to the increasing sphere and opportunities of his duty. But the especial hardship in our Colonial experience is, that other Churches amongst us are placed in far happier circumstances. It is only the sick in our Communion that seem to be neglected. It is only our Ministers whose hands seem to be tied in the discharge of one of the most important duties of his office. A year or two ago one of the members of my Congregation took his last sickness. He had originally belonged to another Church and knew little of the laws of our Church, and he asked me to give him the Sacrament ere he died. His surprise was equalled by his sorrow when he learned that his request could not be granted. Now a case like this must often occur when our Church takes up new ground, and in every such case our Ministers must feel the constraining effects of our Church system. It need not be said that the dying man should have been better taught the nature and objects of the Sacrament. His convic-

tion had already been formed by the teaching of his own Church, and strengthened by the example of other Churches, that the Sacrament would be a great means of grace to his passing spirit. I do not argue the question here, which may be argued again, whether or no his conviction was well founded. I merely state that the conviction was held and that every argument against it would have been powerless for the moment. And very strong indeed those arguments would need to be which are to be used at any time in defence of the apparently contracted and ungracious provisions of our Church Service. But my argument at present is, that just as this man desired to receive the Sacrament in his latter hours, so there are many now more or less connected with our Church, and their number will continually increase, who will be led from the prevailing sentiments of other Churches in the colony to expect at our hands larger and kinder attentions than we are prepared to offer; and if we deny them what they think they may rightly ask, the consequence must be that few will seek a home within our Communion.

We have already felt the need of making such changes in the arrangement of our Church Service as would better suit our Colonial existence. At the Synod of 1862, a very great change was introduced in the directory for public worship, a change so great that I wonder it was accomplished so easily and quietly. On that occasion we went a great step in advance of every Presbyterian Church in the empire, when we permitted any of our Congregations to introduce instrumental music into its public Services of praise. I held with others at that time that the innovation was needful in the circumstances of our Church. I hold that still further innovations are required to fit our Church to take its due place in this land. It is a rule of our Church for example that at the burial of the dead no prayers shall be offered at the place of interment. The law works well enough in Scotland where it is universally observed and where the universal observance of it acts in such a beneficial way upon other Church Services that any innovation there might be regretted. But does the Law work well in the Colony? It works so ill that in many places it is utterly disregarded. In a mixed Community it is found so hurtful for a single Church to go in the teeth of the Christian sentiments of all others, that no such resistance is offered. I offer prayer now at every grave by which

I stand as Minister. In doing so I lay myself open to Presbyterian censure, and I've heard a minister in my native Presbytery in Scotland solemnly censured for doing no more. But will my brethren here in the Presbytery pronounce any censure on my conduct in this particular? I think not when I have heard the most prominent member of the court himself engage in oral supplication amidst the homes of the dead. As-uredly then we have already made wide innovations in the order of things, being driven thereto by the necessities of our position. Were it not wise if the need exists to go a step further? I am well aware of the objections which may be taken to the office of "Private Communion." These are so formidable that none can hope to see the office very soon established in the Church. But I would not despair of the ultimate and even the early success of any attempt which might be made in this way to bring our Ordinances into more perfect accordance with the spirit of the time and place in which we live. One objection, and that one of the most serious, could be disposed of in the very outset by the very terms of the proposed change. If it be urged that to permit a Minister of our Church to give the Sacrament in private is to open the door to all priestly assumption, let the permission be fenced round with such regulations as will allow no man to be more than a Minister of Christ Jesus. Let the elders of the Church go with him to the duty, and it will be a marvel indeed if in the presence of such men as compose our Eldership in Canada, men who work for themselves, think for themselves and pray for themselves, any Minister forgets his true place in the Church of God.

I should be most happy if this communication should call forth others on the same subject in order that the mind of the Church may be seen; and to this end I would suggest that anyone contributing his mite of approval, objection, information or the like, should give his name. I am, &c.,

JOHN HAY.

Mount Forest, 2nd Sept., 1865.

To the Editor of the Presbyterian,

Sir.—Can you tell me why different denominations of Christians seem so determined to keep up bickerings and strifes? or why one denomination so often acts contemptuously towards another? For the life of me I can see no reason for it.

Are not the different religious bodies like so many vessels leaving the same harbour and

bound for the same port, and freighted with the same valuable cargo—human souls? Is it not the interest of vessels in such circumstances to keep in each other's company if possible for mutual defence in case of pirates or storms?

Why should the adherents of one Church be found delighting to traduce the labours of another? Why should the passengers by one ship despise another vessel or its captain? Perhaps in case of storm or other mishap they may owe their lives to the ship and captain they have so unsparingly despised.

And why such a cry about Union? Are not a number of small substantial vessels in company more conducive to the safety of the passengers than one large one! Were all the passengers sailing at the same time, for example to embark on the *Great Eastern* with no accompanying vessels her destruction would be the destruction of all. Were the same passengers to be divided among a few smaller vessels sailing together, the one could render assistance to the other, and the chances of safety would be immensely increased.

Let us live in unity of spirit and when we get a perfect vessel that can not be wrecked then let us all enter it and be one church.

What a happy bit lame this auld world wad be
If folk when they're here could mak' shift to agree.

Yours &c., J. MAIR.

Martintown 4th October, 1867.

CASE OF EXTREME HARDSHIP.

Editor *Presbyterian*.



ASK a place in the *Presbyterian* to make known to the *Presbyterian* brethren a case of extreme hardship.

The Rev. James Herald of Dundas, than whom perhaps there is not a more laborious, painstaking and deserving minister in our Church, is, I am sorry to say, at the present moment in the most unfortunate position, and from which he can-

not relieve himself unless aid, yea and speedy aid, is afforded him.

He is superintendent for *Colman Schools* in the municipality in which he resides, and as such, is required to secure and disburse moneys to the several teachers. Some months ago he received in Cowie \$250, and the same day the money was stolen from his bureau in his dwelling house, and has never been recovered. Mr. Herald, I regret to say, is in poor health, labours amongst a people who I fear fail to appreciate him, and is, I am informed, poorly paid as pastor. He is struggling hard to support a large family of small children in respectability, and is barely able to do so. And to refund the money stolen from him, in my opinion is an utter impossibility.

In these days when the mania for testimonials is at fever point, when calls for every conceivable party and object are rife, and pressed by the Synod, and without much consideration, I pray you for God's sake, stop and enquire, and say "feed my lambs." Provide in the first place, food for the hungry, raiment for the naked, before money is asked for any testimonial, I don't care how deserving so ever the man or the object may be. I know we have liberal and generous-hearted men amongst us, and I am satisfied the case only requires to be known to receive the attention that it deserve. A mere trifle from each will accomplish all that is required in this case, but to be of service let it be done quickly. I send you \$2 with my name as a guarantee of the truth of the statement, and ask your immediate consideration of the subject. Let every member do his part and let every *Presbytery* do their part. Be you the recipient of the generous contribution of the Montreal friends, and perhaps some person will volunteer his service in Kingston—Why not John Paton, Esq, who is the friend of every deserving object.

MARKHAM.

18th October, 1867.

Articles Communicated.

THE PRESBYTERY OF RENFREW, *versus*
THE REV. J. K. MACMORINE.

EARLY ten columns of the last number of "the Presbyterian" were taken up about this matter. The author of the communication, which gave rise to all the writing, feels it due to himself to say a few words in reply, even at the risk of jostling out something of more general

interest.

In reference to the "memoranda," which were the source of our information about this case, and the value to be attached to these, much has been said, while no little blame has been imputed to us for our strictures on the Presbytery's action. But after all, it is quite evident that these "memoranda" contain a correct, though succinct, statement of the reason which actuated the Presbytery in passing the sentence which they did — "because of his heretical views in regard to the Scriptural Authority of Presbyterianism."

In passing sentence of deposition on Mr. MacMorine, we said that the action of the Presbytery of Renfrew was unnecessarily severe, as we believe it was also exceedingly impolitic — and we are not alone in thinking this. The Editorial on this subject acknowledges as much, and every "Presbyter" in the Church — all, at least, of the moderate spirit as to the matter of Church Government, (and we hope that their number is, if not Legion, large) all of the distinguished Clergymen, whose names receive honourable mention in Editorial. The very Reverend the Moderator of the General Assembly of the Church of Scotland, Dr. Crawford, and Dr. Shields, now, we believe, of Princeton, will say the same. So too, will our enlightened Laymen. The truth is, it was *not worth while* for the Presbytery to pass the sentence which they did. It was making altogether too much of the case, the more especially as it appears from that article, that the young man had been unfortunately circumstanced in Douglas, socially and ecclesiastically, for which he might have had some sympathy extended to him, and for whose newly fledged zeal for Episcopacy, a little allowance might have been made. The Ends of Justice would have been sufficiently met, had the Presbytery

as we said before, simply declared him to be no longer a Minister of this Church. Deposition not only "sounds more severe," but as every body knows, save, it appears, the writer of "the Defence of the Presbytery of Renfrew," is more severe, being the extreme ecclesiastical sentence passed on a Minister—the Death Penalty in fact, seldom, if ever had recourse to in the Church of Scotland, save for immorality. This Death Penalty, the Presbytery of Renfrew having inflicted on Mr. MacMorine, they thereafter dismissed him, bidding him God speed!

To certain things in Editorial, referring to the matter in question, we take exception.

1. The writer, whoever he be, tells us that the Records of the Presbytery of Renfrew were declared by Synod to be "carefully and correctly kept," proof he says that the Synod was satisfied as to the action of the Presbytery in this case; but had the Minute containing the Deposition been before engrossed? We think not. That deposition took place at one of the ordinary meetings of the Presbytery viz., on 14th May, and the Synod met on 5th June. If there was no intervening meeting—and it is not likely there was—this Minute was, (or should have been) in the clerk's hands—but not engrossed in Records, at the time of sitting of Synod—and if not in the Records at that time, it could not be examined by Synod's Committee. But if, regularly or otherwise, it was in the Records, the individual member or members of that Committee, into whose hands these fell, might not have examined them very minutely, for "Lynx-eyed" as to trifles, though that Committee generally be, it has occasionally failed to notice grave irregularities.

2. The case which in 1842 happened in the Presbytery of Toronto, and to which we made reference in former communications was no Law to any body—true it was, what may be called "a precedent," and in the opinion of many good men, a very bad one, to be shunned rather than to be imitated. And there are, we trust, few of us who will, with the writer of Editorial, regard such a precedent as of more value than one like that of Marshall in the Metropolitan Presbytery of the Church at Home, numbering amongst its members, as it does, some of the most experienced as well as most able and distinguished Ministers of the Church of Scotland. Well for us would it be, if our Presbyteries were more disposed to follow Home

precedents than they now are. We may yet learn much from our old Mother that may be of use to us here.

3. What is the use of talking at this time of day about the Accusations which Free Church Ministers *could* bring or *could not* bring against Ministers of the Church of Scotland? We well remember the accusations they did bring—though we would gladly forget them if we could. Did they not charge the Church with being utterly corrupt and Erastianized! Did they not say that she had forfeited all title to respect and confidence—yea—to be no Church of Christ at all, having denied the Headship? and yet the men who brought these and other such charges against the Church—the Church of their Fathers—the Church too of their Baptism and Ordination, and who branded her as a vile nuisance to be swept from off the face of the Earth, were *not* “deposed from the office of the Holy Ministry in this Church.” Did John K. MacMorine bring worse charges than these or graver against our Church, or could he?

4. The writer of Editorial tells us—and the assertion is an astounding one—“there was really both Ministerial and Church Communion between them” (i. e. between the two Churches,) while of the Young man in the West, who lately espoused what is called Free-Churchism he says, “he has not dishonoured either his Ordination or his License, let alone his Baptism.” These sayings, we cannot explain! We are under the belief that there is no Communion of any kind between the Churches—while with many we are disposed to regard the late Minister of Kincardine as having dishonoured his Baptism, Licence and Ordination—yea—all three!

We grieve to see Schism so lightly thought of, as it is by many. It used to be spoken of as a Sin!

PRESBYTER.

THE MACMORINE CONTROVERSY.

(To the Editor of the Presbyterian).



IR,—Every true Presbyterian owes you thanks for the excellent and temperate article in which you have defended the course of the Presbytery of Renfrew in reference to the “Rev.” J. K. MacMorine. You, and your correspondent, a member of the Presbytery, have completely upset the arguments of “Presbyter” whose leniency to a pervert who has denied his baptism, and to a Church which denies all Presbyterian ordinations, and in fact unchurches

all the truly Reformed Churches. I must consider as savouring rather of toadyism than of charity. But after all, this kind of thing is nothing new. With a gallant independence of character as a general national characteristic, there has always been an element of servility in the Scotch character. Not every Scotchman stood true to Wallace or to Bruce. Not every Scottish Presbyterian refused to bow to the Prelatic yoke with which the country was cursed by the imbecile and wicked Stuarts. Not every Scotch layman has stood true to the Church of his fathers. Sir Pertinax McSycophant is not merely a hero of the play. But when a Presbyterian of the Church of Scotland thinks it right in our day to glorify the Church of England, I know not what to compare him to. Not to Sir Pertinax. He was satisfied with “booin.”

The only thing that occurs to me is the old simile of a spaniel. The Church of England denies his ordination, many of its ministers deny even his baptism, it leaves his flock to the uncovenanted mercies of God, it utterly unchurches his Church, a sister establishment though it be, it treats himself as a presumptuous layman who has intruded himself into the priest's office, and yet he crouches before it, asks it to kick him back again, and regrets that in dealing with priestly insolence and more than half-Popish superstition, the Presbytery of Renfrew had not been as mealy-mouthed as himself!

All honour to the Presbytery of Renfrew, both for their firmness and for their good feeling. They had a duty to perform—the duty of deposing from the ministry a person who had adopted doctrines essentially Popish; and they did their duty. They had also to depose a son of a venerable and honoured Presbyterian of our Church; and they did it with a kindness and a sorrow of heart with which even the offender appears to have been touched.

I am, Sir, your obed. servt.

A PRESBYTERIAN.

4th Oct., 1867.

(With this letter we must declare the subject referred to closed.—Ed.)

GIFTS TO CLERGYMEN.



LOOKING over the monthly issues of the “Presbyterian” for the past three years, previous to having them bound, we observed that during that period, a number of gifts of various kinds have been presented by congregations to their cler-

gymen. We were much gratified to see this, as no class of men in the land stand in greater need of encouragement than do our spiritual guides and instructors, for they have much to dishearten and discourage them, while very few of us have a proper idea of their work, with its attendant anxiety of mind and study, or a hearty sympathy with them in it.

We notice that ten clergymen have, during the term above specified, been presented with Pulpit gowns and Cassocks, a gift, we are sure, very welcome to each of them, and yet one, in our opinion, like that of a Pulpit Bible and Psalm Book, a not uncommon clerical gift also—to be presented to the Church rather than to the individual Minister. As the garments of the High Priest and all others engaged of old in the ministrations of the Sanctuary, were provided by the Church, and not regarded as gifts to those who ministered in them, so should it be still. Every congregation should regard it as a duty to provide a decent vestment for the clergyman, while conducting Divine Service, and to the black gown, in common use amongst us, which is an essentially Protestant garment as well as a comely—no one can possibly have any objection. This duty we should like to see enjoined by Synod upon all congregations.

Ten clergymen have received gifts of money varying in sums from \$130 in bills and gold (mark that!) to \$50.

One cleric, upon whom fortune seemed to smile, was presented with *two purses of money*—the amount of their contents we are not told, but of course it must have been something handsome! all of these pecuniary gifts were, we trust, *bona fide* ones—and not presented by one portion of a congregation—and such cases have been known—to make up for the shortcomings of the other—in plain phrase, to eke out or make up for a deficiency of salary due to the minister.

One reverend gentleman was presented with a silver tea, coffee and cream service. To another seemingly equally fortunate brother was given a valuable tea service. Whether the latter was of the same precious metal as was the former, or of some baser material, we know not. Were we to hazard an opinion, we should say, it must either have been made of the dust of California or Cariboo, or brought from the mines of Peru, before being fashioned of the cunning craftsman, for, we are told, it was "valuable." A third party received "a gold watch guard." It is difficult to divine whether this was a chain of gold for a watch, or a chain (of some sort) for a gold watch; whichever of the two it be it seems to be implied in the gift that he to

whom it was presented had a watch, a gold one doubtless, to "guard!" Commend us to such a people as the donors of this "gold watch guard," who would not be content to have their ministers clothed in camel's hair, or seeing that that is scarce and dear in these parts, in "home rough spun," but desire to have their persons beautified and adorned, ay, even as those of other decent gentlemen of modern times!

One clergyman received certain articles of furniture for his study, to another was given a sum of money to purchase such for himself; a third was presented with a carpet, while a fourth received from his thoughtful people an easy chair, which we hope may not belie its name! May its reverend incumbent betimes enjoy in it, amid his arduous labours and clerical cares, *otium et non sine dignitate!*

Nine clergymen were presented with vehicles, some of them for summer, others for winter use. In some cases, these were accompanied with harness, in others with "robes," which being interpreted *a la Canadienne*, meaneth, we believe, buffalo skins lined and trimmed—one set of those presented was said to be worth \$40!

One gentleman was presented with a "set of silver mounted harness"—(Query—had the mounting been of "brass or iron," would any mention have been made of it?) "and a whip" yes, and a whip too—while of the highly favoured recipient, it was said—"he is deserving of a greater reward!" we certainly hope he is, and trust that he and all like him may soon receive the same at the hands of a grateful and generous Christian people! We have heard of congregations who, while neglectful of their own duty to their Pastor, have been known to charitably express the hope, "that the minister, poor man, might get his reward above," but such hypocritical Christian misers are, it is said, fast disappearing with the pine stumps from our young Dominion—and peace be to their ashes.

Three much respected clerics have, it appears, received living proofs of the esteem in which they are held by their people! Two of them got a cow each, the one said to be a "very excellent one," the other described as "valuable and very handsome but of what particular breed or breeds they were—whether Ayrshire, Durham or Cannuck, we strange to say are not told. To the third was presented "five sheep"—to wit—"a ram and four ewes." Leicester of course! Whether this last mentioned gift was meant to typify the minister's charge, in which it would be insinuated there are no goats, and also to remind him of his being a shepherd, rod

whether it was a gentle hint to the good man, "to change his trade" and turn a sheep farmer, the reader must for himself determine.

Besides these gifts, other tokens of appreciation of ministerial services may have been presented by congregations to their pastors, but of these, having no record, we cannot speak. Of many of the presentations, however, chronicled at large in the columns of the "Presbyterian" the reflecting reader cannot have failed to observe an eager desire, apparently, on the part of the donors, to make as much of their gifts as possible, notwithstanding the smallness and comparatively trifling nature of many of them. Indeed, some of the notices seem designed, not so much to render their due meed of praise to the respective presentees, as to puff the extraordinary liberality and prodigious generosity of the givers! Ah! full well does the left hand of these good Christians know what the right hand doeth! Need it be said that anything savouring of ostentatious parade or talk about such matters—of blowing a trumpet to publish forth to the world our good deeds—taketh much from their excellency—shewing, as it plainly does, that the motives, prompting to the performance, of them are not of the purest kind. The present is said to be emphatically an age of shams—an age of unreality—but what sham so great and yet so common as a sham Christian—or a congregation of sham Christians with their gifts—some of which may not untruly be called Shams, inasmuch as the stipends or salary of many of those to whom they are presented is nothing better than a sham, and, indeed, little creditable to the Christianity of their congregations—to serve whom, their lives are devoted—necessitating as it does, such gifts in order to live and do the duty expected of them. For example, in the reply of the minister of a charge which is said to be a very laborious one—to his people on occasion of their having presented him with a pair of buffalo skins, which by the way we are told were "very handsome" there is the following: "I trust that your valuable gift will not only stimulate but enable me to discharge my duty better in the future." These things were a *sine qua non* to the discharge of what was esteemed his duty. He required them, to enable him to do what was expected of him by a people scattered over a large territory. But, we ask, is it right for a congregation to take credit to itself for such an offering, if they maintain their minister—if maintenance it can be called—so shabbily, that he is positively unable to purchase for himself such articles, as the rigour of a Canadian winter demands of every one whose duty

calls him to drive, who would not perish of cold? Surely not! The same too, holds true of the presentation of such things as a horse, wagon or harness. For if the salary of a minister in the country be so small that it would require the whole of it for a year to purchase such things, and at the very least one-fourth of it every year thereafter to maintain them, we hold it to be the bounden duty of every such congregation to defray the original cost of these, and after maintenance. As reasonable would it be for congregations, who now pay their ministers a salary of four hundred dollars a year to reduce the same, when opportunity offers, one half or one third, and make him in the course of the year a present of fifty or a hundred dollars, (albeit in bills and gold), taking credit to themselves for so doing, as for some to expect, as things are now, the gratulations of the Church or the world for their generosity in presenting their minister be it with horse, or cow, wagon or harness! But again, the gifts of some congregations to their ministers may be called shams for this other reason, that they are *not* what they profess to be, unless they be looked at through a glass of great magnifying power, while even Lord Rosse's telescope would fail to discover the professed beauties of others—their great excellence or high value!

That our clergymen and our Church may be henceforth delivered from shams of every kind—and that congregations may deal honestly and generously, aye, as Christians with those "set over them in the Lord" is the sincere prayer and shall henceforth be the earnest endeavour of

AN ELDER.

GLIMPSES OF THE LIFE AND LABOURS OF THE REV. WM. ROSS, MISSIONARY TO THE BECHUANAS, SOUTH AFRICA.



HAVING formerly enjoyed the privilege of laying before your readers, "Glimpses" of the childhood and youth of Mr. Ross, glancing at him as he "held the plough," till he was twenty-one—during which service at sixteen, while at labour in the field, he closed with Christ, as his personal Saviour, and soon thereafter, for the first time, sat down at a Communion table, to commemorate redeeming love;—then we glanced at him as a joiner, which he continued to be till thirty, long after he had become a first class worker at the planes;—then

we saw him enter St. Andrew's College, and Divinity Hall. We have glanced at his indomitable perseverance, and his consequent progress, during his full student career. We give his own account of

His being licensed.

The "Session," he wrote, May 27th, 1840, of the University College, (London), for the classes which I have attended all winter and spring have just closed. As I am a sort of a forehanded man, I had previously delivered all my trial discourses before my Presbytery, the Presbytery of London, the united Secession Church, and so at this time had only to be examined on certain appointed subjects. My trials were all approved and sustained by that Reverend Court, and so by them I was on Monday last, solemnly set apart to preach the everlasting gospel. Thus, my dear friend, as I well remember that I was the messenger who conveyed the tidings to *your friends*, when you were licensed, you will no doubt, in return, be so kind as to tell my *father and sister*, that I too am thus honoured. Oh! for grace to be a faithful and successful servant of Jesus! and, if it is His holy will, what an honour, that I should tell among the poor heathen of the unsearchable riches to be found in him! Let us rejoice that we are counted faithful in being put into the ministry, to be Heralds of the cross: "praying men in Christ's stead to be reconciled unto God."

MR. ROSS, A PREACHER.

In a few weeks he again writes: I have good cause to say that the Lord hath hitherto been mindful of me. He *has* blessed me, and He *shall* yet bless me. I have read with pleasure your mottoes. This is mine. "Hitherto *hath the Lord helped me*." I preached my first sermon at Greenwich, with very great pleasure, but I may add, with fear and trembling, from the blessed text, "I live by the faith of the Son of God, who loved me and gave himself for me." Strange to say, I was told I was acceptable. I delivered my message fully impressed that it was God's word and that it would not return to Him void. I trust some were edified, others converted, and God glorified.

Last Sunday, I preached to a very large congregation in Albion Chapel, and I may mention that God enabled me to do so with comparative ease and without any fear of man.

ENLISTS AS A MISSIONARY.

Having just attended the noble "May Meetings," he was more than fired with love for the perishing heathen. Gladly he therefore learned that the now veteran Missionary, Robert Moffat,

was to address a public meeting. The licentiate went to listen to his description of Mission life in Africa, which he could give with graphic power. Mr. Ross at the close was introduced to the missionary, and expressed his inclination to be a recruit, and to cast in his lot with his. It was then considered *a far more serious thing than now*, for a European to encounter the burning sands and barbarous tribes of Africa. But like Vanderkemp, before him, Mr. Ross was willing to go to any, even to the most trying climes, or to undergo the most overwhelming trials; so as to have the opportunity to make known salvation, to any of the kingdom of darkness. Mr. Moffat received him with cordiality, and communicated the conversation to the directors of that distinguished Institution, the London Missionary Society, of which he had then been agent for more than twenty years.

MR. ROSS'S FAREWELL VISIT.

Having received a formal and urgent solicitation from the Society, to accompany Mr. Moffat to Lattakoo (now named Kuruman,) he, after much consideration and prayer, heartily agreed. He now sets out for his home in Scotland, "to take farewell!" During his short stay there, at Pitkindie, Abernethy, Perthshire, he made a parting call on the many with whom he was familiar, and received their blessing. He was invited by the late parish minister, the Rev. James Wilson, to preach in his pulpit, which he rejoiced to do, much to the gratification of a large congregation of all denominations, and to the mutual delight of himself and his venerable friend.

OUR PARTING.

At his invitation we spent an evening in social intercourse, at his home. It was difficult for us to part, and after we did leave the company, we found it required no ordinary effort to finish our *Scotch convey*, the Missionary coming with us, and we again returning part of the way with him, and back again and again,—until at last we were obliged to say, *farewell*, and it has proved for ever, on this side of the veil—ere we parted we urged him still to consider the difficulties in his way, because of his age, nearly forty, the learning of a language in which his knowledge of Latin and Greek, and Hebrew could be no help. With his usual cheerfulness he replied to the effect, I will just put a stout heart to a stey brae "trusting in our Divine Master, why should I fear?"

HIS MARRIAGE.

Like a prudent man, Mr. Ross was, before setting out, united to Miss Collier, Manchester, a kindred spirit, a devoted believer, and in

every respect a suitable companion for one who was willingly perilling his life, in the furtherance of Christ's cause and kingdom. We may record it as our belief, that Mrs. Ross was introduced to the Missionary by Mr. and Mrs. Moffat, who had already given their then only marriageable daughter to be the partner in life of the intrepid traveller, Dr. Livingstone.

HIS RESOLUTION.

Having been requested by his father and sister, now long in the dust, to plead with the intended Missionary; yet to consider whether he should not remain to cheer and bless them at home, we obeyed their request. He replied, tell my dear father and sister that I go, not because I love them less but I love the Redeemer more, and rejoice at the thought of proclaiming to the poor heathen the unsearchable riches of Christ.

HE IS ORDAINED.

We quote from the *Chronicle* of the London Missionary Society. On Friday evening, Nov. 20th, 1840, Mr. David Livingstone, and Mr. Wm. Ross, Missionaries appointed to South Africa, were ordained at Albion Chapel Finsbury. The Rev. J. J. Freeman and Rev. Richard Cecil engaged in the service, &c.

THE MISSIONARIES EMERGE.

After penning a letter, full of aspiration in regard to the great work, and seeking to win their may dear friends at home to plead in their behalf before the Throne, when they would be "in perils in the deep, and in perils in the wilderness"—they set out. The *Chronicle* says. "On the 8th of December the Rev. William Ross and Mrs. Ross, and the Rev. David Livingstone, appointed to reinforce Lattakoo Mission, in South Africa, embarked in the ship George, Captain Donaldson, for Cape Town, whence they proceed to Algoa Bay. We cannot better give an account of the feelings of Mr. and Mrs. Ross at this trying time, and as afterwards expressed to us in their letters, than by rehearsing the

"MISSIONARY'S FAREWELL."

"Yes, my native land, I love thee;
All thy scenes I love them well
Friends, connections, happy country,
Can I bid you all, farewell?
Can I leave you,
Far in heathen lands to dwell?
Home, thy joys are passing lovely
Joys no stranger heart can tell:
Happy home! 'tis sure I love thee,
Can I, Can I say, farewell?
Can I leave thee,
Far in heathen lands to dwell.
Scenes of sacred peace and pleasure
Holy days, and Sabbath bell,
Richest, brightest, sweetest treasure,
Can I say a last farewell?
Can I leave you,
Far in heathen lands to dwell?"

Yes, I hasten from you gladly,
From the scenes I loved so well,
Far away ye billows bear me,
Lovely, native land, farewell!
Pleased, I leave thee,
Far in heathen lands to dwell.

In the desert let me labour,
On the mountains let me tell
How He died the blessed Saviour;
To redeem a world from hell.
Let me hasten,
Far in heathen lands to dwell.

Bear me on thou restless ocean,
Let the winds my canvas swell,
Heaves my heart with warm emotion.
While I go far hence to dwell?
Glad I bid thee
Native land, farewell! farewell!"

THE VOYAGE.

As we sailed we were greatly comforted and delighted with the medical skill and general intelligence of Mr. Livingstone and Dr. Grant. We were obliged to call at Rio de Janeiro, and were there much refreshed by the privilege of fellowship with a few Wesleyans. Our meetings were peculiarly sweet.

"Great the joy when Christians meet,
Christians' fellowship how sweet!
When their theme of praise the same,
They exalt Jehovah's name."

That little company of believers, were never again to meet here below to engage in these blessed exercises together, but they now enjoyed a foretaste of their meeting in glory,—and then! And then!

"Great the joy, the union sweet:
When the saints in glory meet!
When the theme of praise the same,
They exalt Jehovah's name."

After fourteen weeks' sailing, the week at Rio included, we arrived at Simon's Bay on 15th March, 1841. How we rejoiced as again we planted our feet on "terra firma!" and were not at all sorry at being liberated from the troubles of sailing; especially as some of the company were not so select as we could have desired. Although, with others, our intercourse was peculiarly agreeable. At Cape Town we had many opportunities of experiencing the Christian kindness, and the unfeigned flow of affection of people of God. After residing and preaching a few weeks there, I received an invitation to be their Minister. I saw it to be my imperative duty, however, to proceed with all possible haste, to the interior for my destined field of labour. We hastened to Port Elizabeth to get our travelling wagons fitted up for our journey. There were difficulties, every now and then starting up in our preparations; but they all vanished as we looked upwards and enjoyed the assistance of our Great Master. After having had the privilege of preaching several Sabbaths, at Port Elizabeth and Utinage in a Dutch Reformed Church, on the 20th May we finally started for our adopted home. We travelled very agree-

ably, only at times, we had to contend for sterling principles, and to oppose a mercenary spirit manifested which was foreign to all our design. Our desires were unfeignedly to spend and be spent in doing the will of Christ, and to reject everything of a secular nature which tended to thwart our progress. We felt happily united as loving partners; our motives and efforts were the same. We were "of one accord, of one mind"—Onwards we pressed on our journey; our conversation greatly tending to increase our knowledge of the momentous work on which we were about to enter, as well as to strengthen our desire to be proficient in the language, in which we were to make known the tidings of Eternal life.

ARRIVAL AT GRIGUA.

The Rev. P. Wright in August 1841, thus writes to the Directors.—

"You will be glad to be informed that the brethren, Ross and Livingstone, arrived here on the 16th ult., quite unexpectedly to us, all well. We were rejoiced to welcome them, as new fellow-labourers, into this unbounded field, and with all our hearts we bid them "God speed." They remained with us till the 26th, and during their stay I devoted all the time I possibly could to assist them in acquiring the Bechuana language.

During their stay they were useful to us; they took a deep interest in our affairs, were delighted with their prospects of usefulness,

and left us with the earnest request, that we should mutually enjoy the privilege of brotherly intercourse,—to which we most heartily and joyfully agreed. We were glad of the opportunity of promoting their comfort by the way and rendering the remainder of their journey as agreeable and expeditious as our means would allow.

ARRIVAL AT LATTAKOU.

Says the Rev. H. Edwards writing the same month. "The brethren, Ross and Livingstone, with Mrs. Ross, arrived here on Saturday last. Our brethren will, I think, do well when they are naturalized, and we shall do all we can to promote their comfort."

From this point, after due study of the native tongue, and the acquisition of practical knowledge of Mission work, these heroes of the cross were to set out for their special spheres of action when, how appropriate the command and encouragement

Go, and the Saviour's grace proclaim.
Ye favoured men of God!
Go, publish through Immanuel's name
Salvation bought with blood.

What tho' your arduous task shall lie
Through regions dark as death—
What tho' your faith and zeal to try;
Perils beset your path.

Shrink not tho' earth and hell oppose,
But plead your Master's cause;
Assured that even your mightiest foes
Shall bow before his cross.

R. F. F.

Fifeshire, Scotland, Sept. 1867.

The Churches and their Missions.

SCOTLAND.—At a recent meeting of the Glasgow Presbytery of the Church of Scotland, it was resolved to proceed with vigour with the promotion of the Endowment Scheme, which had somewhat flagged in the west. Dr. Norman Macleod has concluded his arrangements for visiting India this year. He leaves on the 5th of November, and hopes to be back in time to report to next General Assembly. Dr. Clason, a well-known minister of the Free Church, of advanced years, who took ill at the last meeting of Assembly, died this month. That church suffered a very heavy loss last month, in the death of one of its young ministers of highest promise, Mr. Andrew Crichton, colleague for some years to Dr. Charles Brown, in Edinburgh, and latterly settled in Dundee. There was no man of his standing in the church of equal culture, while he possessed also rare piety and Christian simplicity.

CAMELON.—On Tuesday, September 17, the Presbytery of Linlithgow met at Camelon, and ordained the Rev. John Scott, Livingstone, to the vacant pastorate there.

EDINBURGH.—TRON CHURCH.—We understand that the Rev. James Macgregor, of the Tron

Church, Glasgow, has received an invitation to become pastor of the Tron Church, Edinburgh, in room of the Rev. Maxwell Nicholson, D.D.—*Glasgow Herald*.

FORGANDENNY.—The Presbytery of Perth met on Thursday, August 22, and inducted the Rev. Mr. Williamson, late of India, to the pastoral charge of the church and parish of Forgandenny.

GLASGOW.—ST. JOHN'S.—The Presbytery of Glasgow met in St. John's church, Glasgow, on Thursday, August 22, and inducted the Rev. Andrew Gray, late of Morning side, as pastor of the congregation and parish.

HAMILTON.—The Presbytery of Hamilton met in Auchingramont Church on Thursday, August 22, for the ordination of Mr. James Paisley Laug (son of the respected minister of the parish of Glassford) as a missionary to Sealkote, India.

KILDONAN.—His Grace the Duke of Sutherland has been pleased to present the Rev. Patrick T. Clark, minister of Tigh-na-Braich, Kyles of Bute, to the church and parish of Kildonan. Mr. Clark is the son of the Rev. Dr.

Clark, minister of the united parishes of Dunoon and Kilmun.

MARYTON.—The Queen has been pleased to present the Rev. William Fraser to the church and parish of Maryton, in the Presbytery of Brechin and county of Forfar, vacant by the death of the Rev. William Reid.

STRANRAER.—The Presbytery of Stranraer met in the Parish Church, on Thursday, Sept. 12, for the purpose of moderating in a call to the Rev. Mr. Little, the crown presentee to the church and parish of Stranraer, as successor to the late Rev. W. Simpson.

PORTSOY.—On Thursday, August 22, the members of the Presbytery of Fordyce met at Portsoy, and inducted the Rev. Andrew Gibson, Pammill, Crieff, to the pastoral charge of Portsoy.

DEATHS.

At the Manse, Colmonell, on the 5th September, the Rev. Wm. Dill, minister of the parish.

At the Manse, Blair-Athol, on the 2nd Sept., the Rev. Alexander R. Irvine, D.D., minister of the parish.

At the Manse of Dalton, near Lockerbie, suddenly, on the 12th September, the Rev. Alex. Shephard, M.A., minister of the parish.

THE LATE REV. WM. DILL OF COLMONELL.—The Church has suffered a sad and very unexpected loss in the death of Mr. Dill. He was scarcely of middle age, and died in a moment in the very midst of his work.

Mr. Dill was born at Newton-Stewart, we believe, in 1824, and was educated there and in Edinburgh. At college he was distinguished by great liveliness, energy, and intelligence. He entered upon his divinity studies just after the Secession, and those who were associated with him at that time will remember the heartiness with which he threw himself into the cause of the Church, and his spontaneous forwardness in every object likely to promote its welfare. This zeal for the good of the Church, to which he was warmly attached, and readiness to work for it, distinguished him to the last.

He was early settled in Glasgow at St George's-in-the-Fields, where he laboured for some time with great faithfulness and industry. In 1848 he was settled at Colmonell, and here, up to the moment of his sudden departure, his activity and talents found a congenial sphere of usefulness. Every year he lived it may be said that his influence in this wide and important parish was an increasing influence for good. He organized his work with singular success—planted schools and superintended them, preached faithfully the Word of life, and visited and counselled his people with untiring regularity. The efficiency and admirable management of the four schools in his parish attracted, as we know, the special attention of the Education Commissioners. Besides building entirely three schools, he chiefly forwarded the building of a manse for the minister of the upper part of his parish, which, for some time after he was settled, had not the advantage of a resident pastor. Surrounded by dear relatives and friends, the centre of a happy home, the head of a prosperous parish, and rising gradually every year to a more influential direction in the affairs of the Church, not only in his own province and

neighbourhood, but throughout its bounds, many years of usefulness seemed in store for him. He had, especially during the last two years, identified himself with the great practical object of augmenting the poorer livings of the Church, and a great part of the work of the committee devoted to that object had been discharged by him. His admirable habits of business and cheerful energy of spirit and hopeful labour could not have found any employment more suitable for him. But in the midst of his strength it has pleased the Almighty to remove him at a stroke. Only "last Thursday," writes a friend and co-Presbyter to us, "he was at the Presbytery meeting at Stranraer in perfect health and vigour. On his return to Colmonell he found that Mrs. Dill had gone to Mrs. Gray's (his sister, married to one of the heritors of the parish); and he sat down to rest and read a newspaper till she should return. In a very few minutes he was dead, having died so instantaneously and so quietly that his children who were by thought him asleep." A happy and painless issue of this mortal life for himself, but a sad and mysterious blow for his kindred and friends! We remember with affectionate tenderness his many Christian virtues, his cheerful bright nature, and all his noble devoted services. He will be long remembered in his parish, where his death has made a deep impression. On the Sunday following, both the Free Church minister and the U. P. minister of Colmonell dwelt, from the pulpit, upon the solemn event and its warning lessons, and made affecting allusion to his talents and usefulness as a parish minister.—*Church of Scot^{land} and Record.*

ENGLAND.—At the Wesleyan conference in Bristol a discussion took place on the subject of bazaars at one of the committees; some members strongly objecting to them as lowering the tone of the motives of Christian liberality and injurious in principle. Few conversions took place in connexion with them, one speaker said, and many backslidings. Other speakers defended them as affording many a means of contributing by work, who could not give money, and considered that all depended on the method in which they were conducted.

During the examination of candidates for ordination a pledge was required from those among them who had used tobacco to refrain altogether from the practice of the future. The Rev. J. H. Hargreaves, of New Brighton, declined to give such a pledge and defended his position, but after an animated discussion it was resolved to defer his ordination for an other year.

A Church clergyman, Rev. J. B. Sweet, has published a pamphlet, which had been delivered as an address, with the startling title, "The Failure of the Present Sunday-school System." This is the substance of his statement:—"To use a favourite expression, the Sunday-school is or ought to be, the nursery of the church."

What, then, is the case? Is it so in fact? Are our churches filled, as our Sunday-schools have grown in numbers and in organization? Is the generation which has filled our Sunday-schools as children found to be thronging our churches now that they have grown up to be

men and women? There can be little doubt about the answer. It is given only too clearly by long rows of empty or only partially filled seats, and by the manifest absence of an enormous majority of our labouring men. Rarely indeed does the labouring father of the family regard attendance at church as one of his natural duties or pleasures on the Sunday. Of course there are many exceptions to this general statement—and many more in some parishes than in others; but if this is, as we fear it is, but too true in the average all over England, what becomes of the theory that the Sunday-school is the 'nursery of the Church?' The Sunday-school is mostly well filled; but the church is half empty, and in its thin congregation there can be traced only a small proportion of the old Sunday-scholars. He takes the Religious Census of 1851—which, checked in some points by the Royal Commission of 1861, contains the latest accessible statistics on these points—and shows from it that the numbers of Sunday-scholars and Sunday worshippers actually tend to move in an inverse direction from one another. The more Sunday-scholars there are in any place the fewer, as a general rule, seem to be the voluntary worshippers. Wherever the Sunday-school has been longest in operation, most carefully organized, and most largely filled, there the church and the meeting-house—for it is a remarkable fact that these figures, including as they do Churchmen and Dissenters in one common average, show that the latter fare no better than the former in this respect—are the most deserted. The great towns of the manufacturing districts of the North are undoubtedly the places where the Sunday-school is worked most vigorously, and these places for the most part show a small per-centage of worshippers against a large per-centage of Sunday-scholars. So strange and unexpected a result demands an explanation; and Mr. Sweet is provided with this also. It lies, he thinks, in the ignoring of parental responsibility, which is at the root of the whole system. We relieve the parents entirely of the religious superintendence of their children. We encourage the children to come to us early on the Sunday morning: we drill them and teach them in school, we assign them a separate place in church, we take upon ourselves the whole trouble of keeping them quiet and teaching them to behave, and instilling into them, if we can—though we fear that this is a thing often too much neglected—habits of practical devotion. What is the consequence? The parents cease to feel themselves responsible for the religious training of their children; they lose the incentive which this motive might afford to quicken their own religious instincts and secure their own attendance at church, in order that they might bring their children with them, they feel that it is not their business, but that of the Sunday-school Superintendent, to see that their children go to church, and behave properly when they are there; and so it happens that the Sunday-school is made a convenient excuse for the idleness, apathy, and irreligion of the parents." These statements may be exaggerated, but the whole question is worthy of examination. Mr. Sweet recommends the employment of every means for the reviving the neglected sense of parental responsibility.

IRELAND.—The appointment of Dr. Alexander to the vacant See of Derry has been universally welcomed, and is felt to be peculiarly valuable in the present critical condition of Irish Church questions. A poet and a man of letters, he carries with him to the Episcopal bench large reading, sound Biblical criticism, the highest reputation as a preacher, earnestness, charity, the approval of his diocese, and the sympathies of the best men of his Church. Another appointment, equally affecting the welfare of the Presbyterian Church the election of Mr. Wallace to the chair of Christian Ethics, has given equal satisfaction, and has added to the prominence, which the Presbyterian College in Belfast has obtained among the colleges of the same communion. It now numbers among its professors Dr. Murphy, the excellent commentator on the Pentateuch; Dr. Killen, known for his *History of the Ancient Church*; Dr. Porter, whose works on Palestine are of the widest repute and authority; Dr. Watts, whose powers as a theological writer have sometimes led to his articles being attributed to Dr. Hodge, of Princeton; Mr. Wallace whose subtle, metaphysical speculations are certain to attract large notice; and with, for its president, the memorable Henry Cooke. Serious changes are affecting this Church at the same time. The failing health of Dr. Morgan has compelled him to ask the permission of the General Assembly for an assistant; and Dr. Hall, whose name has been amongst the most prominent for the last ten years, has accepted a call to the Church, in New York, formerly under the pastorate of Dr. J. W. Alexander. The changes which threaten the education of the country are still impending, and they are pressed with the old adroitness of the majority of the Commissioners. The minority protests, and, meanwhile, Lord Naas proposes to issue a Royal Commission of Inquiry. The number of children last year had decreased, owing to the incessant drain of emigration, and the average attendance had decreased in a larger proportion. The number of schools is 6,453 (an increase of 81); of children on the roll, 910,819 (a decrease of 11,265); of children in attendance, 316,225 (a decrease of 1,984.) As to religious denominations they are thus divided:—Established Church, 16; Roman Catholics, 94; Presbyterians, 9; other persuasions, 3. The total number of National Schools in each province on the 31st December, 1866, was—In Ulster, 2,382; Munster, 1,576; Leinster, 1,466; Connaught, 1,029. The Protestant pupils numbered, for the year 1866, 171,279; the Roman Catholic pupils, the majority, for the same year numbered 738,794. But of the 171,279 Protestant pupils in National schools 152,412, or 89 per cent., are in attendance in mixed schools.

FRANCE—While Romish France rejoices in the hollow festivals and refilled coffers of Rome Infidel France replies by its vigorously-offered subscriptions for the statue of Voltaire, and a rapid sale of editions of the "Philosophical Dictionary." Let no one be deceived; it is the infidel and infidelity which are glorified, not the man of literature or of freedom, as some have thought. On the list of forty-two distinguished names of men forming the committee is that of

on by the logic of things when once they get off the ground of Revelation. This double current carries many, but there is a third, fed from the other two, which, we cannot repeat too often, is their legitimate offspring; it is the eddying, whirling, sparkling, flashing torrent of vice. Utter godlessness, hurrying down, down, to the lowest gulfs, but under the brightest colours and the most aerial dress. Even the very infidel press flagellates the offspring, while it deifies the parent. The publicity given by the really glorious degree of liberty granted on the Mission ground at the Exposition has brought our Christian works into prominence, and the venal press thought it a good opportunity to coin a few gold pieces out of the fear of ridicule. We deeply regret that in one case a gentleman purchased the favour of a small journal by subscribing for a number of copies. A French Christian lady was more brave. The work she and others are engaged in had been denounced as an *anonymous society for the universal stultifying (abrutissement) of the people*, by a bad paper, which had besides indulged in criticism and unmanly sarcasm of various kinds, and one of the editors put out a feeler or two, and then boldly proposed a sum of money in return for peace and for favourable articles, adding, "we all know that your work is an excellent one!" "On no account," was her brave reply; "the more you write against us, the more we are sought out by the public, and esteemed by respectable people." The Missionary Museum is still devoid of active regular attendance; we hope it soon will be better turned to account. About a *million and a half* of portions of Scripture have been distributed by the Bible-stand, and above *two millions* of tracts from the Kiosk. The facts to be gleaned almost daily from these places and from the Jewish Society and Bible Society are most animating. In the *salle évangélique* there have been conferences on the Evangelical Alliance, on the protection of apprentices and on tract societies and popular literature. It is interesting to see new Protestant churches rising in various parts of France. In Dunkirk, about thirty years ago, two English ladies after much trouble found two Protestants, and with some difficulty induced one of them to come to worship in their drawing-room. Such was the commencement of a church, which was gradually increased by numbers of French and foreigners. Last month a place of worship was opened there in presence of the authorities, and for which the town of Dunkirk had given the land and 50,000 francs. The pastor belongs to the Reformed Church of France. In Vichy, a Protestant church was opened this season in presence of the authorities by the Reformed Church

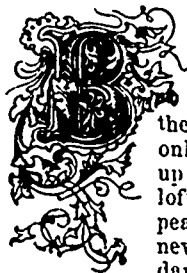
of France and the Church of England in common. A Church of the Confession of Augsburg was consecrated at Luze (Haute Saone) last month by eighteen pastors.

PRUSSIA.—Of the thirtieth Yearly Report of the Kaiserswerth Deaconesses' Institution, we give the following summary. Besides Kaiserswerth the Institution had 139 stations during the year 1866. There were 491 sisters, that is, 311 deaconesses and 180 on trial. Of the entire number 59 were regular teachers and 29 teachers on trial. At the present moment the number of sisters, in consequence of the admission of new candidates, amounts to above 500. In Kaiserswerth itself were engaged amongst the sick from 70 to 80 sisters, either as regular deaconesses or as learners. The hospital admitted 820 patients in the course of the year. Fifteen new stations were occupied during the year, but many requests had to be denied for lack of sisters. The Orphan House in Smyrna was supplied with 20, the Servants Refuge and Training-house in Friedrichsdorf, near Stettin, with 5; and the Hospital in Pesth with 3 sisters. The direction of the following institutions was also undertaken.—Infant Schools in Dusseldorf, Hamm, Schwelm, and Erfurt; Infirmary in Frankfort on the Order; Woman's Alms House in Duisburg; the Deaconesses' House in Halle, and the Hospital in Schwelm, besides other duties. Thirty-six sisters devoted themselves to cholera patients and two died; 56 were engaged also during the war in various hospitals. The total number of persons, old and young, who came under the hands of the Deaconesses was 37,991. A society has been formed here in Berlin under the patronage of the Princess Royal, for the promotion of plans by which women can earn their living. In order to attain its object the society proposes to aim, 1. At removing the prejudices and hindrances which stand in the way of the employment of women. 2. To further the establishment of institutions in which women can be trained for mechanical or commercial occupations. 3. Offices for the registration of situations and persons needing them. 4. The protection of women employed in trade or commerce against dangers of a business or moral nature, especially by finding them situations or lodgings. The society is divided into various sections, of which one assists in the formation of a Commercial Institute for Young Women; another manages the Statistical Department, a third has provided a sale room for women's handiwork. A number of girls are already learning the trade of type setter, and earn from 4 to 9 shillings per week. It is intended also to establish a similar society in Hamburg.

Articles Selected.

PIERRE'S PET LAMB.

BY A. L. O. E.



RIGHTLY shone the summer sun on the home of Jacques Lefoi, a pretty little *chalet* (or cottage) nestling amongs the Swiss mountains. It could only be reached by a steep path up from the valley; and a great lofty peak towered behind it,—a peak so high that the snow on it never melted even in the hottest day of summer. The *chalet*, seen from a distance, looked like a toy-cottage, with its carved beams and wide overhanging roof, which had stones on the top to prevent the fierce mountain gales from blowing it away. The pretty little diamond panes of its windows were glittering in the sun; but though all looked so bright outside the *chalet*, there was a sad sight of sorrow and mourning within in. The small parlour was crowded with Swiss mountaineers, men and women, who had just come back from attending the funeral of the wife of Jacques. Her body had been carried that morning to the grave-yard, down in the valley, and the mourners who had borne the coffin and those who had followed it had now returned to the widower's home to partake of a little refreshment. All the guests looked grave and sad, and spoke in a low tone of voice; for Jacques himself stood in the doorway, silent and tearless, uttering no complaint, but feeling that the very sunshine was strange, and that with the dear wife whom he had lost all the brightness had gone from his life.

In the darkest corner of the room sat Pierre, his little son, on the floor, hiding his face in his hands, that no one might see the tears that were gushing fast from his eyes. His heart was almost breaking, for dearly he loved, and sorely he missed the mother whose voice he would never more hear upon earth. No one attempted to comfort him: even old Bice, his grand-aunt, who sat close to him, never spoke a word to the boy. Poor Pierre had only one solace for his grief: he said in his heart, for he could not speak aloud, "My mother is with God, and God is love!" These words the motherless boy repeated over and over to himself, while he kept so still that his presence in that dark corner was almost forgotten by the guests, even by the old woman against whose chair he was leaning.

The only being in the room who smiled was the one who had perhaps sustained the heaviest loss. Little Marie, a plump, merry baby, scarce six weeks old, lay laughing in her basket-cradle. She knew not—it was a happy thing for her that she could not know—that death had taken from her a mother. The infant's merry crowing, as she lay looking up at the shining window attracted the notice of Louise, a young Swiss girl who was seated beside old Bice.

"Poor baby! what will become of her now?" said Louise to the hard-featured, stern-looking great-aunt. "Her father is out all day on the

mountains, and even were he not so, he could hardly tend and bring up by hand so young an infant as that."

"I'm to bring her up," said old Bice shortly, looking down with her cold stern eyes at the baby laughing in her cradle.

"It will be a great charge for you, at your age," observed Louise, who could not help pitying the poor little creature who was to be placed under that great-aunt's care.

"A charge indeed," replied Bice peevishly; "but there is no one else take it. I've been here this last week to look after the child; but I can't be stopping away from home any more, so I'm to carry the little thing with me. It's almost a pity," muttered the old dame, "that when the mother was taken the baby was left."

The words were uttered in a low tone, and scarcely intended to reach any ear, but they fell on that of little Pierre like drops of burning lead. Anger, grief, pity, love, struggled together in the heart of the boy. His little sister, his mother's darling, was she to be given to the charge of that stern, unfeeling woman, who cared so little for her that she thought it would have been just as well if the baby had died with her mother, and been buried in her grave? Pierre did not trust himself to say a single word to old Bice, but he started up from his seat on the floor, and gliding through the crowd of mourners, went up to Jacques, who still stood in the doorway, took his hand, and drew him into the open air, beyond the hearing of the guests.

"What do you want with me, my poor boy?" asked Jacques.

"Oh, father, why should baby be sent away?—we should miss her so—she is all our joy now!" cried Pierre, hardly able to speak from emotion.

"What can I do? I wish that we could keep her," replied Jacques with a sigh; "but I cannot tend a young baby, even if I had not often to be from home as a guide to strangers on the mountains."

"I would take care of baby," cried Pierre eagerly; "I have watched Aunt Bice washing and dressing her, and feeding her out of the bottle. I would tend her night and day; she would never want anything that I could give her. Oh, father, do not send our little darling Marie away."

Jacques Lefoi looked doubtful and perplexed, he could not without a sore pang part with his only daughter, nor did he feel satisfied with her having his old stern aunt as a nurse; but still he thought that Pierre was far too young to have charge of a little baby.

"Nay, it would not do," replied Jacques sadly; "Aunt Bice is not all that I could wish, but still she has experience—"

"But I have love!" exclaimed the young brother. "Oh, father, I must tell you what I heard Aunt Bice saying just now," and the boy repeated her words.

The check of the widower glowed with indignation as he listened, and his voice sounded

hoarse as he said, "Pierre, you have told me enough: I will never, never part with my babe while I have a home to give her. You are young my boy, but you have at least a heart: you shall have the charge of my motherless child."

"God will help me to take care of her: God loves little children," whispered Pierre, pressing the hand of his father. The boy made a resolve in his warm young heart that never should that father have cause to regret having confided to him such a trust.

There was a good deal of surprise expressed by the guests in the *chalet*, when Jacques returned and announced to them his intention of keeping little Marie at home.

"It is the maddest thing that ever I heard of!" exclaimed old Bice, looking more sour than ever; "give Marie to the charge of Pierre! why I would not trust such a child with a cat, far less with a baby. Well, one thing is sure, the poor little thing will soon be out of her troubles. For my part, I'm glad to be rid of the charge: nothing but pity for my nephew would ever have made me undertake it. But I give him fair warning—the baby won't live for a week."

Jacques, notwithstanding the warning, kept firm to his resolution, to the great comfort of Pierre. It was, however, a relief to the boy when all the guests had departed, some taking the path up the mountain, some that which wound into the valley. When old Bice was fairly out of sight, Pierre ran to his infant sister, caught her up from her cradle, and pressed her to his heart. "Little darling, my own pet lamb!" he exclaimed, "now you are quite, quite my own!"

Very faithfully did Pierre fulfil the charge which he had undertaken: fondly did he cherish and watch over the motherless babe. For hours would he dandle and dance Marie in arms that seemed never to grow weary, speaking to her, singing to her, calling her pet names, and pressing fond kisses upon her soft little lips. At night the child's feeblest cry would rouse her brother from sleep, and bring him to her cradle in a moment: Pierre cared neither for food nor for rest if Marie needed his care. When Pierre drove his father's goats up the mountain to pasture, he fastened the little basket-cradle to his back with stout thong, and in it carried the infant, who smiled when her fond young brother turned his head to speak and chirrup to his own pet lamb. It was hard labour for the boy to ascend the steep paths with so heavy a weight on his back; but love made the burden lighter, and though Pierre's young limbs often ached, and his breath came in short gasps, and the toil-drops stood on his brow, he never for a minute wished his lamb under the care of Aunt Bice.

Jacques was often for days together absent from his home, but Pierre did not find time go wearily while Marie was left to his charge. He would sit and watch beside her while she slept, and when twilight darkened into night, and the stars came out in the sky, the brother would kneel down and pray by the cradle in words like these:—

"O God of love, high above the stars, look down on me and my little lamb: take care of us both, and bless us. Make us Thy children indeed. Let us grow up to know Thee, and love

Thee, and walk in Thy ways, and then, for the sake of Thy Son, take us at last to that happy home to which our dear mother has gone."

The winter came on, and piercing was the cold on the wild Swiss mountains. Sometimes the snow that fell would quite block up the door of the *chalet*, till Jacques, after hours of toil, had shovelled the white heaps away. In the stillness of the frosty nights would be heard the thundering sound of avalanches,—huge masses of snow which came tumbling down the mountain, making the paths very dangerous, sometimes blocking them up altogether. Bitter as was the weather, Marie suffered little from its effects: she had the warmest place by the fire, the softest wraps covered her cradle. Pierre often put his own cloak round the baby, when he himself was shivering with cold. Aunt Bice often said to her husband that the first sharp frost would certainly kill the infant: but month after month of winter rolled on, and Pierre's little pet lamb was thriving and growing, and cooing and laughing still.

But in that wild mountain land there were other dangers to be feared than those brought by winter blasts or falling avalanches of snow.

On one piercing day in February, when Jacques had gone down into the valley to purchase food, Pierre went to milk his goats in the stable. As the weather was very bitter, instead of taking his pet lamb with him, Pierre left her warmly wrapped up in her basket-cradle near the fire. Pierre left the door of the *chalet* a little ajar that he might hear if the baby cried, as the stable was almost adjoining. Pierre could see the door from the place where he was milking the goats.

"Ha! what's that?" exclaimed Pierre suddenly, starting up from the wooden stool on which he was seated. "Something like a dog has just run into the *chalet*. I must hasten in and see that my little lamb is all safe."

Pierre quickened his steps to a run when he saw footprints on the snow that were neither those of goat nor of dog. Quickly was he at the *chalet* door, which had been pushed wider open by the creature, whatever it might be, that had just passed through. What was the terror of Pierre to behold a large wolf, that, pressed by hunger, had come down from the wilder parts of the mountain, and ventured into the dwelling of men!—a thing that seldom happened save when winters were long and severe. The terrible creature was slowly, stealthily approaching the cradle in which, fast asleep, lay the unconscious baby, so well wrapped up that only a part of her chubby face and plump pink hand could be seen.

Pierre was in an agony of fear. He knew that his strength was no match for that of the wolf, which could pull him down in a minute. The creature was between him and the cradle, on the side furthest from the fire, which it, like other wild beasts, dared not approach very near. For a moment Pierre felt inclined to fly and shut himself up in the stable: to attempt to save the baby would but be to share her fate. But faithful, loving, brave Pierre would not desert his own pet lamb. Was she not under his charge had she not been trusted to his love—would he not rather die with her than leave her to perish alone!

There was little time for thought, and yet in that little time much darted through the brain of Pierre. *God is love* came like a sudden beam of hope, and "O God, save us!" burst as suddenly in prayer from the terrified boy. Then, by a quick impulse, Pierre sprang towards the fire, on which lay a pine branch but half consumed, the nearer end of which the flame had not yet reached. Pierre caught up the brand, blazing with the bright keen light with which dry pine twigs burn, and rushed with a yell towards the wolf, that was at the other side of the cradle. Pierre felt almost desperate when he made that wild charge at the beast, and was almost as much amazed as delighted when the wolf, startled by the blaze or the yell, turned round and fled out of the *chalet*! Pierre flew to the door, shut, locked, and barred it; then falling down on his knees, thanked God who had saved both him and his darling.

Then little Marie awoke from her sleep, opened her blue eyes, and stretched out her arms to her brother, who was trembling still from excitement. Fondly Pierre raised her and kissed her; and dearer to him than ever was his little rescued pet lamb.

The love between brother and sister became only stronger as time passed away. What a delight it was to Pierre when Marie first with tottering steps could run into his arms! It was a still greater pleasure when she became old enough to understand something of religion. The first text which Pierre taught his darling was his favourite one, *God is love*.

Many years had rolled away when on one bright summer day Pierre, then a fine young man, walked home with Marie from attending service in the church in the valley.

"Ah, Pierre," cried the girl, "how beautiful was what our *barbe* (clergyman) told us to-day of the love of our blessed Saviour for us His helpless flock! Did he not tell us how the Good Shepherd gave his life for the sheep? I do not think that any one in the church could understand the greatness of that love better than your little Marie."

"And why so, my darling?" asked Pierre.

"Because no one has known more of earthly love," replied Marie, fondly pressing the arm of her brother, on which she was resting. "I say to myself, 'Ah! if my heart warms with gratitude to a brother who watched over, cared for me, and loved me when I was a helpless babe; if it stirs my soul to think how he risked his life to save me; if I feel that I would rather die than lose that brother's love:—how much rather should I delight in serving him who bestowed my Pierre on me; how should I love the Heavenly Shepherd, who not only risked, but gave His life for His sheep!'"

"Truly *God is love*," said Pierre, in a low, reverential voice.

Marie's blue eyes were moist with tears, but they were not tears of sorrow, as she gently added, "Ah, yes, and we love Him because He first loved us!"

'I HA'E NAE SOUL.'

On a sultry summer's day in Scotland, a farmer was resting from the toils of the morning in a great oaken chair in which his grandfather's father had rested before him, when the click of the latch to the little gate aroused him, and, springing to his feet, he gave the new comer hearty welcome.

The guest was no other than the new minister, who had just come to live at the old manse, and, according to Scottish custom, the family were called together to listen to the words of the man of God. The blind old grandmother's chair was wheeled into the little parlour; the mother and daughters came from their needlework; the sons were called from the fields; the maids summoned from the kitchen; the children were snatched from their unfinished sand-pies, and soon took their places at their mother's side, or hid themselves in her gown, whence they bashfully peeped out at the minister, whom they had never before seen, except at the kirk.

After the minister had been introduced to each one, he turned to the farmer, and said 'Are all your family here?' 'Yes, they are all here,' was the reply. The man of God did not seem entirely satisfied: and, after a little pause, he again asked if the whole family were there, and was again answered, 'Yes.' 'But,' said he, 'who was that boy standing by the window as I came in?' 'Oh,' said some one, 'that was "daff" (half-witted) "Willie"; he couldn't understand you.' However, the minister insisted upon Willie's being called, and one of the maids went for him. He soon came in, well enough dressed, to be sure, but with a vacant look on his face, revealing his mental darkness.

Then the good pastor catechized the children, and instructed and admonished all; and he was listened to with reverence, for the family had been brought up in the fear and admonition of the Lord.

At last he came to poor, half-witted Willie, and with him he took a different course.

'Willie,' said he, 'do you know that you have a soul?'

'Na, maister, Willie has nae soul!' was the poor boy's reply.

'Listen to me, my boy. It is your soul which makes you unhappy when you have been naughty.'

'I ha'e nae soul, maister!' was again the thrilling response.

'But, Willie, did you never feel a wish for anything? Had you never a fear? Ah! did you never love anybody?'

'Yes, maister.'

'Well, Willie, that was your soul that loved.' 'Aweel, maister, I ha'e had a soul aince, but I ha'e nae soul noo. It was sae very bad, I couldna do naething w'it, and I gaed to the Lord Jesus, and I gie'd it to Him, and it is his, and He keeps it, sae Willie has nae soul noo.'

Truly the way of life is so plain, that 'the wayfaring men, though fools, shall not err therein.'

Sabbath Readings.

“DIES IRÆ.”*

I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away.—And I saw the dead, small and great, stand before God; and the books were opened,—and the dead were judged out of those things which were written in the books, according to their works.—Rev. xx. 11.



DAY of wrath! Oh day of mourning!
See fulfilled the prophet's warning!
Heaven and earth in ashes burning!

Oh, what fear man's bosom rendeth,
When from heaven the Judge descendeth,
On whose sentence all dependeth!

Wondrous sound the trumpet flingeth,
Through earth's sepulchre it ringeth,
All before the throne it bringeth.

Death is struck, and nature quaking,
All creation is awaking,
To its Judge an answer making.

Lo, the Book, exactly worded,
Wherein all hath been recorded!
Thence shall judgment be awarded.

When the Judge his seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.

What shall I, frail man, be pleading,
Who for me be interceding,
When the just are mercy needing?

King of majesty tremendous,
Who dost free salvation send us,
Fount of pity then befriend us!

*This beautiful translation of the "Dies Iræ" is hymn 82 of the Hymns for the Worship of God, selected and arranged for the use of congregations connected with the Church of Scotland.

Think, good Jesus, my salvation
 Caused thy wondrous Incarnation ;
 Leave me not to reprobation.

Faint and weary thou hast sought me,
 On the cross of suffering bought me ;
 Shall such grace be vainly brought me ?

Righteous Judge ! for sin's pollution
 Grant thy gift of absolution,
 Ere that day of retribution.

Guilty, now I pour my moaning,
 All my shame with anguish owning ;
 Spare, O God, thy suppliant groaning.

Thou the sinful woman savedst ;
 Thou the dying thief forgavest ;
 And to me a hope vouchsafest.

Worthless are my prayers and sighing,
 Yet, good Lord, in grace complying,
 Rescue me from fires undying.

With thy favoured sheep O place me,
 Nor among the goats abase me ;
 But to thy right hand upraise me.

While the wicked are confounded,
 Doomed to flames of woe unbounded,
 Call me with thy saints surrounded.

Low I kneel, with heart-submission ;
 See, like ashes, my contrition ;
 Help me in my last condition.

Ah ! that day of tears and mourning !
 From the dust of earth returning,
 Man for judgment must prepare him.

Spare, O God, in mercy, spare him !
 Lord, all pitying, Jesus blest,
 Grant him thine eternal rest.

GOD'S ABILITY.



WHEN mourning—as, in common with all God's children, you have but too much cause to do—over your own sinfulness, and weakness, and helplessness, I hardly think you take all the comfort that you might take from the thought or rather from the certain knowledge, of the unlimited and infinite power of Him who has himself declared, 'All power is given unto me in heaven and in earth, (Matt. xx. 18).

Are you not sometimes apt to dwell—I cannot say too much, but certainly too exclusively—on the love of God, forgetting that his wisdom and his power are attributes equally precious and equally important? When those dear to us are in trouble, our love makes us long to help them; but alas! how often we find that we lack the wisdom to see how it might be done, as well as the power to do it! But when, in the fulness of his love, God desired to help and to save us (I would write with the deepest reverence and humility), his wisdom suggested the plan, and his power enabled Him to carry it out.

And it is so still; for He is 'the same yesterday, to-day, and for ever, (Heb. xiii. 8). And there is not anything required for his people's welfare that He has not the power, as well as the will, to accomplish for them.

When, therefore, doubts and fears seek to establish themselves in your heart, give them no entrance, but encourage yourself in the Lord, and rejoice in the assurance that God's strength is made perfect in weakness, (2 Cor. xii. 9). He who knoweth your frame (Ps. ciii. 14), knoweth your weakness, and, in tender mercy, has given assurance after assurance of his unlimited power. And there is not a danger that can threaten to hurt his children, or a trouble that may bow down their hearts, that we may not learn, from the word of God, that *He is able* to remove or overcome it.

It may be that, for the first time in your life, you have been just convinced that you are a sinner—that you are, in fact, 'dead in trespasses and sins.' (Eph. ii. 1). You have tried to banish the thought, but you cannot succeed. Alone in the silent hours of the night—amid the happy family circle—surrounded by every joy that earth can give,—you are yet miserable, utterly and inconceivably miserable; for you know that you are lost, and you envy the dog that looks up so wistfully in your face, as if he wondered why you were so sad, because he has no eternity before him!

True, you have heard that 'the Son of man came to seek and to save that which was lost,' (Matt. xviii. 11), and you even know some that have been saved,—your own dear mother, for instance, and the little sister so many years younger than you are; but then they had not sinned as you have. From earliest childhood you were trained in the knowledge of a Saviour's love. Your first recollection of your mother, is the having seen her, morning and evening, praying for you, as she knelt beside your little

cot. Many a time has the Saviour knocked at the door of your heart, but you refused Him admittance. In joy and in sorrow you heard the whispers of the still small voice, but you would not listen. and you feel as if the Saviour might well ask of you, as He asked of Israel of old, 'What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?' (Isa. v. 4.)

Ah! ye, it is all true. You have indeed sinned against light and knowledge. You have sinned wilfully and determinedly, and have enjoyed 'the pleasures of sin', again and again; so that now, although you tremble at the thought, you firmly believe that the day of grace is passed, and that for you there is no longer any hope.

And is there not? Listen for a moment to what God the Holy Ghost, speaking through St. Paul, says of the Saviour: 'He is able,—oh! listen to those words again,—*He is able* also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them, (Heb. vii. 15). With this verse engraven on your heart, think of your sins to their fullest extent—in all their magnitude and enormity; and, after you have done so, you may believe, with truth, that there is a depth of iniquity which your eye has not detected, and yet—and yet—you are not beyond the boundary-line of God's ability! Come now, even now, unto God by Christ; come bowed down, and crushed, and weary with the burden of your sins, and you shall learn, by thrice blessed experience, the full meaning of those wondrous words: '*He is able* to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.'

But perhaps you have already come to Jesus for pardon, and, like Mary of old, you can sing with a glad and thankful heart: 'My spirit hath rejoiced in God my Saviour,' (Luke i. 47); but you are trembling lest you should yield to temptation, and dishonour God. The world is doubtless very seductive, and the flesh and the devil are very plausible; and, somehow, your temptations appear to be so different from those of other people, that they seem hardly to understand how such and such things can be temptations at all. They are sure they would not be so to them, and therefore they are unable to help you; while very probably they fancy that you overrate both the danger and the difficulty of your position.

Do not be disheartened at this want of sympathy. It may be that the trial has been permitted, just in order to teach you to 'wait only upon God' (Ps. lxi. 1)—a lesson which is indeed cheaply learned at any cost. Turn away, then, from all human help, to Him of whom it is said, 'For in that He himself hath suffered, being tempted, *He is able* to succour them that are tempted,' (Heb. ii. 18). Not his sufferings on the cross only were endured for you, but also every hour of mental and bodily anguish which He passed through, from his cradle to the grave.

We are apt to forget how prolonged were the temptations by which He was assailed, and to think only of those of which the particulars have been recorded in the Gospels. But, in truth,

these form but a small part of the whole; for do we not read that He was 'forty days tempted of Satan?' (Mark i. 13.)

Think what it must have been for the holy Jesus to be obliged to listen for forty days to the horrible suggestions of the evil one! And even then, balled and defeated as the adversary was at every point, he did not give up the case as hopeless. No: he only departed from our Saviour 'for a season,' (Luke xiv. 13.)

How He was tempted afterwards we are not told in detail: but all is summed up for us in these few words, wherein we are assured that He was 'in all points tempted like as we are, yet without sin,' (Heb. iv. 15). Yes, tempted child of God, whatever may be the form of temptation by which you are assailed, you may rest assured of the sympathy of your Saviour. That very temptation was, in some form of it, endured by Him. He can understand it all, for He felt it—felt it infinitely more horrible than you can do. Not only because his Godhead gave Him an infinite capacity for enduring suffering of every kind, but also because He was infinitely pure and holy: and you, who are sinful and unholy, both by nature and by practice, can but feebly imagine how He must have recoiled from the temptations of the devil.

Do not, then, yield to despondency. Do not dwell so much on the temptations by which you are surrounded, as on the tender sympathy of Him *who is able* to succour you. He has promised that He 'will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it' (1 Cor. x. 13). He will succour you by his sympathy, and He will also succour you by making a way of escape, when the temptation threatens to pass beyond the limits of your strength.

Fear not, therefore, for your 'faithful and merciful High Priest,' (what a blessed combination of titles!) *is able* to succour you: and surely He, who knows so well what the trial of temptation is, will be as willing as He is able.

But again: it may not be the fear of yielding to temptation that is troubling you: but, remembering that it is only those who shall endure to the end who shall be saved (Matt. xxiv. 13), you tremble lest you should 'fall'; for the 'narrow way, which leadeth unto life' (Matt. vii. 14), often times looks steep and dangerous. And so it may be; and if you walked there alone, you *would* fall. But He who came into the world to guide your feet into the way of peace (Luke i. 79), when you are in that way, *is able* to keep you from falling' (Jude 24). No matter how steep the precipice, how rugged the mountain path, how rough the stones in the valley, the Good Shepherd is able to guide the feeblest of his sheep in safety to the fold, for He 'will gather them with his arms, and carry them in his bosom,' (Isa. xl. 10). And when the last step of the Journey has been traversed, and the last danger passed, He will 'present them faultless before the throne of his glory, with exceeding joy.' With what deep delight must the captain of a vessel, which, through much toil and hardship, he has saved from shipwreck, see the last of his passengers safely landed on the shore! And as, one by one, the Captain of our salvation carries his people in

safety to their heavenly home, He 'sees of the travail of his soul, and is satisfied,' (Isa. liii. 11).

The help, however, of which you are feeling your need, may still be something altogether different from any on which I have touched. In the full vigour of life and health, you may long exceedingly to spend and to be spent in the service of your Saviour. Others around you seem to be 'full of good works, and you earnestly desire to follow their example. But yet, when you try and work for God, you seem to do more harm than good. You get impatient at the carelessness and inattention of your Sabbath-school class. You were vexed with that invalid, because she worried you by talking so much about herself. You were cross to that poor woman, because she did not seem as grateful as you thought she ought to do for your kindness. You were selfish in not going out that wet day, when you knew your visit was looked forward to with such pleasure. More painfully still do you remember how, when you had been longing, and watching and praying for an opportunity to speak to one whom you were seeking to win to Jesus, and that God gave the opportunity, your cowardly heart listened to Satan's suggestion that it was not 'a convenient season': you kept silence, the opportunity was lost, and you know not if you may ever be granted another.

In fact, you have so little self-denial, so little perseverance, so little control over your temper, so little love for souls, so little of anything good that you almost feel as if it were useless for you to try and do anything for any one. Such is the sorrowful verdict you have passed on yourself. And it is true, quite true, that you can hardly underrate your own unaided powers of doing good: but, blessed be God, it is equally true that you cannot at all overrate his ability to enable you to do good. Listen to the Holy Spirit, as He speaks through St. Paul to the Corinthians: '*God is able* to make all grace abound towards you, that ye always, having all sufficiency in all things, may abound in every good word' (2 Cor. vii. 8).

How full, how rich, how plentiful is the supply here promised! Truly it is 'good measure, pressed down, and shaken together' (Luke vi. 38). It is not love only or patience, or self-denial or faith, but '*all grace*,' and that not in small measure, but '*abounding*.' Not at one time only, or on one occasion, but '*always*.' Not sufficiency of one kind, or for one thing, but '*all sufficiency for all things*.' And then the object for which this wonderful supply is promised exactly meets your present desire '*That ye may abound in every good work*.' Surely, with such testimony as this to God's ability to supply all your need, you will not allow the sense of your own deficiencies to keep you back from his service! Rather will you 'work while it is called to-day,' lest to you, as well as to the church in Sardis, should the solemn and sorrowful words be addressed, 'I have not found thy works perfect before God,' (Rev. iii. 2). or, as it would have been more correctly translated, 'I have not found thy works *filled up* before God.'—(See *Trench on the Seven Churches*.)

Oh! think how sad it would be to miss even one of the good works which 'God hath prepared for you to walk in' (Eph. ii. 10). He who pre-

pared the works, has provided the needed grace which you would require to perform them. Let the sense of your own inability make you rest the more simply in God's ability. You have only to lay hold on this wonderful and encouraging promise, and, taking God at his word, pray that He would 'make all grace abound towards you, that you always, having all sufficiency in all things, may abound in every good work.' To all those who so pray, and so work, shall the Master yet speak these cheering words: 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord' (Matt. xxv. 23).

Wholly different, however, from any of those we have been considering, may be the trouble that is pressing on your heart. It may have pleased God, in his almighty wisdom and almighty love, to afflict you with some bodily disease or infirmity, so distressing in its nature or its results, that you are obliged to forego the society of those most dear to you, and are tempted to feel as if the lonely grave were the only place fit for you.

Very tenderly, and with most loving sympathy, would I venture to touch on such a sorrow—so sacred from its very intensity. But do not weep such sad and bitter tears, as you think, almost with anguish, that the expression 'vile body' is one that exactly suits you. That word is not in the original; and the correct rendering would be, 'Body of humiliation.' Ah! we have all a 'body of humiliation.' Do we not feel it continually? But much as you may despise your body, deeply as you may feel its humiliation, our blessed Lord came from heaven to redeem it. So precious was your body in His sight, that He died on the cross to save it. Yes, He is indeed the Saviour of the soul, but He is 'the Saviour of the body' also (Eph. v. 23). Do not despise what He has purchased at so great a cost; do not mourn and weep, as if you were to be always what you are now. It is not so. Listen to the precious promise: 'Who shall change our *body of humiliation*, that it may be fashioned like unto *his body of glory* (original), 'according to the working whereby *He is able to subdue even all things unto himself*' (Phil. iii. 21). 'All things,' therefore—even sickness, and infirmity, and death, humiliating and trying as they may be—form no barrier to the power of Him who is able to subdue them unto himself, and only make their ravages add to the greatness of his triumph!

Oh! when you groan beneath the burden of your *body of humiliation*, think how soon, how very soon, you shall exchange it for a *'body of glory'*: and not only a *'body of glory'*, though that were much, but a *'body of glory'* like your Saviour's own! You may not even have to pass through death, before that wonderful change is effected. 'Yet a little while, and He that shall come will come, and will not tarry' (Heb. x.

37). When the last moment of that 'little time,' has passed, 'the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, (1 Thess. iv. 16, 17). 'In a moment, in the twinkling of an eye,—in far less time than you could read the verse,—the dead shall be raised incorruptible, and we shall be changed' (1 Cor. xv. 52).

Changed indeed! Such a change as could only be effected by 'Him who is able to subdue even all things unto himself.' The change is from corruption to incorruption, from dishonour to glory, from weakness to power, from a natural body to a spiritual one. Oh! with the absolute certainty that God 'is able' to do this, and will do it, shall we not even now anticipate the joyful moment, and, echoing the apostle's burst of triumph, sing, with glad and grateful hearts: 'Thanks be unto God, who giveth us the victory through our Lord Jesus Christ' (1 Cor. xv. 57).

And now, can we help pausing for a moment, feeling almost overwhelmed at the wonderfulness, and blessedness of the varied assurances of 'God's ability,' on which we have been dwelling? We have found that He is able to save the most guilty of sinners; to succour the tempted; to keep the weak from falling, and to present them faultless before the throne of his glory with exceeding joy; to make all grace abound, at all times, for every good work. And, last of all, we have learned that He who is able to save the soul, is able to save the body also, and change it from a *'body of humiliation'* into a *'body of glory'*.

Wonderful ability! Can language express, or thought imagine, anything not included under one or other of the verses we have quoted? I believe not: yet thought and language cannot fathom the depths of God's ability, for they are finite, and that is infinite. There were depths into which even an inspired apostle could not travel; and we learn, through that apostle, that God 'is able to do exceeding abundantly above all that we ask or think' (Eph. iii. 20). We have asked for much, and thought of much: but God is able to do exceeding abundantly above it all.

Will it, then, seem very strange if I say that I am not sure that the very keystone of this blessed arch of God's ability is not the fact that there is one thing He cannot do? Yes, there is one thing which He who is almighty and omnipotent cannot do, and with a thrill of thankful joy I read the words: 'God—*which cannot lie*' (Titus i. 2). So, then, what He has promised He is not only able to perform (Rom. iv. 21), but will perform: 'He cannot lie'

'Lord, increase our faith!'

Miscellaneous.

RELIGIOUS PERSECUTION IN EGYPT.

The following important communication has been addressed to Christian Work from Egypt:

Permit me to solicit the attention of the Christian public of Great Britain through the pages of your periodical to the proceedings

of the Patriarch of the Coptic Church and certain officials of the Egyptian Government, towards the American missionaries and the native converts who, under their auspices, are engaged in "Christian work" in this country,—proceedings which have reached their climax and received their interpretation in an official communication made a few days ago by H. E., Chérif Pacha, Minister of Foreign Affairs, in which it is stated that the Government of His Highness the Viceroy "has quite decided to take all proper measures to repress religious propagandism, whether secret or public, whoever may be engaged therein."

The persons engaged in what H. E. the present Regent of Egypt is pleased to style "religious propagandism," are the agents of the United Presbyterian Church of America. Our Mission staff consists at the present time of eight ordained missionaries, three female missionary-teachers, and a printer, together with from thirty to forty native converts who are engaged in the service of the mission as teachers, preachers, and colporteurs. We have three mission stations in Lower Egypt, viz., in Cairo since 1854, in Alexandria since 1856, and in Monsurah (half way between Cairo and Damietta, on the E Branch of the Nile) since 1865; one in Medeenet El Fayoom, in Middle Egypt, since 1865; and three in Upper Egypt, viz., in Osioot, since 1865, and in Ekhmeem and Ghooos (between Osioot and Luxor) since 1866. At these central stations, and at several out stations in the province of Osioot, the gospel is preached in the Arabic language—the vernacular of all native Egyptians—and native congregations have been formed at the different stations with an aggregate membership of nearly one-hundred and fifty males and females, and about six hundred adherents. There are also connected with the mission fourteen day-schools—8 for boys and 6 for girls—attended by over seven hundred children of all creeds and sects; two boarding schools for training female teachers, a theological academy, and an Arabic printing-press: while, over seventy volumes of Scripture, in whole or parts, and other religious and educational books, have been sold from our book-depots, and by means of colportage in our two Nile-boats during the past ten years.

Such are the agencies and operations which the Egyptian Government "has quite decided to take all proper measures to repress," and that, forsooth, under the plea of a praiseworthy solicitude for the preservation of the sovereign rights of conscience!

Before proceeding to describe some of these "proper measures" which the Government of this country has "quite decided to take" in order to put a stop to our mission work, and, if possible, drive us out of the country, permit me to make one or two remarks bearing on the probable causes of this change of feeling towards our mission on the part of the Government.

First.—Tangible proof was given a few years ago that up to that date our missionary operations were approved of by the Egyptian Government. I refer to the donation then made to our mission of a house in Cairo worth more than eight thousand pounds sterling, as a mark of the good will of the Viceroy. This

gift was presented to our mission after one of our native agents had been attacked by a Moslem mob in the town of Osioot, and almost beaten to death, under the plea that he was a "perverter of the faith of Islam," and Saïd Pasha had been compelled, at the instance of the late American Consul-General, to imprison thirteen of the leading men of the town, and fine them in the sum of £1,000, which was paid over to our agent, Faris E. C. Hakeem, in indemnification of the personal injuries which he had received.

Half a year afterwards, when a deputation from the General Assembly of the church, with which we are connected, waited upon the present Viceroy, to thank him in the name of the church for the gift made to us by his predecessor, His Highness declared to them and to us who accompanied them, that the American missionaries were doing a great and good work in Egypt as educators of the people and he not only wished us all success, but would also show his gratitude by lending us his support—"mon appui"—should we have occasion to need it. Three years after this, viz., in the autumn of 1867, the boy's school at the new station in Osioot was suddenly broken up by the boys—seventy in number—being seized by the sheykhs of their respective villages, and sent off to work for two or three months at the railway-works. We referred the matter to the Viceroy, reminding him of his promise, and asked that the favour granted to all schools alike from the days of his illustrious grandfather, Mohammed Ali, should be extended to our school at Osioot, viz., that the children should be exempted from the government levies while they were in attendance at school, when the Viceroy gave us, through H. E. Nubar Pasha, the following reply:—"The sole aim of the American missionaries is to change the religion of my subjects. In changing their religion, they change to some extent their nationality. Were I to grant the favour requested of me, I should *ipso facto* aid them in undermining my own influence over my subjects. This I cannot reasonably be expected to do." I give the sentiment, not the words.

Second.—It will be seen from the above that the feelings of the Government towards us have changed, and that the change dates as far back at least, as 1865. In 1862, we were patronized as "educators of the people;" in 1865, we were frowned upon as "religious propagandists." Now, this change in the feeling of the Viceroy towards us is not the result of any change in our missionary policy. We never pretended to be "mere educators of the people," though, from the fact that scores if not hundreds, of natives trained in our schools are now occupying influential positions in government service, we could not be regarded as such at a time when there was a daily demand for educated young men for the railway and the telegraph. And if we admit that our only object is to evangelize Egypt, or, as the Viceroy puts it "to change the religion of his subjects," we maintain that in seeking to accomplish this object, we have not "fallen into the abuse, nor strayed from the limits which befit the enjoyment of a wise liberty," nor in any way sought "to exercise

upon the conscience of another a pressure which injures liberty, and tends constantly to change it." If the presentation of truth, as that truth is contained in the Old and New Testaments, which are admitted by both Copts and Moslems to be divinely inspired, be to exercise such a pressure on the conscience as destroys liberty, then are we verily guilty; for our single aim has ever been to disseminate the Word of God throughout the whole land, to preach it in our pulpits, and to teach it in our schools, carefully shunning all controversy which engenders strife, and stirs up evil passion which blind the mind and prejudice the heart and thus prevent the calm and candid consideration of the sovereign claims of the truth. Not only have we never attacked the Mahomedan religion in any of our publications, or by holding public discussions, but in all the seventy thousand volumes, besides the tracts which we have disseminated throughout Egypt, there is no direct mention made of the peculiar errors of the Coptic church, nor *exposé* given of the nameless immoralities of the leading members of the Coptic clergy. although for the past five years the latter have done little else in their public discourses than curse the Protestants while the present Patriarch has done the utmost in his power to prejudice the Viceroy and other high officials of the Government against us.

Third.—The success with which the Lord has crowned the labours of the American missionaries in Egypt, the doubling of our mission staff in 1865, and the opening in one year of several new stations, in different parts of the country, as if with the intention of ultimately occupying the whole land,—such I believe to have been the principal if not the sole reasons of the recent change of feeling on the part of the Egyptian government. This success has chiefly been amongst the Copts, or native Christian population, who, amid all their darkness and ignorance, have retained such a veneration for the Bible, that in scores of villages the simple perusal of the Word of God in their mother tongue has convinced many of the degraded state of their church and clergy. I believe that I am within the mark when I state that while we count the members of our native Evangelical church by tens, we might count by thousands those who are Protestants at heart but who are waiting, and many of them working, for a reformation of the church of their fathers, rather than, by joining the Evangelical church, expose themselves to the taunts of their friends and the persecution of their religious and civil rulers.

This state of matters could not come directly under the cognisance of the Government, but it was fully reported, with Oriental exaggerations, by the Coptic Patriarch, who, knowing how sensitive the present Viceroy is on the point of foreign influence, scrupled not to ical and sinister designs to us and our agents. Instead of proceeding to overt measures of persecution at once, the Viceroy began by aiding the Patriarch to open opposition schools at the various stations occupied by us, and sent a firman to the governors of the provinces in Upper Egypt to be read at a public meeting of the Sheykhs of the villages, which was to the

effect that the Copts were the loyal subjects of the Government, equally with their Moslem brethren, and, whereas many of the former were changing their religion, because of the oppressive exactions of the Sheykhs of the villages, orders were hereby given to the latter to treat them henceforth on a perfect equality with the Moslems, for such was the sovereign will of his Highness the Viceroy. This was understood by those who heard it read at Osioot, as a significant warning to the Copts of Upper Egypt to beware of "changing their religion," and thus attracting the notice of the Government as malcontents. To become a Protestant was henceforth to rebel against the Government.

These measures failed, however, to effect the object aimed at. Whether they were intended from the first as merely preliminary to something more decisive, we cannot tell. If so, then the event which I am about to mention merely hastened its adoption. At our annual meeting of Presbytery in March, a paper was laid on the table, signed by twenty six persons in the town of Ghous (about twenty miles below Luxor) who, during a recent visit made there by the Rev. Dr. Lansing, had at their urgent request, and after a careful examination, been admitted into the communion of the Evangelical church. The paper referred to contained a petition from them to the Presbytery, requesting us to ordain one of our native agents—Mikhail formerly a Coptic monk—and establish him among them as their settled pastor. After hearing his trial discourses, etc., we ordained Mikhail to the pastorate of the infant church of Ghous, and when he left I accompanied him as far as Osioot—my own station—where he was joined by the Rev. Ebenezer Currie, who had been labouring in Osioot during my absence in Scotland, who now went with him to introduce him to his flock.

This event filled the Patriarch with alarm. Hitherto he had only heard of single individuals joining the Evangelical church—and these, too, few and far between—now he learns that a full grown Protestant church has sprung up as it were in a day, and that too away in the Southern extremity of Egypt, where the intercourse of the people with the American missionaries must have been very limited. We do not know what representations were made by him to the Government on the subject. He probably mentioned the common report that "the whole people of the town of Ghous, had become Protestants, and the Coptic bishop had been obliged to take up his quarters in the neighbouring town of Negadeh."

Be that as it may, it seems that now, if not before, the Government of his Highness the Viceroy "quite decided to take all proper measures to repress the religious propagandism" which had created this Evangelical church in Ghous, and which threatened, if not checked with a strong hand, soon to fill the country with similar institutions.

I shall send you in a further communication a fuller detail of the persecuting measures adopted by the Government, than would now be compatible with your limited space.

JOHN HOGG.