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THE PRESBYTERIAN.

JUNE, 1869.



IN January last, a disheartened and dispirited body of men met at Kingston, to deliberate on the steps to be taken to meet the circumstances in which the Church was placed by the withdrawal of the Government grant to Queen's College. Prospects were not cheering. As one member of the Synod dropped in after another, each looked more hopeless of any good result than the one who preceded him. Darker and more gloomy were the views expressed as the time for meeting approached. The utmost hope that even the most sanguine appeared to be capable of feeling was, that the small sum remaining from the wreck might be devoted to maintaining a small Theological Hall, in which the few students who might possibly be attracted to study for the ministry might be received and prepared for the service of the Church. But even the most sanguine seemed to feel that this was a forlorn hope; that all was lost, and that the withdrawal of the grant, following on the loss of revenue occasioned by the deterioration of the stock of the Commercial Bank was fatal, and that nothing remained but to draw the robe decently around the body ere the last agonies of death overtook it. Such was undoubtedly the feeling entertained on the night preceding the meeting of the Synod; but when the Court was constituted, when each member looked the other in the face, almost before the first words were uttered, and when there certainly was no change in outward circumstances to warrant any alteration in the state of feeling, a spirit of hopefulness began to be diffused throughout the assembly. And as one speaker rose after another; as words of hope that something might be done, or objections to different plans were heard stated and were discussed, fears began to be removed, the more timid shook off their dread; hope became in-

creasing confidence, until gradually and not too rapidly, enthusiasm was aroused, which culminated in the bold and startling determination, so pithily expressed by one of the speakers, "the College *must* not and *shall* not go down." That this was no vain boast, and that the confidence felt in the disposition of the members of the Church to meet demands plainly laid before them was well grounded, have been justified by the success already obtained.

Turn from the wants of the Church at large to those of individual congregations. Are there not, in too many cases, the same dull depression, the same gloomy fears, the same want of hopefulness, the same inclination to lay down a burden, or rather the same disinclination to take up a burden which is regarded as too heavy to bear? But has it never occurred to these doubters, to those men of fearful hearts, to try the efficacy of looking things in the face *in company*; of seeing eye to eye; of communing on the subject of their wants; of meeting, if it were for no other purpose than that of "all being unhappy together?" The general practice, and it is by no means to be wondered at, is for the members of congregations to brood in solitude over the financial embarrassments which may have overtaken them as a body, to look upon them as irretrievable and to put forth no effort, because convinced that no effort is of any avail. Meetings are called, but not attended, because people think, whatever they may say to others—and we do not mean by this expression that they try to deceive—that no meetings are of any use since affairs are hopeless. They, therefore, take no trouble to investigate the true state of affairs; to find out their actual obligations, or to discover what chance there is of liquidating them. They give way to depression until what might have been removed by a slight effort becomes a crushing load and a Christian congregation becomes extinct, or, if it still exists, languishes as a

weak and useless charge, without energy, and the cause of injury to the Church at large.

To supply the information, that members will not attend meetings to obtain, the system of publishing congregational reports has been adopted. But for the evil we have just indicated, it is very probable that this admirable means of furnishing information would not have been in extensive use. A few congregations would probably have been presented with such reports, because the managers, as business men, knew that only by a thorough exposition of the state of affairs could the people be expected to take a lively and intelligent interest in the welfare of the congregation. So far, therefore, from discouraging their publication, we would seek to urge by every possible means upon those who have not yet adopted this course, the propriety of doing so, and of conveying the fullest and most minute information that it is possible to give. There never was a more serious mistake committed than that which is too frequently made, the attempt, namely, to make things pleasant, as it is called, to suppress facts of a discouraging nature, and by glossing over difficulties to give an appearance of prosperity which there is nothing really to warrant. Therefore we would urge on Sessions, Trustees and Managers, to state fully and unreservedly everything that has taken place during the year to which the report refers; neither to exaggerate difficulties nor to place in too favourable a light, circumstances of an encouraging nature. Candour and fairness of statement are what are required, and the result of such a course will be mutual good will and confidence between the congregation and those to whom the management of its affairs has been entrusted.

But when this has been done what is the duty of congregations? Granted that there are, especially in country places, obstacles to hinder members from meeting in large numbers to deliberate on the statements contained in the reports, and to decide on the course to be followed to overcome the difficulties these may shew to exist, or to extend operations if circumstances appear to warrant them in doing so. The question at once arises: Are these obstacles insuperable? Can a little energy, a little determination, not enable members so to arrange their work as to attend a meeting so important to the best interests of themselves and families, upon the result of which depends so much the prosperity, even in a worldly point of view, of the whole neighbourhood?

During a contested election for Parliament, or for the Municipal Council, no difficulty is here experienced in this respect. Meetings are held day after day, and night after night, and attended without a murmur. Let a travelling circus or show be announced by gaudily coloured representations of the stale tricks of clowns and roughriders, and the wretched exhibition will be crowded and the proprietors will carry off hundreds of dollars, even in places in which members of Christian congregations will say they have no time to attend meetings and are too poor to do more than give a mere pittance for gospel ordinances. Brethren, these things ought not so to be. The welfare of souls is surely as important as the proper choice of a representative in Parliament, for it should be borne in mind that that choice depends on the state of intelligence and piety which prevails in the constituency. Surely, surely if you can find time to give hours at a circus, you could without much inconvenience give one hour at church. Was there ever a more striking illustration of the "power of littles" than the fact that one of these establishments will carry off, and frequently has carried off, by a single day's exhibition, \$2000 made up of quarter dollars, while the church has been starved and gospel ordinances neglected. If each member and adherent of the Church would think of these things, if each would make up his mind to do his duty whatever others might to do, there would be fewer complaints, even in poor localities. When men meet eye to eye, face to face, heart to heart, difficulties vanish, and when they are found to be insuperable, as they are sometimes in poor and struggling congregations, these can appeal with confidence to their brethren throughout the Presbytery or within the bounds of the Synod, and can point to their own exertions as a proof that it is not unwillingness to struggle but inability to overcome that has compelled an appeal for help. "We have done what we could."

Such, we think, are some of the lessons to be derived from the meeting of Synod held to consider the position of Queen's College. It is the frequent and systematic meeting of members of congregations for friendly conference that will infuse life into the Church and all its operations. On the part of office-bearers the most candid statement of affairs will beget the most thorough confidence and anxiety on the part of members to meet all obligations, and working thus with one heart and one mind difficul-

ties will disappear and a living body take the place of a dead and inert mass.



THE Annual Meeting of the Synod of our Church is appointed to be held at Hamilton, on the evening of Tuesday the 1st instant, at 7 p. m. We hope its assembling so far west will exercise a beneficial influence on the interests of the Church on all the regions round about and beyond. At all events it is reasonably to be expected that many members who never shew their faces in this the highest court of our Church, when it meets east of Toronto, will muster strongly on this occasion. Unless they do, it may justly be inferred that they have not the prosperity of the Church, as a whole, at heart. We hope also to see present a larger representation of the elders of our Church than we are accustomed to see. It is to be feared that it is not a hopeful sign of the state of our Church that the lay portion of it manifest so slight an interest in it. If it had a strong hold upon the convictions and affections of the people, the spectacle so often witnessed of congregations wholly disfranchised year after year, by a neglect on the part of sessions to elect representative elders, or by an unwillingness on the part of those chosen to appear at meetings of Presbytery and Synod, would no longer be seen. It would be well for the Synod at its approaching meeting to direct its attention to this state of things and devise a remedy.

Many subjects of importance will come up to be discussed. Among the foremost of these, is the annual report of the Temporalities Board. There will be more interest attached to it this year than there has been for two years past, from the fact that the Board find themselves once more unable to meet the wants of the Church. It is said that as many as thirteen of the ministers on the roll must be cut off from any allowance from the fund at the approaching payment. The question must, therefore, anew present itself, whether it is possible to continue the present mode of administration of the funds so as best to advance the extension and prosperity of the Church, and if so, how to meet the deficit now staring the Board in the face; or whether some new principle of distribution will not have to be sought, that will work more justly and advantageously.

As important, and perhaps more impor-

tant, for the present year, will be the affairs of Queen's College, which no doubt will occupy a large share of the interest and attention of the Synod. First, there will be the election of trustees. In regard to this, a different policy should be inaugurated from that hitherto generally followed, of re-electing *as a matter of course* the retiring trustees, whoever they may chance to be. At the present moment of writing we do not know who those gentlemen are that retire this year. If they are the best men that can be got, re-elect them; but if better materials for selection, men of heavier brains, stronger courage, and more fertile in resources, are to found in the Synod, it is hazardous to go on returning men that will be impotent when a crisis arises in the institution. The Church and country are now giving largely of their means to endow the College, and have a stronger claim than ever to be rightly and thoroughly represented in its governing body. A disposition in the right direction has been shown in the infusion of new blood in the recent election of Messrs. Macdonnell and Gordon, for which the trustees deserve credit. It is to be hoped that there will be plain speaking on the condition and prospects of the College generally; and that the Synod, which after all is the place where all improvements should take their origin and which should control the government of the institution, the trustees only representing the Synod and not being at liberty to do anything of which the Synod may not approve, will seek to make the University vigorous and more potent for good to the Church and country.

There is an overture at present lying on the table of the Synod to be discussed at next meeting, which we trust will be discussed temperately and decorously, whatever resolution may be arrived at, namely, that ancient the annual observance by the Synod of the Lord's Supper.

The question of hymnology, which has now been ten years before the Synod, also will come up necessarily for consideration. The annual discussion of the subject has evidently done good, (although we seem to be as far as ever from the immediate object of obtaining a collection that would force itself into use on account of its merits), for far more advanced views on the subject are now generally held than those which used to be expressed eight or ten years ago. If the parent Church should agree to fix its *imprimatur* on the "Hymnal," compiled by its Committee, perhaps it will be the best thing for us also to adopt it.

There is a committee called the Foreign Mission Committee, of whose doings the Church is utterly in ignorance. We trust they will be instructed to do something out of Canada, or give place to those who will do it. Let an effort be immediately made to send a representative to the North West Provinces, and let us shew that while we are prosecuting home work vigorously we are not forgetting our Lord's injunction to send the gospel abroad also.

Finally, the discussion of the books of polity, and the question of a General Assembly embracing the Church in the Lower Provinces, together with fresh matter introduced by overtures and the routine business of the Synod, promise a hard week's work.

It is perhaps to be regretted that the Synod of the sister Church, *the Presbyterian Church of Canada*, meets a week later than ours, otherwise, after the greeting which passed between the Synod and another evangelical body, last year at Kingston, it is probable that there would be an interchange of courtesies between the two representative Presbyterian bodies in these Provinces. Perhaps, even as things are, something may be done in the direction we have indicated.

We are not of the number of those who think that there is too much talking, and too little doing at our meetings of Presbytery and Synod. Those who would discourage members and especially young members from opening their lips in these assemblies are not, we think, the wisest counsellors of the Church. The fact is, our arena is too contracted at best, and does not afford a sufficient stimulus to develop the mental and moral energies of our young men; and encouragement should be given them to speak and to speak well, on all fitting occasions. What has given robustness to the intellect and debating power of the Scottish ministers, but this, that their Presbyteries, Synods and General Assemblies, have afforded scope for the exercise of their gifts? It is the commonest thing in the world for a member there to occupy the floor for two or three hours in debate, and his effort if successful, is greeted with cheers rather than impatience by the other members of the Court. We have heard reflections on the weakness of the debating exhibited in our Church courts by the very persons who deprecate so much talking. But it is simply ridiculous thus to speak. As well expect that men should learn to swim

without venturing into deep water, as that they should show themselves accomplished speakers without opportunity of exercising their gifts in that direction. Lord Brougham's advice, to the yet young Macaulay, evinced a far deeper insight into the sources of oratorical power, when he recommended the youth to seize every opportunity of speaking that offered in public or private. Let our ministers study Quintilian and the great Masters, by all means, but it is as vain to look for an orator as for a shoemaker, made perfect by theory. We think it desirable, therefore, that instead of checking any wish, on the part of members, to add to the attractiveness of our Church courts by the embellishments of literature and elocution, all encouragement should be held out to them; and that instead of their being less speaking, there should be more and better speaking. But while exhaustive debates should be encouraged, no member, young or old, should be allowed to violate the standing rule and speak twice on the same subject, unless by way of explanation or to a point of order, except the mover of a resolution.

Taking advantage of the new law by which the Protestant Board of School Commissioners of Montreal (a title we use since it is embodied in the act) will receive nearly \$18,000 annually, instead of about \$2,000 as heretofore, it has been decided by them to give the schools under their management a much higher character than was before possible. Inducements will be held out to teachers of high attainments to take charge of the schools; a more elevated standard of education has been determined on; and by competitive examinations, pupils may pass from the grammar school departments of each of the commissioners' schools to the high school free, and afterwards may enter the University, in which free scholarships will be secured, to be obtained by a similar system of competition to that by which scholars will be admitted to the high school. In addition to the ordinary branches of elementary instruction, the grammar school course will include the elements of Latin, Algebra, Geometry, branches of Natural Philosophy, Mechanical drawing &c. These improvements will undoubtedly induce parents to send their children to the commissioners' schools, who have till now not unnaturally believed that these were only intended to give the barest rudiments of education. Their

tendency will be to bring into more immediate contact different classes; to provide for healthy emulation; and, what is probably of equal importance, to compel the Roman Catholics to educate more efficiently their own children in order to enable them to maintain a position and influence in this country. To the chairman of the school commissioners, as we understand, is largely due the improvements we have indicated, and it ought to be a source of gratification to us as a Church, that we can claim the author of such important suggestions as one of our own ministers, and that we find that amidst the onerous and responsible duties belonging to the pastorate of a large and important congregation, he has grudged neither labour nor care to bring the benefits of a liberal education within the reach of the whole community.

(The preceding paragraph was omitted from the article in last number on the Quebec school act, but as it is necessary to the completeness of that article we now insert it.—*Ed. Pres.*)

We observe that the Temporalities Board of our Church, have obtained the passage of an act through the Parliament of Quebec, defining and extending the character of the securities, on which the Board may invest their funds. The previous act of the old Parliament of Canada, gave no instructions on this subject. It simply confirmed the holding of the Bank Stocks to the securities previously held by the commissioners of Synod and left the Board to invest as the

common law of the Provinces of Upper and Lower Canada, should direct. The act in question provides that the Board may invest these funds in bonds of the Dominion or of the Province of Ontario and Quebec, in Dominion stock, a very good security, or in municipal debentures or securities. It also provides that if any land should fall into the hands of the Board, as the result of the realisation of any security held by the Board, the Board should have five years to dispose of it in, without being subject to the penalty of a forfeiture of it, which the original act was interpreted to require to take place within two years. The bill is a wholesome and salutary one. The due and careful investment of the funds of the Board is a matter of the utmost importance to the church, and we take this act, as an evidence, that the Board are alive to their responsibilities as custodians of the funds of what will yet, we believe, become the backbone of the church, the nucleus, of a great active "Home Mission Fund" We presume that a similar act will be obtained from the Legislature of Ontario, as the Board extends to both the Provinces of Quebec and Ontario.

We are requested to state that Sabbath Schools remitting during the month of June will be supplied with Juvenile Presbyterian from Feb. to Dec. at the rate of ten cents per copy, including postage. The publishers have a few hundred extra copies on hand, and make this offer to new subscribers.

News of our Church.

PRESBYTERY OF VICTORIA.



HIS Presbytery met in St. Andrew's Church Lindsay on the first Tuesday of May. Rev. David Watson, Moderator.

There was a full attendance of clerical members, but only two elders, Sheriff MacDougall, Lindsay, and Mr. Duncan McRae, Balsover.

It was stated by the clerk that statistical returns had been received from all the Congregations, within the bounds, and also from some of the mission stations.

Regret was expressed that no meeting of the Committee on Correspondence with the Colonial Committee had been held since the beginning of November, and that consequently no response had been received to the Presby-

tey's application, for the services of a missionary.

The Treasurer of the Mission Fund acknowledged having received contributions amounting to about \$180, and it was intimated that in addition to \$50 already paid by Balsover \$40 more might be expected, and also a like sum from the mission stations of Digby and Cardon.

The Mission Committee were requested to take immediate steps with the view of obtaining the settlement of a minister in Balsover, and it was agreed to ask the leave of Synod to induct a minister in Clarke for a smaller stipend than the minimum in the event of the Congregation not being able in present circumstances to guarantee the payment of \$400, and the services of a minister for a lesser sum being obtained.

Letters were read from the Rev. James Paul, who a few years ago, and owing to infirm health, received the Synod's permission to retire, stating that being now strong, and in receipt of a certain annuity from the Church,

and being desirous to be of some use to it and to do good, was ready to put his services at the disposal of the Presbytery, and that the being near a good elementary school, where his children, might receive education, would weigh more with him than pecuniary remuneration. The Presbytery, gratified with the tone and spirit of Mr. Paul's communications, agreed to thankfully accept his services, and meanwhile to assign him Dummer as a field of labour.

The Moderator and Mr. MacDonnell were appointed to confer with the Presbytery of Toronto as to the amount of pecuniary aid they may be able to give the Presbytery for the more effectual working of its mission territory.

The Presbytery having duly considered book first, Form of Polity, sent down as an interim act by Synod to Presbyteries, it was agreed to recommend its final adoption with the exception of two paragraphs—viz.:—17th under heading "Presbytery" to 7th under that of Synod II, which it was the desire of the Court to have expunged.

An overture to Synod bearing on the Status of retired ministers was unanimously adopted.

The foregoing are the chief items which engaged the attention of this Presbytery at an important though somewhat protracted sederunt.

PRESBYTERY OF MONTREAL:—The regular meeting of this Reverend Court was held in St. Andrew's church, Montreal, on Tuesday the 4th ult., the rev. D. Ross, B. D., moderator, Sederunt, the moderator rev. J. Patterson, clerk, revs. Dr. Mathieson, Dr. Jenkins, A. Wallace, W. G. Clarke, R. Campbell, J. S. Lochhead and Messrs. A. Ferguson, J. Burns, and Gibson, Elders.

Rev. Dr. Cook and rev. H. Niven being present were invited to sit and deliberate with the Court.

The usual reports from Griffintown and St. Louis de Gonzague were read, Mr. Anderson being re-appointed to the former until the meeting of Synod, and Mr. Laing, student in Divinity, sent as a catechist to the latter. Leave of absence for four months was granted to the rev. A. Paton, assistant minister of St. Andrew's church of Montreal, who is on a visit to Scotland.

A letter was read from St. Eustache asking for the services of a missionary for that community and several of the neighboring English speaking districts. Action on this request was delayed, further than replacing St. Eustache on the roll as a mission station.

The Kirk session records of St. Paul's and St. Louis de Gonzague were revised by the Presbytery, and ordered to be attested.

A large Committee of Presbytery was appointed to visit Huntingdon at an early day with the view of composing some difficulties between the session and the temporal Committee of the congregation.

The rev. Dr. Jenkins resigned the convener-ship of the Home Mission Committee, and rev. R. Campbell was appointed in his stead.

The Presbytery finally considered Book I of the "Form of Polity," which they approved of except sec. 17 under head Presbytery, which they recommended to be expunged.

PRESBYTERY OF SAUGEE:—The regular meeting of this Presbytery was held in Knox's Church, Owen Sound, on Tuesday the 4th inst. The meeting was constituted with prayer by the moderator, the rev. Alex. Hunter. After the routine business had been disposed of, the Presbytery proceeded to the consideration of the First Book of Church Polity sent down by the Synod. A lively and interesting discussion ensued on several of the articles contained in it, especially those referring to the election of Elders and to the dissolution of the pastoral tie between a minister and his congregation, when that connexion is evidently injurious to one or both parties.

In regard to the first of these, it was insisted by some members that the power of nomination should in some cases be left with the people; that it would be more in accordance with the liberty which our people enjoy in civil matters, that some of our congregations would object to being tied down to a certain number nominated by the session—that there could be no danger in this mode of procedure, inasmuch as in all cases the Elders must be selected from the ranks of communicants, and that if our people are intelligent enough to choose their ministers, surely the choice of Elders may safely be left in their hands.

The majority of those present, however, considered that the article as it stood gave the people sufficient freedom of choice and was on the whole safer.

With reference to the other article above mentioned, the members of Presbytery were unanimous in thinking that a provision of this kind is exceedingly desirable. Instances they alleged, are occurring from time to time of good congregations languishing and dwindling to nothing, because their minister is inefficient or is in the wrong place, or through some unfortunate occurrences has become unpopular.—A man with the good of Christ's cause at heart and with a high spirit, would, under such circumstances, resign, but unfortunately there are now and then men in the ministry whom neither empty pews nor a rapidly diminishing revenue, nor any other symptoms of dissatisfaction can convince of their unsuitability for the place they occupy, or of the desirability of their leaving it—at least, convince in such a manner that they will resign and seek another sphere of labour.

In the mean time the cause of Christ is suffering. In such a case members thought it is highly necessary that the church should have power of taking the matter into its own hands and of applying a suitable remedy; and the fact that the case must be tried by the Supreme Court before it can be finally decided is a sufficient guarantee that the remedy will be prudently applied.

The result of the whole discussion was the approval of the First Book of Polity, *Simpliciter*.

PRESBYTERY OF LONDON:—The Presbytery of London held its regular meeting on the 5th of May, present, rev. J. M. MacLeod moderator, Dr. George, Rev. Messrs McEwen, Rannie, Bell, Gordon, Macaulay, ministers, James Cowan, Elder.

After the minutes of previous meetings had been read and sustained, Elders' commissions

were given in and sustained from Stratford, William Byers; Keppen, Geo. Thompson; Chatham, Henry B. Robertson; Southwald, Duncan Turner; Glencoe, Kenneth McLean; North easthope, Walter Paterson; Westminster, Munroe.

Circular letters were laid upon the table and read from the Presbytery of Quebec, in reference to Charles A. Tanner and John Bennet, students of divinity, from the Presbytery of Kingston, in reference to James M. Gray, from the Presbytery of Montreal, in reference to Charles A. Doudiet.

Messrs. McEwen and Camelon were appointed to examine session records. The Presbytery roll was then made up and approved.

The attention of the Presbytery being called to the decease of the rev. Wm. McEwen on the 22nd of February last, Messrs. Bell and Rannie were appointed to draft a suitable minute.

Mr. Gordon was appointed permanent clerk of Presbytery. The clerk called attention to the fact that only three congregations had sent in statistical reports. Whereupon the Presbytery enjoined all congregations to attend to the matter. The attention of the Presbytery being called to the Zorra Glebe, Dr. George and Mr. Bell were appointed to confer with the trustees and report at the next meeting. The state of the church at Woodstock engaged the attention of the Presbytery for sometime, and the clerk was instructed to enjoin R. Chambers, Esq., of Norwich to report to him without delay in reference to the amount received from sale of church property that had been sanctioned by the Presbytery, and furnish proper security.

The clerk reported that he had employed Mr. R. Chambers, a graduate of Queen's College, and 2 years Theological student of Princeton to act as catechist, during the summer. It was agreed that Mr. Chambers be sent to Williams for a period of two months when it was hoped a minister would be settled in Williams.

Mr. Gordon was appointed to preach in Goderich on Sabbath first and proclaim the church vacant, Mr. Chambers to supply Dorchester.

A letter was read from Mr. Chambers of Norwich, stating that the congregation had engaged Mr. Caulkins, a student of Princeton, to officiate during the summer and asking the sanction of the Presbytery, which was granted.

The wants of the Presbytery's wide mission field were duly considered, and it was unanimously resolved to petition the Colonial Committee of the church of Scotland for aid to carry on missionary operations, Messrs. McEwen, MacLeod, Camelon and the clerk were appointed a Committee to make arrangement, in reference to supply of vacant congregations and mission station; also to consider the most efficient way of doing missionary work and report to the next meeting. Mr. McLeod reported that he had opened a mission station in Dunwich, that the contract was let for the erection of a church edifice; and our cause prosperous. The Presbytery approved of what Mr. McLeod had done, commended his zeal and diligence in extending the church and committed Dunwich to his care for the present to make all necessary arrangements for supplying the people with Gospel Ordinances.

The Presbytery appointed the next meeting in London on the first Wednesday of September.

THE PASTORATE OF ST. JAMES' CHURCH, LONDON—On Wednesday, the 5th inst., the Rev. Mr. Camelon, of Goderich, was duly inducted to the pastorate of St. James' Church.—The Rev. Dr. George preached from the text 1st Cor—i, 17. The Rev. Wm. Bell, M. A., addressed the minister, and the Rev. Jno. Rannie, M. A., the congregation.—There was a large attendance present; almost every denomination in the city being well represented. The congregation, on being dismissed, heartily congratulated Mr. Camelon on his appointment to his new sphere of labour.

In the evening a social welcome was given to the paster. by the holding of a soiree, at which about four hundred were present. Mr. Jas. Cowan presided with tact and efficiency. Addresses appropriate to the occasion were given by Rev. Dr. George, Rev. Messrs. Rannie, John Scott, Camelon, Proudfoot, Jas. Gordon, M.A., and George Simpson. An excellent choir, under the leadership of Mr. Wright, sung several anthems; Miss Wilson presided at the organ. The services of Messrs. E. Rowland, Gibson, and J. Marshall, of the Canada Presbyterian Church, joined in the singing, which gave much pleasure. The affair generally was very successful, and must have been exceedingly gratifying to the new pastor.

The congregation of St. James' Church, London, sent a deputation of ladies to Mrs. Nichol, with an address and a purse of \$100, on the eve of her departure to join her husband, the Rev. F. Nichol, in New Brunswick.—*London Free Press.*

ST. ANDREW'S CHURCH, GUELPH.—A bazaar for the purpose of raising money to liquidate a debt incurred by enlarging and improving the Church, was held lately, by which the handsome sum of \$700 was raised.

WILLIAMS, ONT.—We understand that this congregation has agreed to call Mr. William McLennan, probationer—the same that has been called to Woolwich.

GRIFFINTOWN, MONTREAL.—Rev. Mr. Anderson has been re-appointed by the Presbytery of Montreal to labour in this station until the meeting of Synod. The work of erecting the new Church has begun.

ST. LOUIS DE GONZAGUE.—Mr. Laing, a student in divinity, from Edinburgh, has been engaged by the Presbytery of Montreal to labour as a catechist in this mission station during the summer months.

WOOLWICH, ONT.—The Presbytery of Hamilton has granted the moucation of a call in this congregation in favour of Mr. William McLennan, M.A., Probationer.

SOUTH GOWER AND MOUNTAIN—We are informed that there are in this congregation the elements of great strength and prosperity provided these were properly developed. Mr. Croil reports 80 families with 117 communicants; but we believe the number could easily be doubled were a good, active, hard-working minister to settle among this people. The fact that they

have remained organized so long without a pastor, Mr. Anderson, their late respected minister, having retired in 1864, shows that they are a stable people, not driven about, with every wind that blows; and it is to be hoped that their patience and faith shall soon be rewarded in a promising settlement of a man of God over them.

L'ORIGINAL AND HAWKESBURY.—As we go to press we learn that the congregation of L'Original and Hawkesbury has been visited by the Synod's deputation, and has already subscribed the sum of \$600 to the Endowment Fund of Queen's College. This contribution we regard as exceedingly liberal and most creditable to the charge in question, inasmuch as it is neither large nor wealthy, and the people resident at Hawkesbury are engaged in the erection of a Church.

OSPREY AND PURPLE HILL.—On the 28th ultimo, the Rev. D. Macdonald, formerly of Litchfield, was inducted into the congregation of Purple Hill, Osprey, and two or three adjoining stations. Mr. Mackie, Bradford, preached and presided, Mr. MacLennan, Rosemount, addressed the Minister, and Mr. Macdonald, Nottawasaga, the people.

Mr. Macdonald's present charge is new. His prospects of comfort and usefulness are encouraging. He is settled among a people who have made much progress under several disadvantages. A few years, they enjoyed the services of students during the summer months only, but even though without ordinances in winter they were gradually removing troubles, gaining strength and courage, building churches and looking for better days. Enjoying now, the services of a settled minister, and of one who "has labored with so much zeal for several years in a laborious charge," and has thus come to them with tried experience, proof against toil, and fired with success and zeal, and who has been received with a hearty welcome, we anticipate not only an increase within a short period, but also in the course of a few years an agreeable division of his charge, engaging the labours of two clergymen.

QUEEN'S COLLEGE.—The Rev. D. M. Gordon, B.D., Ottawa, and the Rev. D. J. Macdonnell, Peterborough, have been elected Trustees by the Board at Kingston, in room of Messrs. Nicol and Walker resigned.

[We publish in this number the report on Statistics of the Presbytery of Montreal, more as indicating what it is desirable for every Presbytery of the Church to do than because it will be of itself of great interest to our readers at large. If every Presbytery were to prepare a similar report annually not only would the labour of the Convener of the Synod's Committee on Statistics in preparing his report be greatly lightened, but the influence exerted over congregations by having their standing in the Presbytery exhibited year by year, must also be very beneficial.—*Ed Pres.*]

STATISTICAL REPORT OF THE PRESBYTERY OF MONTREAL.



TO the Reverend the Presbytery of Montreal. Your Committee on Statistics would respectfully report that they have attended to the injunctions received so far as the circumstances which naturally surround such work admitted, and as the result of their labours, are now prepared to submit the following facts. Your Committee do not give these statements as absolutely correct, but as nearly so as the schedules, and explanatory notes which accompanied these, enabled them to do.

The correctness of the figures given to your Committee in the schedules referred to will of course determine the value of the conclusions arrived at. Your Committee have to regret that one or two of the largest congregations have not so filled up their schedules as to enable them to place the contributions of such congregations in their appropriate columns.

Within the jurisdiction of the Presbytery of Montreal there are seventeen charges, besides mission stations. Of these latter your Committee are not enabled to speak. Sixteen of these charges have settled pastors, and one, that of St. Louis de Gonzague, is vacant, but is supplied with stated services by an ordained missionary. These sixteen charges have complied with the Synod and Presbytery's injunctions, and have returned the schedules filled up.

The Presbytery will therefore perceive that the report from their Committee on Statistics cannot be so complete as it is desirable it should be; although it must be satisfactory to observe that this is the most complete, and therefore the most valuable, report that has as yet been compiled by your Committee; and they would express the wish that the Presbytery may continue this work, in the hope that at no distant day a complete statistical report may be annually presented as a part of the Presbytery's work.

In the sixteen congregations that have reported there are 1670 families containing 7767 souls. Here it may be remarked that the number of souls to each family is larger than the general average in statistical tables, which may be accounted for by the fact that there are more or fewer in every congregation who belong to the Church and are under the pastoral care of the ministers of these congregations but domiciled in families belonging to other denominations. There are 85 Elders and 126 Manag-

ers or Trustees, who as a general rule take charge of the financial affairs of the congregations.

In fourteen congregations there are Sabbath Schools with 1450 scholars, taught by 188 teachers; in most cases the pastor acting as superintendent. In eight congregations there are Bible classes taught, comprising in all 179 members. In most cases these become the most efficient and zealous Sabbath School teachers. Your Committee would remark, that in this age, there being so many active and adverse influences at work, it is the duty of the Church to look after the religious education of her own children, and they would therefore strongly recommend the formation of Sabbath Schools and Bible classes in those congregations in which they are not now established. Your Committee are aware of the difficulties that exist in many places in the way of accomplishing this; but they feel that these are not insuperable.

The number of communicants is 2891, showing an addition, so far as reported, during the year, of 182 and a removal of 61, making a net increase of 121. There were 822 Baptisms, 63 marriages, and 132 burials performed in fourteen congregations during the year: the large congregations of St. Andrew's, Montreal, and Georgetown did not report in this matter.

The total revenue from all sources, excepting the Temporalities Board, and for all purposes, amounts to \$34,819, expended in the following manner: for stipend \$12,464; for the Widows and Orphans' Fund \$1,367, about* two thirds of which being from St. Andrew's Montreal; for the Bursary Fund \$188, \$120 of which was from St. Paul's; for the French Mission Fund \$222; for the Synod's Home Mission Fund \$722; for the Presbytery Home Mission Fund \$303; and for the Juvenile Mission \$160. With regard to the last five schemes, the amount reported as contributed to them is much below the reality, as we find that the Congregation of St. Andrew's, Montreal, has contributed the sum of \$4,124, for general missionary objects† and no apportionment is made to any of these, and yet your Committee are aware that some of these are liberally supported by that congregation. The total for specified objects is \$19,593, leaving \$15,226 for other purposes not mentioned in the Schedule, such as church building, repairs, precentors, organists and church

officers' salaries, Sabbath School Libraries, fuel, light, and so on.

These sixteen congregations, so far as reported, hold property to the amount of \$161,050 with a debt on the same of \$18,820. This property consists of Churches, Manses and Glebes. And here it may be remarked that with one exception, that of Huntingdon, every country minister is provided with a manse or its equivalent in money. As one of the objects to be aimed at by the labours of this Committee is to point out what each congregation is doing, with a view to correct and stimulate congregational action, it would be well to refer to some of the facts brought before us in the tabular statement. Taking \$500 as the very lowest stated stipend that should be given to a settled minister under any circumstances we have only eight charges in this list that give that amount and over, namely, St. Andrew's, St. Paul's and St. Gabriel's, Montreal, Ormstown, Lachine, Dundee, Huntingdon, and the United charge of Athelstane and Elgin. The remaining 8 contribute on an average only \$332,66, per annum. While your Committee hold that it would be neither right nor prudent to interfere in cases where pastor and people are mutually satisfied with things as they now are, they cannot conceal from themselves that there are in this Presbytery, Congregations that are not discharging their duty in this respect, let the fault be where it may, and that in their opinion much injury is accruing to these congregations in allowing them now to give no more than they were in the habit of giving when the settlements were new and the people, as a general rule, but poor. New relationships and new circumstances will necessarily before long make greater demands on them than have been made in the past, and therefore it were well that these congregations were now in training for their approaching responsibilities.

The appended tabular statement shows that there is no fixed rule, save that of necessity, for supporting Gospel ordinances, among the greatest number of our rural charges. If there is anything like a rule as regards contributing it is that liberality is in the inverse ratio of their numerical strength and ability. This seems to approximate nearer a rule than any other principle of support. Your Committee believe that a systematic method of doing the work of the Church would before long make good the hope that our people will yet come forward nobly and aid all those great schemes to which the Church is committed; and therefore your Committee would strongly recommend the universal adoption of the schedule system and the annua

*This includes a legacy left by the late Mr. Dow.

†This includes \$2000 given by the late W. Dow, Esq., to buy the lot for the Griffintown Church.

publication for the information of congregations of a statement showing how much every one contributes, and how much has been expended. This would not be an ostentatious display but a provoking of each other to love and good works. The abundant experience of those who have tried this plan for a sufficient length of time to prove its value will bear out the wisdom of this recommendation. One member of the Presbytery actually became so disheartened with the cold response made by his large congregation, to even some of the most important schemes, that he resolved never to announce another collection from his pulpit in aid of any of these schemes. The same member however adopted the schedule system this year and though not the half of his congregation has responded up to this date, he is confident that the next annual report will show a very marked increase. Your Committee feel that there is an amount of ignorance regarding the schemes of the church prevailing among many members of our congregations, which must be dispelled in some other way than from the pulpit while announcing collections for these schemes. Our annual missionary meetings do not meet the case; for a large proportion of our people do not attend these meetings and never become really interested in the great work in which the church is engaged.

The following tabular statement will show the order in which the congregations stand according to the amount contributed for all purposes during the past year, per family :

1. St. Andrews, Montreal..	\$45.16	per family.*
2. Dundee and St. Anicet ..	42.56	"
3. St. Paul's, Ormstown....	23.83	"
4. St. Gabriel's, Montreal...	20.58	"
5. St. Andrew's, Lachine...	20.34	"
6. St. Paul's, Montreal.....	19.19	"
7. Beauharnois.	14.35	"
8. Chatham and Grenville .	13.41	"
9. Laprairie (less Pres. aid)	12.33	"
10. St. Matthew's, Montreal .	12.00	"
11. Huntingdon (St. Andrews)	8.44	"
12. Hemmingford	7.83	"
13. Georgetown	7.70	"
14. Athelstane and Elgin...	6.52	"
15. Russelltown Flats.....	6.18	"
16. Beechridge.....	4.43	"

The following is the order in which the congregations stand according to the total amount

*St. Andrew's return embraces the gift and legacy above mentioned, and Dundee and Ormstown subscriptions for church building purposes. St. Paul's did not return \$400 for the organ or the sum contributed towards paying off the debt on the church.

collected and expended for all purposes, giving at the same time the average per soul :

		per soul.
1. St. Andrew's, Montreal	\$11,741	= 10.03 "
2. St. Paul's, Montreal..	4,817	= 5.35 "
3. Dundee & St. Anicet .	4,641	= 7.73 "
4. St. Paul's, Ormstown.	3,395	= 4.43 "
5. St. Gabriel's, Montreal	2,923	= 4.15 "
6. Chatham and Grenville.	1,516	= 2.83 "
7. Georgetown.	1,050	= 1.70 "
8. St. Matthew's, Montreal	981	= 2.45 "
9. St. Andrew's, Lachine	834	= 4.43 "
10. Athelstane and Elgin.	600	= 1.50 "
11. St. Andrew's, Huntingdon..	591	= 1.63 "
12. Beauharnois	546	= 2.73 "
13. Hemmingford.....	478	= 1.59 "
14. Laprairie (Pres. aid)..	459	= 3.97 "
15. Russelltown Flats	341	= 1.41 "
16. Beechridge	265	= 1.06 "

Thus it will be seen that for this year St. Andrew's, Montreal, is the most liberal supporter of the work of the Church, contributing at the rate of \$10.03 per soul, while Beechridge contributes only at the rate of \$1.06 per soul for all purposes. From this table it will appear that the city congregations contribute at the rate of \$6.55, per soul, and those out of the city contribute at the rate of \$3.12 per soul. Taking the circumstances and condition of the people into account their liberality may be considered on a par.

The following is the order in which the several congregations stand according to the amount contributed by them severally for ministerial support, showing the average per communicant.

		per com.
1. St. Andrew's, Montreal..	\$3,600	= 7.20 "
2. St. Paul's, " ..	2,500	= 5.63 "
3. St. Gabriel's, " ..	1,250	= 5.63 "
4. St. Paul's, Ormstown...	652	= 2.14 "
5. St. Andrew's, Lachine ..	510	= 7.23 "
6. Dundee and St. Anicet..	500	= 2.45 "
7. Athelstane and Elgin ...	500	= 3.84 "
8. St. Matthew's, Montreal..	414	= 3.31 "
9. Georgetown	384	= 1.25 "
10. Huntingdon.....	372	= 2.34 "
11. Beauharnois.....	368	= 2.45 "
12. Hemmingford.....	367	= 3.64 "
13. Laprairie (including Pres. aid).....	340	= 7.25 "
14. Chatham.....	323	= 3.70 "
15. Russelltown.....	300	= 2.92 "
16. Beechridge.....	193	= 2.57 "

In this table it will be seen that St. Andrew's Lachine, stands highest in the average contributions for ministerial support per communicant.

giving at the rate of \$7.23 each, while Georgetown stands lowest giving only \$1.25 per communicant.

The average for the whole Presbytery per soul for all purposes is \$4.92, per communicant is \$11.99, per family \$20.87. The average number of communicants per congregation is 181; the average per family is not quite 2, while the proportion of communicants to the whole number of souls belonging to the church is nearly 1 to 3, or in other words nearly 3 of our entire people are communicants.

The congregations in which there is the largest number of families and souls are as follows, giving respectively the double number: St. Andrew's, Montreal, 260 families, 1170 souls; St. Paul's, Montreal, 251 families, 900 souls; St. Paul's, Ormstown, 142 families, 764 souls; St. Gabriel's, Montreal, 142 families, 704 souls; Georgetown, 135 families, 700 souls; Chatham, 113 families, 535 souls; and Dundee 109 families, 600 souls. The largest numbers of communicants are in the following congregations,* St. Andrew's, Montreal, 500; St. Paul's, Montreal, 440; St. Paul's, Ormstown, 309; Georgetown, 300; St. Gabriel's, Montreal 217; and Dundee 204. The largest Sabbath Schools are as follows: St. Andrew's, Montreal, 262 scholars; Ormstown, 192; St. Paul's, Montreal, 189; St. Matthew's, Montreal 180; St. Gabriel's Montreal 140. The largest Bible classes are in St. Gabriel's, Montreal, 35; St. Paul's, Montreal, 30; Ormstown, 28; Chatham, 27; Russeltown, 26 and Huntingdon, 25. The greatest number of Baptisms performed was in Huntingdon, 43; Ormstown, 41; Chatham, 35; St. Gabriel's 26; St. Paul's, 24. In acts of burial they range as follows: Ormstown, 29; St. Gabriel's, 21; Huntingdon, 18; and St. Paul's, 18.

In conclusion, your Committee would suggest, should the Presbytery deem it wise to continue the committee on statistics, that members be recommended to have their schedules returned on or before the 1st of April in each year, so as to give time to the committee to present a complete report.

All of which is respectfully submitted in name of the Committee.

WM. C. CLARKE, *Concener.*

[We give the following statements from the Church of Scotland Record. It is precisely the sort of information we want in our columns, and we deeply regret that so much of this valuable information is kept

*In this case, as there was no return, it is only an estimate.

from our readers owing not to any cause on our part, but to an absence, apparently, of the proper interest, that should be felt in the *Presbyterian* as a means of communication between the various congregations of our Church. We are sometimes blamed for not giving sufficient information of what is doing, but it does not seem to be remembered that we cannot do so unless the facts are communicated to us for publication.—ED. PRESBYTERIAN.]

The Presbytery of Saugeen lies in the extreme north-west of the Dominion of Canada, embracing the new counties of Bruce and Grey; or an area, at a rough calculation, of 1500 square miles. This large section of country, though new, is being rapidly filled up by immigration, both from Europe and the older settlements of Canada—chiefly by young men, and young men with families—a large proportion of whom belong to our Church.

The nearest approach which can be made to the actual statistics of the present year shows the proportion claiming connection with us to be 7680, or nearly one-third of the entire Presbyterian population. That was the state of matters in 1861, when the population was very sparse, and very far short of what it now is. Since then there has been a large immigration, which may have considerably affected the relative proportions of the different religious denominations, and which we have reason to believe has augmented our own. Now, to meet the spiritual wants of these 7680 souls, as returned in 1861, and those that may have been added to us since, we have only six ministers, and, till lately, only two. And when it is borne in mind that these six ministers have had all the work of organising and gathering and consolidating their new charges, it will not seem strange to our beloved brethren in Scotland that we have been able to do little more than attend to the wants of our own flocks, and that this great mission-field, stretching away for many miles on every hand, should remain, at least so far as our Church is concerned, an unbroken wilderness. It may serve to show the painful position in which we are sometimes placed, when we mention that, at our first meeting of Presbytery, last September, we had an application for ordinances from seventy-five families living in the vicinity of the Wellington Mines, a place no less remote than the northern shore of the Georgian Bay.

This being the state of things, each minister, with the exception of one or two, is surrounded with a mission-field which it is impossible for him to overtake. This is especially the case with Mr. McLean, the minister of Paisley. Besides his own charge, he has been trying to do something for the neighbouring townships, and has, with the help of a catechist, a student of Queen's College, been enabled to organise two new congregations, one in the township of Elderslie, and the other in the township of Saugeen. Mr. McLean can count upon sixty families in each of these, as a reliable nucleus around which he believes many more will gather, in the event of our being able to hold out to them the prospect of a minister.

The people in Saugeen are taking steps to build a brick church, for which they have raised nearly 1000 dollars. In Elderslie they have a church built capable of seating about three hundred—a pretty frame; but it is right here to say that a question has been raised by our Free Church brethren as to the title, and that question has not yet been settled.

Besides this locality there is the neighbourhood of Owen Sound—the county town of Grey, where we have a church only two years old. Around this place we have many adherents, particularly in the townships of Keppel and Sarawak, who have for years been looking anxiously for a minister from our Church, but who, despairing of this, have become apathetic, and in many instances have merged into other communions. This is true of a large part of the country, and the fear is, that ere long, unless something be done, this fine district, so fast filling up with hardy settlers, will be lost to the Church. Still in these two townships, Keppel and Sarawak, within ten miles of Owen Sound, we have a people who have not yet given up hope, and who have subscribed well nigh 200 dollars towards implementing the condition of the Colonial Committee.

Wherefore, say the memorialists, we would especially bring the case of these two localities before you—namely, the neighbourhood of Paisly, where one labourer could be employed to great advantage, and where a most promising settlement might be immediately effected; and the neighbourhood of Owen Sound—that is, the townships of Keppel and Sarawak—where another could also be employed with the fair prospect of gathering in many souls into the kingdom. And, thankful that the Colonial Committee have many labourers at their disposal—men of God, men of the true missionary spirit, who are prepared to serve and suffer, if need be, for the Master, and no other men would be of any avail here,* your petitioners would earnestly ask you to send us two such men on an early day. And forasmuch as many of our countrymen in these parts are Highlanders, it would be of unspeakable advantage to us that one of the brethren sent should be able to conduct the service of God in the Gaelic language.

PERTH, ONTARIO

The Presbytery of Perth, in forwarding to the Colonial Committee a brief statement of the missionary operations carried on by them within their bounds during the past year, feel much pleasure (while returning their own thanks to the Committee for “the grant of £50 in aid of the salary of a missionary for the township of Darling, for the year ending February 1, 1869,” so generously made by the Committee) in being also able to remind the Committee of the Deliverance of Synod at its last meeting in reference to this matter. This Deliverance, which, it is assumed, has already been officially communicated to the Committee, is to the following

effect—viz.: “The Synod view with much favour the grant by that Committee, to the Presbytery of Perth, and are of opinion that the prosperity and extension of the Church in Canada would be largely promoted by the giving of similar grants by the Colonial Committee to the Presbyteries of this Church in aid of Presbyterian home missionary efforts.”

The Presbytery regard this Deliverance of the supreme Court of the Church with much pleasure, both as a fitting expression of the gratitude which the Church owes to the Colonial Committee, and as an acknowledgment of the importance of the work in which this Presbytery is engaged.

The Presbytery regret to have to state that their efforts to secure the services of a licentiate for the Darling mission were ineffectual. There are few licentiates at present available for missionary work in any field within the bounds of the Church; and the mission field of this Presbytery is one peculiarly difficult, and has little to commend it beyond the urgency and importance of the work required to be done in it. Failing to obtain the services of a licentiate, the Presbytery feel happy in being able to re-engage for it the services of Mr. John Bennet, student of divinity. Mr. Bennet is a student of much promise, in the last year of his theological course, and will, it is expected, be licensed to preach the Gospel in course of next summer. He had laboured under the direction of the Presbytery, and chiefly at its charge, for several previous seasons in the same mission field, and the Presbytery have reason to believe that his labours, during his several engagements, have been faithful and highly appreciated, and also not without success.

To give the Committee some idea of the Darling mission field, and of Mr. Bennet's labour in it, the Presbytery annex the following extract from his report just received:—

“The attendance at public worship, on the whole, has been very good. I think, on an average, there were about 180 each Sabbath; this includes the people who met at the church and one of the stations

“The Sabbath-school, owing both to the poverty and apathy of the parents, has been almost a failure, scarcely averaging 18.

“Bear with me when I again plead for Gospel ordinances for the people of the township of Darling. There are about 600 souls speaking the Scottish tongue, and loving Scotland's Church, in this township. They are now destitute of Gospel ordinances. To the Presbytery of Perth they look for the bread of life; nor do they come altogether as beggars. The sum which they have paid for my labour during the summer shows that there are some among them both able and willing to pay for the Gospel. The number, however, of the wealthy is small. With the exception of about twenty families in the immediate neighbourhood of the church, the rest are all very poor indeed. Many of them have not the necessaries of life. Whole families cannot read. So ignorant are the people in the north part of Darling, where I had, as I have already noticed, an occasional week-day service, that I had to lay aside the discourse I had prepared and speak to them as if they were children. Their case is a sorrowful one. Unless

* The Colonial Committee deeply regret to say, that the number on their list of approved candidates for Colonial mission work is at present very small. They hope that the effect of this appeal will be to call forth fit men for these and other equally destitute localities.

some one very soon goes to instruct them, many of them will be soon like heathens. I trust that the Presbytery of Perth may very soon send a faithful servant of Christ to remain in Darling." The Presbytery have appointed several of their members to visit Darling, and preach at stated intervals during the winter months, and have good hopes that, ere long, they will be able to secure for Darling either alone or in connection with another neighbouring station, the services of a settled minister.

Encouraged by the generous promise of aid given by your Committee, the Presbytery have further to report that they resolved, early in the year, to take up another mission field within their bounds, consisting of the townships of Palmerston and North and South Levant, and that they have had another student for the ministry, Mr. Joseph Gandier labouring since the beginning of May last, in that field.

If the Darling mission be an important one, on account of the urgency of the work to be done, and a difficult one on account of the privations and self-denial amidst which the missionary has to perform his arduous labours, the Presbytery have no hesitation in saying that the Palmerston and Levant mission is, on these accounts, a still more important one, and one involving greater hardships to the missionary.

These latter townships are of comparatively recent settlement. The land is, in general, unfavourable for agricultural purposes. The inhabitants are, consequently, widely separated from each other, and poor. No regular minister of any evangelical denomination has, it is believed, been ever settled among them, and ignorance and ungodliness, as a necessary consequence, prevail both among the old and the young to a deplorable extent.

To give your Committee some idea, also, of the character of this mission field, and of the work which is being done in it, the Presbytery, as in the case of the Darling mission, append some extracts from the last report received from Mr. Gandier, of whose faithfulness and self-denying labours in this mission, as well as of his general fitness for the work, the Presbytery are able to speak with much approbation—viz :

"I conduct public worship fortnightly in Poland, South Levant, North Levant, and Palmerston; that is, I take two places on one Sabbath and the other two on the next. I also occasionally hold a week-day service among those far away from our place of meeting, and maintain also two Sabbath-Schools. In Poland there are twenty-six Protestant families, all of whom, I believe, inclines to our Church; but only sixteen of these attend our meetings regularly. I have visited those who do not attend, and have called on some several times, yet they seldom come out more than once after my visit. Here I have a Sabbath-school, in which the number of regular attendants is thirty. I have also carried on a weekly singing-school in this place; some of the young are making good progress in it.

"In South Levant there are fourteen Protestant families. All of them who are religiously inclined are of our Church. Nine of these families attend regularly. Some in this place are very careless, and it appears have been trying to make themselves believe that 'there is no God,' and that they have no souls. There are

one or two whom I cannot induce to come out at all. I have here a Sabbath-school with twenty-five regular scholars. In both Sabbath-schools the scholars are very diligent and attentive, and their behaviour is excellent. I have distributed illustrated papers among them every other Sabbath, which encourages them very much. I attend each school on alternate Sabbath. It has been so difficult to get teachers that often on the day on which I am absent there is only one teacher to attend to the school.

"In North Levant I find fourteen families, mostly Presbyterians. Of these, twelve are very regular in attending our service. In this neighbourhood there has been no meeting for public worship for about eighteen months previously to my going there. I have not managed to keep a Sabbath-school here, the settlers are so scattered.

"In Palmerston there are twenty-six Protestant families. Of these only thirteen attend divine service, chiefly on account of the great distance several of them are away from the place of meeting, and having no way of travelling except on foot, and some have no clothes fit to put on. Indeed, many children here have nothing to wear but a few rags.

"Several families had only potatoes, others only buck-wheat flour, until after harvest. Last year wheat was almost a failure about these parts. During my stay in some of these neighbourhoods I have not seen any bread or meat more than once or twice for the space of two weeks at a time.

"In some places I was at first looked upon with scorn, but upon the whole I have been received with much kindness. At the present time I am, I believe, respected by all, and have free access to every family, which is great encouragement to me. Indeed, those who gave me no welcome at first are frequently asking me to call and see them whenever I can.

"In some of these localities the young are fearfully degraded. It has arisen, I believe, in great part from having no restraint put upon them to 'Remember the Sabbath-day, to keep holy.'

"I have much reason to believe that my labours have been blessed to the spiritual advantage of a few, and that among all there is a growing tendency (at least) to respect the religion of Jesus Christ.

"I think there will be but little money raised among the people here this year; they do not understand much about giving, and many are so poor that they can do but little. I believe that 50 dollars will be as much if not more than can be got among them.

"I have made ninety-five visits among eighty families. Number of regular-attending families, fifty; number of scholars, fifty-five."

The Presbytery is persuaded that your Committee will feel happy to hear that your kind promise of aid to us in this important missionary work has not repressed but greatly stimulated the liberality of our several congregations, in contributing for the support of the missionaries engaged in it. In addition to 112 dollars given by the Darling people, and to the 50 dollars given of these of Palmerston and Levant respectively, to the missionaries labouring among them, our congregations have contri-

buted, since the beginning of the year, on behalf of these missions, the sum of 154 dollars; and the Presbytery expect considerable additions to be made to this sum at the missionary meetings, which are appointed to be held in the several congregations of the Presbytery during the ensuing winter. The Presbytery respectfully request that the grant voted last year may be remitted, to be applied to the support of these two missions—the Presbytery guaranteeing the expenditure on the work of at least an equal, if not greater, sum.

The Presbytery beg, in conclusion, to state that they have felt it to be due to the Colonial Committee to submit to them a statement, thus full, of the nature of the missionary work which presses upon the Presbytery, and which they are earnestly endeavouring to overtake, and are resolved to continue to prosecute, so as to enable the Committee to judge for themselves as to its importance, and also to know in what manner the grant already voted, or any future grant which it may please the Committee to make to this Presbytery, shall be expended.

QUEEN'S UNIVERSITY.

A meeting of the Convocation of Queen's University was held in the Convocation Hall on Thursday, the 29th April. The Very Rev. Principal Snodgrass was in the chair, and the Professors in the various faculties occupied the platform, along with Drs. Barclay and Jenkins, Revs. W. Bain and Inglis, and Messrs. James Michie and John Paton, *Trustees*; also Rev. Robert Campbell, M.A., Montreal, Rev. John Gordon, B.A., Almonte, and others.

The proceedings were opened by prayer, after which extracts from the minutes of the Senate were read empowering the conferring of degrees. The class and University prizes were next awarded, after which the ceremony of laureation was proceeded with.

The following is the prize and honour list for Session 1868-9:—

GRADUATES.

MASTER OF ARTS.

Rev. J. B. Muir, B. A., Galt.

BACHELOR OF ARTS.

Robert Crawford, Kingston.

John Francis Fraser, Kingston.

Rev. Matthew W. Maclean, Paisley, (*ad eundem*.)

DOCTOR OF MEDICINE.

Alphabetical List.

Alexander, James A., Barrie.

Alway, Ench, Rochford.

Bethune, Henry F., Hillsville.

Bice, Mark, Hampton.

File, Albert J., Napanee.

Fraser, Anson S., Wallaceburg.

Harvey, Albert E., Norfolk.

Hendry, George, Farmersville.

Hillier, Solomon C., Odessa.

Leavitt, Arvin S., Farmersville.

Maan, James, Pakenham.

Purdy, Charles W., Collinsby.

Saunders, Herbert J., Kingston.

Spooner, Hiram R., Storrington.

Stewart, Alexander J., Orillia.

Stowell, Olmsby O., Farmersville.

Vanlack, Gilbert J., Marysburg.

Wilson, Charles J. C., Kingston.

PASSMEN.

ARTS.

In order of merit.

First year—1, Knight, Renfrew. 2, Peterson, Colborne. 3, McGillivray, Collingwood. 4, Calvin, Garden Island. 5, Cormack, Kingston. 6, Hendry, Kingston. 7, Bain, Paisley.

Second year—1, Bain, Perth. 2, Welch, Kingston. 3, Craig, Kingston. 4, Fenwick, Kingston. 5, Dickson, Kingston. 6, McCulloch, Nelson. Also Riddell, Kingston, in Mathematics and Logic.

Third year—1, McGuire, Kingston. 2, McLaren, Komoka. 3, Geo. L. B. Fraser, Kingston. 4, McTavish, Osgoode. 5, Stuart, Catarqui.

Fourth year—1, Crawford, Kingston. 2, John Francis Fraser, Kingston. Also Livingston, Dawn Mills, in Classics and Natural Philosophy.

MEDICINE.

Primary Examination.—Alphabetical List.

Day, Walter D. P. V., Waterloo.

Dumble, William Charles, Cobourg.

Hodge, George, Clarke.

Matheson, Murdoch, Aldborough.

Moore, Vincent Howard, Whitehurst.

Potter, Levi, Enniskillen.

Rutherford, James, Kirby.

Sayers, A., Belleville.

Siewwright, James Alexander, Chatham.

Thornton, Thomas Henry, Orono.

UNIVERSITY PRIZES.

THE PRINCE OF WALES' PRIZE, of the value of \$50 in books, for distinguished excellence of papers at the examination of B.A., was awarded to Robert Crawford, Kingston. The Principal, on presenting it, remarked, that it was an appropriate climax to the numerous successes won by Mr. Crawford during his course. Mr. Crawford received his preparatory training at the Kingston College and Grammar School.

Lewis Prize of \$25 (for Lecture on John II, 1-11) Charles A Doudiet, Montreal.

Church Agent's Prize of \$25, (for Sermon on I John, II, 2) Charles A Doudiet, Montreal.

CLASS PRIZES.

(*Determined by monthly written examinations.*)

CLASSICS—Fourth year—1, Crawford, Kingston. 2, John F Fraser, Kingston. Third year—1, Thomas H McGuire, Kingston. 2, Ebenezer McLaren, Komoka. Second year—1, Frederick Welch, Kingston. 2, Hugh Urquhart Bain, Perth. First year—1, Archibald P Knight, Renfrew. 2, Angus M Peterson, Colborne.

MATHEMATICS—Junior—1, A. M. Peterson, Colborne. 2 H. A. Calvin, Garden Island, 3, A. P. Knight, Renfrew. *Voluntary exercise in Algebra*, A. M. Peterson. Senior—1, H. U. Bain, Perth. 2, A. F. Ridde], Kingston.

NATURAL PHILOSOPHY—Junior—1, T. H. McGuire, Kingston. 2, E. D. McLaren, Komoka. Senior—Robert Crawford, Kingston.

RHETORIC—Malcolm McGillivray, Collingwood. Honourably mentioned—1, John Snodgrass, Kingston; Archibald P. Knight, Renfrew; Hiram A. Calvin, Garden Island. 2, James

Cormack, Kingston; Ancus M. Peterson, Colborne.

LOGIC—Frederick Welch, Kingston; and Hugh U. Bain, Perth, equal. Honourably mentioned—1, Edwin H. Dickson, Kingston; Alexander F. Riddell, Kingston. 2, Andrew McCulloch, Nelson.

METAPHYSICS—1, Thomas H. McGuire, Kingston. 2, Ebenezer D. McLaren, Komoka. Honourably mentioned—George L. B. Fraser, Kingston.

ETHICS—Robert Crawford, Kingston. Honourably mentioned—J. Francis Fraser, Kingston.

GEOLOGY—Fourth year—Robert Crawford, Kingston.

CHEMISTRY—Third year—Thomas H. McGuire, Kingston, and George L. B. Fraser, Kingston, equal. Honourable mention—E. D. McLaren, Komoka. Second year—H. U. Bain, Perth, and K. N. Fenwick, Kingston, equal. Honourable mention—Frederick Welch, Kingston.

HEBREW—Third year—Charles A. Doudiet, Montreal; David P. Niven, B.A., Niagara. Second year—Robert Campbell, B.A., Brockville. First year—Samuel Russell, New Brunswick.

DIVINITY—Senior—Charles A. Doudiet, "Maeleod Prize." Junior—Robert Campbell, B.A., Brockville. Class merit list determined by monthly written examinations:—Third year—1, Charles A. Doudiet, Montreal. 2, Joseph S. Eakin, Markham. Second year—Robert Campbell, B.A., Brockville. First year—Samuel Russell, Newcastle, New Brunswick.

HONOUR MEN.

(Honours are determined by the University examinations in the work of the whole session and in extra work.)

First year—McGillivray, first class in Rhetoric.

Third year—Geo. L. B. Fraser, first class in Chemistry; McLaren, second class in Chemistry.

Fourth year—Crawford, first class in Classics, Ethics, and Geology.

TRUSTEES' SCHOLARSHIP.

This Scholarship is the only one which is awarded by the University examinations at the close of the Session. It is open to undergraduates of the first year, and is tenable during the second session of the course, subject to Matriculation. It is of the value of \$40, and was gained by A. P. Knight, Reafrew.

CLOSING ADDRESS.

The Principal delivered the closing Address. He first directed his remarks particularly to the students. He complimented them very highly upon their application to study and their general behaviour during the session, which had been such as to gain the commendation of all the Professors; admonished them as to the obligations peculiar to men in their position and possessed of their advantages; and made special reference to the proper improvement of the summer vacation. He then addressed the general audience, selecting the progress of the Synod's scheme for the endowment of the College as the subject of his observations. He contrasted the embarrassment and anxiety which

marked the opening of the session with the feelings of joy and confidence which they all now experienced. He expressed his belief that the worst trials in the history of the Institution were over, and that a bright future was at hand. He was of opinion that the measures adopted by the Legislature, which at first seemed to be utterly hostile, were becoming important incentives and auxiliaries in the improvement of their position. He stated that the interest felt in the success of the endowment scheme was active and widespread, and far from being confined to members of the Church of Scotland, and that the contributions promised were already approaching \$70,000, and the amount paid \$25,000. He took upon himself to embrace this the first public opportunity that had occurred, to thank the citizens of Kingston for the noble example they had set, and by means of which they had performed a most important part in securing the ultimate complete success of the project.

ELECTION OF FELLOWS.

The annual election of Fellows then took place, and resulted as follows:—

In Arts.—Robert Crawford, B.A., Kingston.

In Law.—Sir John A. Macdonald, K.C.B.

In Theology.—Robert Jardine, M.A., B.D., Sc. D., Professor of Moral Philosophy in the University of New Brunswick.

The Principal closed the proceedings by pronouncing the benediction.

MEETING OF TRUSTEES.

A meeting of Trustees was held in the Senate Chamber on the evening of Convocation day, when a large amount of routine and other business was transacted. The Rev. Daniel J. Macdonnell, B.D., Peterborough, was elected a member of the Board, in room of Mr. Walker, late of Belleville, and the Rev. Daniel M. Gordon, B.D., Ottawa, in room of the Rev. F. Nicol, late of London. The Principal made a lengthened statement of the progress of the Endowment scheme, and the Board passed a number of regulations with respect to the connection of educational privileges with certain classes of subscriptions, and gave instructions to the Treasurer as to the issuing of scholarship and nomination Certificates, upon receiving full payment of such subscriptions. Minutes were prepared embodying requests to Professor Murray and Rev. A. Paton, of St. Andrew's Church, Montreal, to embrace such opportunities as might arise in the course of their proposed visits to Scotland this summer, to promote the interests of the College, especially in relation to the Endowment scheme. The Treasurer's annual financial statements, with the Auditor's report, were submitted and, along with a draft of the annual report of the Board, were approved of, ordered to be printed, and transmitted to the Synod. The publication of a Calendar for 1869-70 was sanctioned. Professors Williamson and Mowat were appointed examiners of Candidates for the Campbell and Watkins scholarships.

CONGREGATIONAL NOMINATIONS.

We understand that the time is at hand when congregations will be invited to make the next

triennial nomination of persons whom they may deem suitable for election to the Board of Trustees. This duty should be attended to promptly after the ensuing meeting of Synod and upon receipt of the usual circular from the College Secretary. The only qualification which the Royal Charter requires of nominees is, that they be members of the church in connection with the Church of Scotland, and in full communion. They need not be members of the congregations nominating them. The list for the Board and Synod to choose from is renewed every three years, so that congregations must not assume that members of the Board can retain their seats if not re-nominated.

QUEEN'S COLLEGE ENDOWMENT FUND.

Statements for insertion in the PRESBYTERIAN will be made up here on the 15th of each month. Local Treasurers and others are particularly requested, when making up their detailed statements of remittances to the College Treasurer, to follow the mode of entry adopted below.

W. IRELAND, Treasurer.

Queen's College,
Kingston, Ont., 15th May, 1869. }

Subscriptions acknowledged to 16th April, 1869 \$22149 94

KINGSTON.

Edward Baker, in full.....	1 00
William McRossie, 1st instalment on \$50.....	12 50
H. N. Garratt, 1st instalment on \$40.....	10 00
W. R. McRae & Co, in full.....	160 00
D. Gibson, in full.....	10 00
E. R. Welsh, 1st instalment on \$40..	10 00
143 50	

OTTAWA, Local Treasurer, AND DRUMMOND.

J. Roberts, in full.....	20 00
J. M. Taylor, 1st instalment.....	5 00
William Clegg, in full.....	100 00
F. McGillivray, 1st instalment.....	5 00
A. Maan, 1st instalment.....	5 00
Edward McGillivray, 1st instalment	125 00
Thomas Isaac, in full.....	9 50
269 50	

TORONTO. Local Treasurer, JAMES MICHIE.

Russell Ingles, 1st instalment on \$30	10 00
Alexander Campbell, 1st instalment on \$100.....	33 33
George H. Wilson, 1st instalment on \$100.....	34 00
James H. Morris, 1st instalment on \$150.....	50 00
Forbes McHardy, 1st instalment on \$100.....	23 23
John S. Grassick, 1st instalment on \$100.....	33 33
Samuel Bell, in full.....	5 00
Walter M. Ross, 1st instalment on \$30.....	10 00
268 90	

WEST KING.

Alexander McMillan, in full.....	20 00
Dougall McMurchy, 1st instalment on \$100.....	34 00
Rev. James Carmichael, 1st instalment on \$150.....	50 00
Archibald Mc Murchy, in full.....	15 00
Donald McCallum, in full.....	10 00
Peter McCallum, in full.....	10 00
James McTaggart, in full.....	5 00
Archibald Kelly, in full.....	5 00
Miss Mary Carmichael, in full.....	5 00
Archibald McCallum, in full.....	4 00
James McCallum, 1st instalment on \$9.....	3 00
Miss Christina McCallum, in full...	1 00
Archibald McCallum, in full.....	2 00
Archibald McShermack, in full.....	4 00
Miss Mouro, in full.....	2 00
William Thain, in full.....	2 00
Donald McFayden, in full.....	2 00
Angus Wilkie, in full.....	1 00

David Drummond, in full.....	1 00
John Wilkie, in full.....	1 00
John Chamberling, in full.....	1 00
George Chamberling, in full.....	1 00
Malcolm Taylor, in full.....	1 00
Duncan Cairns, in full.....	1 00
John Cairns, in full.....	1 00
William Cairns, in full.....	1 00
Cunningham Knox, in full.....	1 00
Duncan McCallum, in full.....	1 00
Mrs. Betsy Mitchell, in full.....	1 00
136 00	

SCARBOROUGH. Local Treasurer, ROBERT DAVIDSON.

William Hood, in full.....	50 00
Alexander McPherson, 1st instalment on \$50.....	16 67
Fullarton Gibson, 1st instalment on \$20.....	6 67
Andrew M. Graham, 1st instalment on \$35.....	12 00
John Gibson, 1st instalment on \$60	20 00
William Paterson, 1st instalment on \$30.....	10 00
James Green, 1st instalment on \$15.	5 00
Thomas Davidson, 1st instalment on \$100.....	23 33
Robert Davidson, 1st instalment on \$160.....	33 33
Janet Patterson, in full.....	5 00
Thomas Patterson, in full.....	5 00
Mrs. Scott, in full.....	5 00
Robert Sellar, in full.....	1 00
Robert McCowan, in full.....	10 00
John Sobo, in full.....	30 00
Robert Martine, in full.....	10 00
Andrew Paterson, 1st instalment on \$30.....	10 00
253 00	

PICKERING.

William Macpherson, in full.....	20 00
Rev. Walter R. Ross, 1st instalment on \$30.....	10 00
William Miller, 1st instalment on \$50	20 00
John Hamilton, 1st instalment on \$30.....	10 00
Alexander Barclay, 1st instalment on \$5.....	2 50
Andrew Barclay, 1st instalment on \$2.....	1 00
George Hickingbotham, 1st instalment on \$90.....	15 00
John Smith, 1st instalment on \$10..	5 00
William Scott, in full.....	10 00
Samuel Somerville, 1st instalment on \$15.....	5 00
Alexander Dunlop, 1st instalment on \$15.....	5 00
James Madill, 1st instalment on \$15	5 00
W. W. Jardine, in full.....	2 00
Mrs. Hannah Gordon, 1st instalment on \$5.....	2 00
Mrs. Mary Madill, 1st instalment on \$4.....	2 00
Robert McLaren, 1st instalment on \$9.....	3 00
William Boyes, in full.....	3 00
Robert Whitman, in full.....	2 00
Thomas Mason, in full.....	1 00
William Gourlay, 1st instalment on \$15.....	5 00
John Carter, in full.....	10 00
Angus McKay, 1st instalment on \$30	10 00
Robert Miller, 1st instalment on \$12	4 00
John Remmer, in full.....	10 00
Malcolm Taylor, in full.....	5 00
James Logan, in full.....	20 00
David Tucker, M.D.....	5 00
William Dickie, in full.....	5 00
Frederick Pope, in full.....	5 00
Miss Elicia Leavins, in full.....	2 00
James Luce, 1st instalment on \$15..	5 00
John Miller.....	10 00
222 50	

BUCKINGHAM AND CUMBERLAND.

McPherson Lemoyne.....	20 00
James Henry.....	10 00
Hugh McDermid and sisters.....	1 50
31 50	

MONTREAL. Local Treasurer, JOHN RANKIN.

Robert J. Reckie, 1st instalment on \$300.....	250 00
John Morrison.....	50 00
George Wait, sen., 1st instalment on \$90.....	15 00

George Stephen, 1st instalment on \$1000.....	400 00	1165 00
		Total \$24639 93

Typographical errors in publication of receipts last month:—
 Montreal, William Darling, 1st instalment on \$150; \$50 should be \$75.
 " James Drummond, in full; \$100 should be \$110.
 " J. B. Lawford, in full; \$6 60 should be 60 cents.
 " C. A. Lawford, in full; \$6 60 should be 60 cents.

MINISTERS' WIDOWS' AND ORPHAN FUND

Russeltown, per Rev. William Masson.....	\$12 00
Spencerville, " J. B. Mullan.....	12 00
Caledon, " Wm. Hamilton.....	6 00
Bayfield & Varna, per Rev. H. Gibson.....	12 00
Ross & Westmeath, " H. Cameron.....	12 00
Wolf Island, " G. Porteous.....	13 00
Goderich, " D. Camelon.....	40 00
Williamstown, " Peter Watson.....	15 00
Kingston, " W. M. Inglis.....	\$9 00
Matilda, " J. S. Lothead.....	4 00
Brockville, " D. McGillivray.....	22 50
Seymour, " Robert Neil.....	24 00
L'original & Hawksbury, per Rev. G. D. Ferguson.....	19 00
	Total, \$274 50

ARCH. FERGUSON, Treasurer.
 Montreal, 20th May, 1869.

FRENCH MISSION FUND.

Hamilton Sunday School, per J. S. Greenshield, Esq.....	\$10 00
Caledon, per Rev. William Hamilton.....	6 00
Bayfield & Varna per Rev. Hamilton Gibson.....	2 00
	Total, \$18 00

ARCH. FERGUSON, Treasurer,
 Montreal, 20th May, 1869.

THE SYNOD'S BURSARY AND SCHOLARSHIP SCHEME.

Smith's Falls, per Rev. S. Mylne.....	\$10
Ottawa, " H. Hamilton, Esq.....	30
Leith & Johnston " A. Hunter.....	6
Guelph, " Messrs. Davidson & Chadwick.....	20
Caledon & Mono " H. Hamilton.....	6
Valcartier, " D. Shanks.....	4
Paisley, " W. H. McLean.....	4

JOHN PATON, Treasurer.
 Kingston, 14th May, 1869.

HOME MISSION FUND.

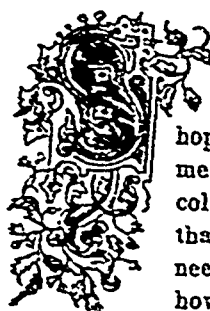
Vaughan, per Rev. William Aitken.....	\$10 00
Glencoe, " John M. McLeod.....	6 00
Tossorontio, " Alexander McLennan.....	25 00
St. Gabriel's, Montreal, per M. George Cruickshank.....	44 20
Scarboro, per Rev. James Bain.....	50 06
A Member of St. Andrew's Church, Kingston..	10 00
L'original & Hawksbury per Rev. George D. Ferguson.....	20 00
Perth, additional, per Rev. Wm. Bain.....	40 00
Lachine, additional, per Rev. Wm. Simpson.....	12 00

JAMES CROIL, Treasurer.
 Morrisburgh, 13th May, 1869.

Correspondence.

THE ALUMNI OF QUEEN'S UNIVERSITY.

To the Editor of the Presbyterian,



IR,—Everything relating to Queen's College is at the present moment of more than ordinary interest. I hope therefore, you will indulge me while I call attention in your columns briefly to some matters that have occurred to me as needing improvement. These, however, do not refer to the immediate institution or its government, but to the relations in which its alumni and graduates at present stand to it,—the fault of any defect in organization by which their interest and attachment to the university is weakened, lying mainly with the ex-students themselves. Eleven or twelve years ago a movement was made in the right direction, by some of the ex-students, in the formation of the Alma Mater Society, the primary object of which, as its constitution declares, was to keep up the interest of the students in the College, after they had quitted its halls, by triennial reunions and correspondence. To secure the interest and co-operation of old students, it is provided in the constitution, that a certain proportion of its office-bearers must be ex-students, *not resident in Kingston*. But excel-

lent as were the aims of its founders, and fair though the start made by the society was, it is now generally acknowledged that it has failed in its main object. It could not be otherwise when the spirit of its constitution was infringed upon. It was to be a *conservating* club, and to be this, the outside opinion and influence must needs be consulted, and direct its government. But instead of this being done, the opinion and aid of the old students were never invoked. It fell mainly into the hands of boys, who made sport of electing its office-bearers, and chose only those who were present or those whom they had known, and who alone bulked largely in their eyes. It is now nine years since the writer left the College, but during that time he has never received a notice of a meeting of the society, or been asked to vote for its office-bearers. Had he been consulted he certainly would have sought to put into office some of the oldest alumni, men who are not only *expected* to do good work in the cause of religion or literature, or science, as some of those are, who have been elected because they by their nearness to the electing generation of students filled the angle of vision, but men who *have already done* a good work. There may be in a remote country settlement, ex-students of Divinity, Arts, Medicine or Law, men who by their thoughtfulness

and modest attainments, acquired in the way of duty, or by the practical results achieved in their profession, are far better entitled to honour, and are more advanced men, than the student only entering on the threshold of life, however brilliant his academical career may have been. The Alma Mater Society, although it might have been otherwise, wisely directed, must be pronounced a failure so far as its main object is concerned of being a warming centre around which *Alma Mater sentiments* might cling and be kept alive.

Another of those means which might have been subservient to the end of reuniting old students and bringing them back to see their *Alma Mater*, must also be pronounced a failure and this not because the design is not good or the plan defective, but because it has never been properly worked. By this is meant the *annual convocation*. According to the 103rd Section, of the Statutes of the University, framed in 1863, "the convocation shall consist of the Board of Trustees, the Principal, Professors, Lecturers, Tutors, Fellows and Graduates of the University." By this provision it will be seen that the graduates are or *should be* the main constituent elements of the convocation, numbering as they do several hundreds, while the number of the other constituents is necessarily limited. But what is the fact? A very large proportion of the members of the convocation do not know there is such a thing just because it is something brought into existence since their immediate connection with the College ceased, and of which they have never been informed. Were it not that the writer was a member of a court to which these statutes were submitted for approval, he might

never have known of the existence of such an annual gathering, as is implied in the word convocation. There has been something wrong in this. Every person entitled to sit and vote in the convocation should, if possible, be informed annually by circular, of the day of convocation, asking him to be present. If this were the case, the proceedings might be made very interesting, and probably different persons *might* be chosen Fellows from those now chosen. Although the shortness of the tenure of the honour of fellowship, [only for a year,] deprives it almost wholly of value, yet as the holder of it becomes for the time being a member of the College Board to which his fellowship belongs, it might be rendered a very important and desirable position, if voted to one by several hundred persons; but when there is scarcely half a dozen present at a meeting, the whole thing seems a farce.


These ordinary means of keeping alive in the breasts of old students their affection for their *Alma Mater* having failed are we to give up altogether the hope of binding their hearts to her, and making them desire her prosperity? By no means. The present is a good time for suggesting changes and improvements in the whole machinery about the College; and it is worthy of consideration, whether an office like the Rectorship of the Scottish University might not be created consistently with the charter, the person filling the office to be chosen by the suffrages of the alumni or graduates. Might not those alumni who are to be at Hamilton this month, have a meeting to talk over the subject?

Your obedient servant,

A Graduate.

Articles Communicated.

LORD CECIL, THE EVANGELIST.

N these days when men's minds seem chiefly engrossed with plans for amassing money, adding to their social status, increasing their influence, and otherwise advancing each his own interests, it is refreshing to meet with one willing to renounce rank, fashion, wealth, position, and their concomitants, with the avowed purpose of consecrating time, talents, money, all, to the glory of God, and the good of mankind. Such an one may be an enthusiast—must be such—his enthusiasm may lead him into extravagancies, and, just in proportion to his power of influencing the minds of others these extrava-

gancies may grow upon him to such an extent as greatly to lessen his usefulness. It is not forgotten that certain very great and good men were distinguished by marked eccentricities, of character, but we must beware of the distinction that these men were great not because of their eccentricities, but in spite of them. They had been far better men, perhaps, without them.

With a full recognition of the importance of the work in which Lord Cecil is engaged, and also with a frank acknowledgment of admiration for his evident sincerity, it is difficult to ascribe to his particular mode of preaching the Gospel any distinguishing characteristic that is likely to render it especially effective.

That he is a layman and a scion of nobility

does not certainly militate against him or the cause he has in hand. "Great is the truth and it will prevail." whether enunciated by priest or presbyter, by peer or peasant. The exceptional circumstances in which he comes before the public are on the contrary decidedly in his favour. In themselves in fact they are a power. No one can say "it is his business to preach," nor can selfish motives with a shadow of propriety be attributed to him. But, it is one thing to be thoroughly in earnest in a good cause; it is another thing to be able to inspire others with enthusiasm. It is conceivable that there may be about a man something that irresistibly attracts and pleases; it is not so easy, however, to sustain the interest thus awakened, and to insure permanent beneficial results. If in his zeal his Lordship has undertaken that which he has not the mental capacities to do in an efficient manner, it were unreasonable to entertain great expectation as to the ultimate issue. His Lordship comes of a high family, being the second son of the Marquis of Exeter.

His Lordship was born in 1841, and is now therefore 28 years of age. We are not informed as to the time when he first became the subject of deep religious impressions; but, having come to Canada in 1862, to join his regiment, the Rifle Brigade, it is known that he began last year, the work of an evangelist in the city of Ottawa and its environs, where he seems to have excited no small degree of interest. Whether it was that Lord Cecil found that he could no longer serve two masters, or that his evangelistic labours were regarded with disfavour at the Horse Guards I do not know, at all events his Lordship left the Queen's service about a year ago, and has since given himself wholly to religious work. Much as may be said about "the triumphs of mind over matter" there are no victories so noticeable and wonderful as the triumphs of mind over minds. It is a grand sight to see a regiment on parade and to witness the wills of a thousand men brought into absolute subjection to the will of one. It is a grander spectacle still to see thousands of intelligent minds brought into captivity by the persuasive powers of reasonable argument wielded by a man of acknowledged genius. Where the elements of this ascendancy exist we usually find them accompanied by some outward manifestations. In the deep-cut lineaments of the face, in the piercing glance of the eye, in the stern resolve of a high mantled forehead, in the sonorous tones of a well modulated voice, there is that overawes and fixes attention. There is absolutely nothing of

these in Lord Cecil. His personal appearance is not remarkable, and justice is done him when it is said that he appears to be an unassuming and a very well-meaning young man. It is generally understood that he is a member of the Plymouth Brethren, a society which originated at Plymouth, in England, some forty years ago. Those to whom this appellation is applied receive it not as the name of any particular religious sect, but only as descriptive of their individual state as Christians. Their existence is rather a standing protest against all sectarianism. They see no reason for the divisions, which obtain in the Church militant. The brethren therefore may be represented as consisting of all such as, practically holding all the truths necessary to salvation, recognize each other as on that account alone true members of the only Church. They do not recognize scriptural authority for the setting apart of a certain class of men to the Christian ministry, hence they have no pre-appointed person to conduct their religious services, and any one who believes himself to be under the guidance of the Holy Spirit may address their meetings. Captain Dunlop, and Lieut. Turner, who were also officers in the army, and certain others associated themselves with Lord Cecil in the religious movement begun in Ottawa City, and which subsequently embraced a large portion of the valley of the Ottawa River. Some six weeks ago it was announced that Lord Cecil had arrived in Montreal, and he has since been prosecuting his work with great assiduity. We do not intend here to discuss the eccentricities with which dame rumour charges him, both because they have not come within personal knowledge, and because some of them might lead us into difficulties. When we are told, for instance, that in certain quarters the results of his Lordship's teaching, have been to alienate friends, to break up Christian congregations, to create "bad blood" in fact in what was formerly peaceable communities, we cannot express approval; if we censure, we are sure to be reminded of the remarkable words of our Saviour Christ, "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." On the other hand when we hear of his Lordship, handing to a poor widow woman, a cheque for a large sum of money to redeem her farm from mortgage, we recognize an act that thrills our inmost heart, and suggests to us another passage of scripture that is but too seldom acted on, "pure religion and undefiled before God, and the Father, is this, to visit the fatherless and

widows in their affliction, and to keep himself unspotted from the world." In respect of Lord Cecil's gifts as a preacher, we have less hesitation in speaking, as we have enjoyed several opportunities of hearing him, and perhaps the fairest way of seeking to give the reader a correct estimate, will be by endeavouring to recal from memory an outline of the services conducted in the Mechanic's Hall, on the afternoon of Sabbath, the 9th of May last. The room, which is seated for about 1500 persons, was well filled by an audience representing, if we may be allowed the term—the respectable middle class of society. About thirty persons, including two or three clergymen, found seats upon the large stage or platform. At three o'clock precisely Lord Cecil, dressed in a suit of gray tweed, emerged from an anti-room, quietly walked up to a table that stood in front of the dais, and asked the congregation to unite in singing a hymn. A good number of the audience were furnished with a copy of the "Select Hymns for the preaching of the Gospel" which is used during the service, and for the benefit of those who were not so provided, his Lordship read each verse separately and himself led the singing in a very effective manner. The Hymns, 128 in number, are of the simplest kind, that with which the service commenced being found in almost every collection

Just as I am, without one plea,
But that Thy blood was shed for me,
And that thou bid'st me come to Thee,
O Lamb of God, I come!

The people joined very heartily in singing this hymn, and thereafter Lord Cecil said, "will the children of Christ join with me in prayer for the out-pouring of the Holy Spirit upon this meeting? I don't ask the unconverted to join us, because they don't know Christ and cannot pray to him." The prayer offered up was very short and very earnest, for God's blessing on the Gospel to be preached, for an out-pouring of the Holy Spirit "upon these dry bones," for those who have been brought to Jesus, at these meetings, and for all unconverted ones "in this town." From a small Bible which the preacher held in his left hand, was next read the 25th chapter of the Book of Job, which contains only six verses, and was, if I remember aright, the only portion of the Scriptures that was read. The address which followed, and occupied fully an hour was in the form of a commentary on the chapter, without the selection of any particular passage as "a text," consequently we were spared the "first, second, and third heads of discourse" which usage has

almost made a law of Presbyterian preaching, at all events a custom, about which I was just on the point of saying something, but, on second thoughts will observe silence. Why state that Lord Cecil held the Bible in his left hand? It seemed necessary to the filling up of the picture we are trying to delineate. The speaker's attitude on the platform was, I shall not say awkward; uncomfortable conveys the idea better; poised on one foot he stood at one end of the table, his right hand usually resting upon it and supporting an undue proportion of the weight of his body, which leaned over wide of the perpendicular.

"In the life and character of Job we have presented to us the highest excellency of human nature, and also an evidence of how weak it is at the best. Job was "perfect and upright, one that feared God and eschewed evil." Him had God greatly blessed with temporal possessions, so that this man was the greatest of all the men of the East. Yet for the trial of his faith and patience he was subjected to bereavements and afflictions, the most grievous. For a time he nobly bears up under them all, and, even, when his wife bids him curse God and die he replies, what! shall we receive good at the hand of God, and shall we not receive evil? but at last the great adversary of souls is permitted to gain a temporary ascendancy, and "righteous Job" curses the day he was born. If to murmur under the dispensations of providence, was in God's sight sinful in Job whose faith in the only mediator between God and man was learned through the dim foreshadowings of Jewish types and ceremonies, of how much greater sins shall we be held chargeable to whom God has spoken through his own Son, "for the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father; full of grace and truth." "How shall we escape if we neglect so great salvation? God seeth, not as man seeth. Man looks up to the firmament above and is lost in admiration of the bright hosts of Heaven; the moon appears spotless and lovely, the stars, how pure and bright they are! Yet even these, as seen by the eye of God, are not clean, how much more, man that is a worm, and the son of man which is a worm?" On this aspect of his subject the preacher dwelt with painful emphasis and thrust home the application in terms like these, "You gay gentlemen and fine ladies, who walk about the streets, and carry yourselves erect, how is your pride brought down! Tear off these fine cloths, see how you appear in the sight of God; creeping, crawling, loathsome

worms, that's what you are in His sight. There you go, walking about so finely dressed, never so much as thinking that one day you will be stripped of your finery, and be called upon to give an account of your stewardship before Him who knows every wicked thought of your hearts. How will you appear at that day? Where will you hide yourselves? Upon what are you now building your hopes for the life to come? You go once a week to your Church; you sit there and listen to a sermon and then you go home and say to God, 'take that' you pray! yes, you take into your mouth a form of prayer used centuries ago, by some of God's martyrs and you say again to God, 'take that!' Its a sham! you never will be saved until you have thrown aside your own righteousness and have found Christ. Why is it, think you, that you can't see Him? It is because you are a worm. A worm has no eyes to see, no ears to hear, no feet to walk, but crawls along the ground, and gropes its way in the dark, and that's just what you are doing. When I used to fish with worms, I remember that I never liked to take them in my hand, it made me shudder, and when I think of that I can fancy how God must dislike to touch such worms of the dust as we are. A worm can't abide the bright shining of the sun, but creeps into holes of the earth, so Adam when he fell from his first estate, ran away and tried to hide himself from the presence of his maker, and that is just what you are doing, you love darkness rather than the light, lest your deeds should be made manifest. Jesus is inviting you to come to him. He is not only willing to save you, he is anxious to save you, and he is able to save you, but you don't want to be saved. Worms of the most loathsome kind feed on corruption, we cannot look upon them but with the utmost abhorrence. So, unconverted sinners! God looks down upon you and sees you feeding on the things of this life, there you are! in God's sight again—a worm feeding on corruption! You never think of going to Christ, and so long as this is your condition, I should like to know how you expect to be justified. Your own good works will never save you, the righteousness of the law will only shew you how deceitful above all things, and desperately wicked the heart of man is. Oh, that all in this assemblage were born again by the word of God, 'and this is the word, which by the Gospel, is preached unto you.'

On a previous occasion his Lordship confessed that he was but an indifferent speaker, and we shall not gainsay him. He thanked

God that he was not a good speaker, in that, I think,—with reverence be it said, he made a mistake. He said he did not want to be a good speaker, is not that making light of the most potent gift that God has bestowed on man?

Of the results real or apparent of Lord Cecil's labours here and elsewhere, it were presumption to offer an opinion. Three things, however, came under my notice in connection with this Sabbath afternoon's service in the Mechanic's Hall, and from which the reader may draw his own conclusions. The first, was the frequent interruptions caused by parties rising from their seats and leaving the room, while the preacher was speaking. The number who did so must have been from 25 to 30. They were chiefly young men, who ought to have known better; if they were not interested in the speaker's remarks, they might at least have had the decency to hear him out. The second feature that struck me was a group of men and boys stationed at the stair-head, in numbers about two dozen. There were vacant seats enough for them, and to spare, but they elected to stand there on the threshold—representative men in their way, willing to come so far, but no further—not satisfied with what others may have thought or said about Lord Cecil, they have come to judge for themselves whether it will be worth their while to come again, and to sit for an hour or so under his preaching. It was observed that this group changed its aspect frequently, few of these representative men stood there long, and fewer ventured any further. The third feature afforded greater matter of surprise than either of the others, and indeed appeared to me to reach the height of impropriety on the part of the audience. Immediately at the close of the address more than fifty people, male and female, rose abruptly and left, and, after the very short prayer, which followed the sermon, the whole assemblage left *en masse* without waiting for the customary singing of the concluding hymn. Not because of Lord Cecil's denunciations of sects and creeds, and all the outward organizations that we hold to be ordained of God for the spread of true religion, but, in spite of what we consider to be his mistaken views of these things, we respect him very highly for his work's sake, and, in so far as he may be enabled to imitate our Great Exemplar, who went about continually *doing good*, we bid him God speed. He has evidently committed a mistake in taking the stand he has done in reference to the organization called "the Church," and this mistake he will soon discover if he is a man of candid mind.

THE SCOTTISH HYMNAL.

Hymns for Public Worship. Selected by the Committee of the General Assembly on Hymns. Printed for the Committee by William Blackwood & Sons.



FRIEND was kind enough to send us a copy of this work a few days ago. The Committee at home is pursuing the same method that our own Synod has been following. The Church has not authorized this collection, but merely ordered a thousand copies to be struck off for private circulation, that the members of the Church may have ample time and opportunity for the consideration of its contents before the next meeting of the General Assembly, at this very time, while we write, in session. It is the only wise method. So long as a large section of the Church is opposed to a hymn book, and among those who are favourable, the subject is so ill-understood and opinions and tastes vary so much, it is well to be careful and cautious, and to go on improving our ideas. There is no doubt a temporary deprivation to those who have learned to use and appreciate a hymn book. But they must give way a little to the necessities of the case, and so long as they have the Psalms of David and the General Assembly's Paraphrases, there is no great need of compassion for them.

This Scottish Hymnal is a great improvement upon the former attempts of the Committee, and shews plainly that there is a new hand at the helm. Cutting and carving at every hymn has ceased. Good taste reigns throughout the volume, and the selection is in harmony with the most advanced ideas on the subject. We have never been able to see our way to the somewhat excessive praise bestowed upon Roundell Palmer's Book of Praise, save for the justice to authors in the literal rendering of the text, and the thoroughly evangelical character of the volume and fancy that the religious world was so pleased with the Attorney General of England taking up with such a work, as to crown him, perhaps, with a little more praise than he deserved. I hope the day will soon come, when our public men will be found more generally engaged in works of this kind, and we shall not be betrayed into a glad surprise that will in the least interfere with our ideas of right. We fancy that there are a number of hymns in that volume, not very well suited to the

sanctuary, a little antiquated, with strange rhymes, or in some other way not just up to the standard of divine service; and for that we expect we are indebted to the Book of Praise. We speak from memory, as it is more than three years since we had the pleasure of examining this interesting work.

Hymns may be divided, for convenience, into three classes; the good or very good, the debatable, and the bad. A good collection will contain the first and be without the last; while with regard to the second class, it will shew its judgment, care and taste in the selection. Some superior hymns may be faulty, as is often the case with versions, from the want of success on the part of the translator in dealing with idioms and style, so that the hymn retains a foreign look; or from a careless slip, as so often happens with Dr. Watts. Much as has been said against interfering with the original, there are undoubtedly some hymns, where the author has not done himself justice, and it needs but a slight touch to put them all right. One of the excellencies of Hymns, Ancient and Modern, a book of great merit though high in its views is that it judiciously corrects these mistakes, which all mourn. But then we have faith in the editors. We could almost entrust any hymn to Professor Keble and Sir Henry Baker, so far as its literary excellence is concerned, though as respects doctrine we would be a little doubtful of their touch. The present fear of anxiety to be faithful to the original is not surprising, when we think of the constant liberty taken; but we are now suffering from the rebound, and sometimes, as in this collection, we are treated to more verses than are suitable for public worship, a great fault of our paraphrases, and, for singing purposes, of many of the Psalms, which were doubtless entered in the Book of Psalms, not to be sung but to be preserved as sacred records. Then there are hymns where, in one or more of the verses the author has plainly failed, and yet the spirit and conception of the hymns are so fine, that we cannot suffer it to be lost. Space will not permit us to allude to examples. Let us just take one in this collection—Perronett's hymn on the Crowning of Jesus. The two first and the two last verses make a very nice little hymn, though perhaps just a little sense of want of fulness is felt, but it cannot be helped. The author has not succeeded well with the three intermediate verses. The four verses are:—

All hail the power of Jesus' name,
Let angels prostrate fall;

Bring forth the royal diadem
To crown him Lord of all.

Let high born seraphs tune the lyre,
And as they tune it, fall
Before his face who tunes their choir,
And crown him Lord of all.

Let every kindred, every tribe
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.

O that with yonder sacred throng
We at his feet may fall;
Join in the everlasting song,
And crown him Lord of all.

Now that makes a very nice little hymn; not without fault, for there are several things that might be objected to, particularly the double use of the verb "tunes." But it would no doubt be a great favourite. The other three verses don't compare with them, and hence we find every compiler rather than lose the hymn "cutting and carving" away at his pleasure. The verses are these:—

Crown him ye martyrs of your God,
Who from his altars call;
Extol the stem of Jessie's rod,
And crown him Lord of all.

Ye seed of Israel's chosen race,
Ye ransom'd of the Fall;
Hail him who saves you by his grace,
And crown him Lord of all.

Sinners whose love can ne'er forget
The wormwood and the gall,
Go spread your trophies at his feet,
And crown him Lord of all.

That the martyrs, the seed of Israel, and the Gentiles, whom the author evidently means by sinners, should assist in the crowning is natural and appropriate enough. But still the hymn is felt to be overloaded. One verse, instead of the three, descriptive of the redeemed in heaven, would have made a better hymn.

The good hymns, it may be generally said, are all in this collection, hymns upon which the Church has set its stamp by its universal approval. Our friends who contend for very small collections, say 15 or 24, would have the hymns all of this kind. We may cite a few by way of example:

Rock of ages cleft for me.
How sweet the name of Jesus sounds.
Jerusalem, my happy home.
Jesus, lover of my soul.
Jesus shall reign where'er the sun.
Just as I am, without one plea.

My God and Father while I stray.
O for a heart to praise my God.
O love divine how sweet thou art.
The Spirit breathes upon the word.
There is a fountain filled with blood.
Thou art the way, the truth, the life.
When I survey the wondrous cross.

And the Morning and Evening hymns of Rea and Keble.

Such hymns as these, and the number of them is considerable now, the Church is glad to employ; and it must be regarded as a serious hindrance to a Church, when it is deprived of these means of grace.

As for the bad ones, with which so many of the collections have been crowded, we have no mercy on them, and we are glad to see that the Scottish Hymnal has none either. Whether it be respectable divines, who, feeling the need of hymns, have sat down to them as to their sermons, and succeeded in producing dull mediocrity, or outrageous persons who have set taste, reverence and propriety at defiance, we put their effusions at once in the waste basket and dismiss them from the index for ever, which they have too long, for the credit of an English hymnology disgraced, wondering that any section of the Church of Christ should ever have forsaken the Psalms of David for such a travesty of divine praise.

Unhappily for harmony of judgment, there is a very large number of hymns which we can neither pronounce good nor bad, which fulfil some but not all of the conditions required in a good hymn, which have some fault or other, as unsoundness, carelessness, floridity, which are too plainly connected with particular seasons, festivals, or individuals, to suit our plain and simple worship. There are questions unsettled among us, whether new versions of the Psalms should mingle with our hymns, or whether we can advantageously employ versions from other languages dead and living.

To take the last matter first, it is very difficult to decide about translations. There can be no doubt that the best hymns in existence are drawn from the Latin and the German. We have a range of nearly fifteen centuries in the one, and it would be strange, contrary to our whole experience of human life, if superior lights did not appear, such as Ambrose and Bernard, to shine for all ages the same. We have hymns of the early Church, moreover, breathing more or less of apostolic times. Under the guidance of Luther, Germany gave its whole soul to hymnology, and there are a depth

and richness of spiritual meaning in German hymns, which leave our own far behind.

Yet it is not an easy matter to translate well. There is an aroma about a song which it is difficult to convey. Idioms are not convertible. We say it with deep regret that a collection which had many of these translations, has a foreign strange look about it, that will greatly stand in the way of its popularity. This was the rock upon which our own Canadian Collection split, if it be the general opinion that it has split. The names of the authors not having been given, persons who ought to have known better, turned away saucily from hymns which have commanded the respect of the Christian world.

We are not quite satisfied with this part of the Scottish Hymnal. One or two hymns of great simplicity and power, from the ancient Greek, and from apostolical times, might have been given. One solitary hymn, the *Te Deum*, is given from the Ambrosian period, so rich in hymns of the seasons, especially morning and evening, with Christ as the light or sun of his people. So the taste ran in these times. See No. 10 of the Synod's collection. The sweetest hymn of the middle ages, Bernard's hymn, on the name of Jesus, "Jesus, the very thought of thee, with sweetness fills the breast," in three parts, translated by Caswell, strange to say, is left out. There is, indeed, a hymn given, extracted from the same poem by Dr. Rae Palmer, but it is on a different subject, and quite distinct from the others. There is another hymn of Bernard's, "Christ on the Cross;" but why give it to us in a translation from the German, when we have such a beautiful and faithful version direct from the original, "O sacred head surrounded by crowns of piercing thorns." Paul Gerhardt made an admirable translation from it, taking some liberties with the original, and it is a version of that German translation that is given. "O Lamb of God so wounded." St. Bernard had a cousin Bernard, the monk of Clugny quite equal to the other in poetical genius and fine sentiment, who wrote a long poem "On the contempt of this world," from which Canon Neale has extracted a beautiful hymn on heaven, in three or four parts. This fine hymn is in the collection, and also the "Dies Irae," by Thomas de Celano, which, though not likely to be used by us, deserves a place in every collection. There are two versions of the "Veni Sancte Spiritus," by King Robert the Pious, of

France, we believe so far back as the 10th century, one from a German translation, the other a translation by Canon Neale. This last version is not nearly so suitable for us as the one given in the Canadian collection (hymn 95) taken from Hymns, Ancient and Modern, and evidently compounded of two versions, in order to get rid of some unsuitable terms, the version by Caswell, and another by the author of "The voice of Christian life in song."

As regards the German, we have a few translations by Miss Winkworth and Mr. Massie, generally of a cumbrous metre, from which we fear our people, precentor and choir, will generally, or at least for a time, turn away. It is difficult to pass over these fine German hymns. We look again and again at the fine Christian sentiment in them, and then, in a kind of despair, say, well, they must go in, whatever the people think; they ought to go in. Just so, and there they lie, dead, unappreciated, save by a few, and unused; and people who have no more knowledge of a hymn than of Sanscrit, say your look is a failure. Some of the German hymns given are fine, but we miss others. John Wesley, of all translators, is the one who has succeeded best in making an English hymn of a German one. Where is that matchless little hymn of Paul Gerhardt, in ordinary measure too, "Commit thou all thy griefs and ways into his hands," with the second part. "Give to the winds thy fears, hope and be undismayed." Where the fine hymns for the sanctuary. "Lo, God is here, let us adore," and that other fine and well-known hymn, "Thou hidden love of God, whose height, whose depth unfathomed no man knows." Both these hymns are by Tersteegen, translated by John Wesley. There are others, well known and in a dress to suit us. "Jesus, thy blood and righteousness," by Count Zinzendorf. "How blessed from the bonds of sin," (C. M.), by Spitta. "My Saviour as thou wilt," by Schmolke. That fine hymn for a period of calamity, in long measure, "When in the hour of utmost need we know not where to look for aid;" and still more that gem by an ancestress of the present royal house of Prussia, Louisa, Countess of Brandenburg. "Jesus lives, no longer now, can thy terrors, death, appal us."

Passing on to the English hymns, we are almost afraid to offer our next criticism, which is certain to displease some, who are great admirers of beauty. And yet it is a true canon of criticism. A hymn

as a very simple thing, and when we come into the presence of God to worship, it is not with the flowers of poetry or with exuberant imagery that we can best approach him. Hence we turn aside from a florid style, and cannot accept for worship the poem of Heber, however lovely; "Brightest and best of the sons of the morning." Moreover, the worship is addressed to a star which God only employed as a means to direct the wise men. A good many of Heber's and Milman's hymns have to be passed over on this account. "The Son of God goes forth to war;" "Ride on, ride on, in majesty;" "Bound upon the accursed tree;" are rather too florid in their style. While the hymns of Heber, on the day of Pentecost, and the Judgment, have to give way to others, of which there is no lack, more simple and grand.

The Rev. Henry Lyte is a smooth and graceful hymn writer, and has had full justice done to him in this collection; though we sadly miss his beautiful version of the 103rd Psalm; "Praise, my soul, the King of Heaven." There is also a version, in common metre, of the 133rd Psalm, which would be more generally used than the one given, which, however, is fine. We miss, also, his excellent hymn, "Far from my heavenly home."

The Olney hymns are well represented. There are rather too many of them indeed, for our taste. "Approach, my soul, the mercy seat," is rather obnoxious to criticism. The style of John Newton is a little common place, though redeemed by his sterling piety. In a few of his hymns Cowper has been most successful; in others he has not succeeded so well. In some of his very best, we cannot but think of the poor poet and his unhappy malady, while we sing, and we are doubtful of those fine hymns, "Far from the world, O Lord, I flee;" and "O for a closer walk with God;" should be inserted, pointing so plainly as they do to the personal experience of the poet. We are glad, however, to see them in the collection, as dear old friends.

Dr. Watts and Charles Wesley are both well treated in this collection, as they deserve to be. When Watts is in his best vein and careful, he is not to be surpassed, and his hymn "When I survey the wondrous cross," will compare with any other. Charles Wesley is the Prince of English hymn writers. Honour to whom honour is due. We have a very kindly feeling to two of Watts' hymns not in this collection. "No more, my God, I boast no more;" and

"Give me the wings of faith to rise;" and there is a beautiful paraphrase which should by no means have been left out, "How beautiful are their feet." Of Charles Wesley we miss the powerful little hymn, "Soldiers of Christ, arise;" and the equally fine one, which has swelled through many a Church, "Rejoice, the Lord is King." There are other good ones. "Happy the souls to Jesus joined." "Thou judge of quick and dead." "Eternal Sun of righteousness." And that splendid version of the 24th Psalm, "Our Lord is risen from the dead."

James Montgomery has nine hymns, not too many for the Sheffield Poet. One is credited to him, which we understood belongs to Bishop Mant, and which is certainly not in the latest edition of Montgomery's hymns. "Praise the Lord, ye heavens adore him." We may mention here, by the way, that Lyte's beautiful hymn, "Our blest Redeemer, once he breathed;" is assigned to H. Anker. Two of the hymns given are not in Montgomery's best style. "Friend after friend departs;" and "O where shall not be found." We append a few of Montgomery's hymns, some of which, at least, should have found a place. "Spirit of power and might behold." "Sow in the morn thy seed." "Almighty God in humble prayer," (after Solomon.) "Father of eternal grace." "This stone to thee in faith we lay." "Pour out thy Spirit from on high." "Daughter of Zion, from the dust." "Hark, the song of jubilee." "O Spirit of the living God." "Command thy blessing from above." And for the benefit of those who cling to the lazy, slovenly mode of worship, sitting while they sing, "Stand up, and bless the Lord."

We are not acquainted with Crossman, who has two hymns in this collection, but do not like his style. One of the hymns is a Jerusalem one, in which there are eight verses, each verse having the following refrain. "O happy place, When shall I be, My God with thee, To see thy face." Fancy this repeated eight times. This kind of metre was sung thirty years ago, to such rattling tunes as Burnham, but it has given out long ago. The other hymn, beginning "My life's a shade, my days," has a similar refrain: "Sweet truth to me, I shall arise, And with these eyes, My Saviour see." This is repeated in five verses. We are mistaken if there is any love for music of this kind in the present day.

The hymn about which French made such fun a few years ago, in reviewing the

Synod's collection, "O mother dear Jerusalem," is here, with its frontispiece or first line changed. He will be glad to meet with it again. There is no occasion for more than one of the Jerusalem hymns, as they are called, and the best undoubtedly is one which appeared anonymously, and is found in this collection. "Jerusalem, my happy home."

We are not certain that Sir Robert Grant's fine lines, "Saviour, when in dust, to thee," will suit a Presbyterian collection, with each verse ending "Hear our solemn litany." We fancy some old Presbyterian pillars, how affronted they would look, as this line was sung. We do not like Bonar's hymns, for reasons we have given before, in the pages of the Presbyterian, and think the collection would be greatly improved by leaving the two hymns on Jesus out. The old English hymns would require some weeding. Alford's "Harvest Home" scarcely does for a Scotch collection. Sternhold's translation of the eighteenth Psalm had plainly better be left out, no fewer than twelve verses in the middle of a hymn book. Rev. Thomas Kelly, with his rather bold style, is very fully represented. One or two of his might be left out. A few others, by different authors, are scarcely up to the mark.

A number of versions of the Psalms are given, and with good taste. We fancy that Milton's translation of the 136th Psalm, will never be sung, on account of the alternating chorus. Such psalms, in our Scottish version, have remained quite idle, so far as our experience goes. Some fine specimens have been given from Dr. Watts, the 100th, 72nd, 90th, 84th, "Sweet to the memory." But why not the 99th, "Joy to the world, the Lord is come;" and the 47th, "O for a shout of sacred joy." Montgomery's translation of the 72nd, and Bishop Mant's version of the 148th, are both good. There are four taken from the Rev. Henry Lyte's "Spirit of the Psalms," which, to say the least, are not the four best which might have been selected.

The General Assembly's Committee deserves the thanks of the Church for this collection. We shall wait with some interest for the proceedings of the Assembly, now sitting, on the subject. It is, perhaps, better that a few years should elapse before a final decision. It is not advisable to be tinkering away at a collection every year, after it has once been introduced. Opinion is still, moreover, not very favorable to hymns, and there is a good deal of oppo-

sition to melt away. As we are thoroughly satisfied that the opponents to hymns are wrong, and that they are standing in the way of a great improvement, which our own Church has been the last to perceive, we pray that God may soon bring about the change, and we should do what we can in the meantime to prepare a suitable book.

FRANCIS NICOL.

THE REV. MR. MCGILLIVRAY'S, REPORT
OF A MONTH'S MISSIONARY LABOURS
IN THE OTTAWA VALLEY, PRESENTED
TO THE PRESBYTERY OF PERTH

IN compliance with your request I started on the 26th of January last from Brockville for the lumbering limits of the Ottawa valley, to spend a month in missionary labour there. I left by the afternoon train going north, and in a few hours safely arrived at the old town of Perth. Here Dr. Morris M. P. one of your committee-men manifested kindly interest in your mission, and missionary, furnishing an additional supply of religious literature which he (Dr. M.) had procured expressly for the expedition. From Perth to Lanark, a distance of twelve miles had to be staged, there being as yet no other mode of conveyance. Lanark is a bustling, business like village, deriving its chief impetus and importance from the celebrated Caldwell mills and the well-known first class woolen factory owned by Mr. Boyd Caldwell in which over fifty hands are employed. Hence our way wound through a dense forest, relieved occasionally at first of its solitude by small clearings which here and there burst upon one's view and broke the monotony and gloom of woods. We cannot go further, however, without stopping, fairly and frankly to acknowledge the generous and noble part acted in our expedition by Mr. Wm. Caldwell B. A. Not simply that he contributed handsomely towards the defraying of necessary expenses, not that he secured, at a much cheaper rate than I could, a horse, conveyance, driver and all, or that at his own cost he supplied me with all the sugar and blankets I required, but that he accompanied me in person for some forty or fifty miles to the first lumbering limits on the Clyde, where by his example and counsel, I soon learned how best to proceed among the lumber men. The first shanty was of course one of Mr. Caldwell's own. A shanty may be briefly described as an edifice of four log walls built to the height of some ten feet, and covered over with a horizontal roof, somewhat after the ancient oriental style. Running along the in-

side of the wall were two tiers (the one rising above the other) of beds in which the men slept. In the centre on a raised ground was, called the cambush, burned and blazed a huge log fire, which at once diffused both light and heat; but alas! too frequently for the comfort of weak eyes smoke also, though the dark volume mostly ascends and escapes through a hole cut in the roof for the purpose. The men are out at work by the peep of day and not in from the day's work until six p. m. The services could not be proceeded with till after supper, and while partaking of their strong, but simple meal many were the conjectures regarding whom and what your humble servant was. Protestant ministers being so seldom, if ever seen, there, some supposed I was a Roman Catholic Priest come out to fleece his wild flock in the wilderness, other that a Quebec culler was come up to spy the quantity and quality of the timber. Curiosity, however, was soon allayed and good will soon secured on being told I was a minister of the Kirk of Scotland, sent out by that body of christians to express brotherly greeting and to labour during a month as a missionary among them. The services were then proceeded with, and at the conclusion a portion of the religious literature distributed and a bible presented to the shanty. The services were listened to with attention and the effect of the whole was really good. The deeper feelings of gratitude and affection both to God and man were evidently touched and ere I knew anything of it, a large collection from the men was about to be presented to me through the foreman. After explaining that the object of the mission instead of being in any degree mercenary, was purely moral, I gratefully, but unhesitatingly declined to accept any portion of the proffered gift. The next point of interest was a shanty in which foreman and all were Roman Catholic. We were advised to pass by but determined to preach the gospel here also, if peradventure they would receive it. As we drew nigh we were forcibly reminded it was the sabbath day, when we heard the choppers in front of the shanty exclaim in self-justification, "the better day the better deed." Leaving my man in the cutter I with the permission and lead of the foreman entered the shanty, a dark spectacle, filled with dark specimens of humanity no mistake; inside the door was a large washtub in which the individuals dabbled and splashed some dirty clothes, further on, others were engaged in making axe handles others in mending clothes, and all in puffing smoke through filthy looking pipestems. I attempted an introduction, but little notice was taken of me or of it, so that I had to begin the

service of the Lord while the service of satan was still in full operation around me. By and by some caps were taken off and some pipes laid aside: soon after the washermen being perhaps somewhat cleansed, desisted from their work, and the remainder out of sheer shame or superstitious dread subsided into comparative silence. All quietly listened to the prayer, and many when afterwards addressed on the terrible sin of profane swearing especially that in which the sacred name of their God was coupled with the profane and vulgar oath, trembled and were almost and altogether persuaded, I trust of the necessity of turning from the error of their ways in this respect. After visiting in this way some dozen shanties we crossed, over a distance of twenty miles, to the Madawaska the finest tributary of the Ottawa. The first shanty visited was one of Mr. Mair's, but as the men were chiefly French, little could be done. The next was one belonging to the Hon. James Skead of Ottawa. The foreman was unmistakably a Kirk of Scotland man, and could not fully express his surprise and gratitude at seeing a minister of the Church of Scotland out there. He had once seen a man who gave himself out to be a Methodist local preacher; but the man finding he was outside his true locality had gone away and never returned. His men and he sitting round the fire on the Sabbath days and talking with him of the several churches had frequently cast up to time that whatever other churches might do, nothing need be expected from the ministers of the Church of Scotland. He was therefore revived and rejoiced, even above measure, to find that instead of being last she was the first and the only evangelical church which took up the mission. Before going far I met an aged man from the land of the brown heath and bonny heather whose plaintive tale moved me much. He together with forty other Scotch families lived in the township of Mattawachina and for eight years had never seen the face of a Minister of his dear old Kirk of Scotland, except once when the late Dr. McMorine visited them. As my mission lay among the lumbermen I could not consistently tarry aside with him, though he besought me even with tears, but promised to report his case as I now do. We then proceeded up the Madawaska for nearly two hundred miles visiting as we went the shanties along its banks. Finding when about six miles below Bark Lake that the shanties were all French we turned down to the York branch and visited them. Thence we passed for thirty miles through a vast unpeopled solitude of woods and arrived after no little difficulty at Westlemoon Lake. When under the light of the following moon we

saw the extent and sublime scenery of the lake, we forgot the greatness of our difficulties by the way, on the former night. The lake which is eight miles by ten and which is a part of a continuous chain of lakes is truly beautiful, resembling in respect of the numerous evergreen islands with which it is studded, the noble St. Lawrence where it is dotted with the thousand isles. After visiting the shanties which skirted the lake on every side, we made for the Snow Road, a name which judging from the abundance of the article everywhere, we thought applied equally well to all the roads over which we travelled. The name of the road was, however, accounted for by that of the surveyor whose name was Snow. The first shanty visited in the Mississippi was one of the Hon. James Skead. Whilst engaged in visiting amongst those belonging to Gillies and McLaren my driver under the effects of the cold and fatigue incident to the long lone journey took very ill. Having procured the most comfortable lodgings possible for him I missionated for a little time alone; so soon as he was sufficiently recovered, we set out for home. We travelled altogether more than five hundred miles, visited over fifty shanties, preached for the most part twice every day, distributed all the bibles and the greater portion of the religious literature. The vast need for such a mission is felt when the fact is known and considered, that on the Madawaska alone, a single tributary of the Ottawa, over two thousand men are at work in the lumber business. Say that altogether there are only ten thousand of our fellow-beings employed during the greater part of the year in these woods, under circumstances, where the well-disposed are indiscriminately and perhaps avoidably thrown into constant contact with the ill-disposed and

openly profane, and where all are unnecessarily separated from those sacred and hallowing influences which restrain the evil and cherish and ennoble all that is truly good and great in man; and we ask does not the condition of these our fellow countrymen call upon us by the sacred ties of our manhood and christianity to leave the ninety and nine and go into the wilderness and seek this also? I stood and saw the trees of the forest felled around me, and thought that soon these forests, the material works and workmen therein would perish and pass away, but that the doer of the will of God would abide forever, that the glorious inward spiritual work of Christ's kingdom would eternally endure, that not one grain of the seed sown for him would perish, but come up again in the long eternity which lies before the soul, bearing in all its appropriate fruits in some thirty, in some sixty and in some even an hundred fold. And with these truths deeply impressed on my mind, instead of being weary in the wilderness, I rejoiced rather in being a co-worker with Christ and in being the representative and missionary of the first and as yet the only church, which has essayed to sow the seed of eternal life among the perishing thousands in the woods of the Ottawa valley. In view therefore of the vast and urgent necessity for the work so auspiciously begun, it is more than to be hoped that the spirit so nobly manifested by us and in this particular mission by us alone, will not be evanescent, as the lightning's sudden flash, but like the morning light increase more and more until literally beneath the healing heavenly beams of its growing brightness the wilderness and the solitary place shall be made glad and the desert rejoice and blossom as the rose.

The Churches and their Missions.

CHURCH OF SCOTLAND.

WHITEHALL, 3d April.—The Right Hon. the Earl of Stair, K.T., is gazetted H.M. Lord High Commissioner to the General Assembly of the Church of Scotland for 1869.

Dr. Norman McLeod, of the Barony Parish, Glasgow, has been nominated as Moderator of the General Assembly.

PARK CHURCH, GLASGOW.—Since the removal of the Rev. Dr. Charteris from the Park Church of Glasgow, to the chair of Biblical criticism in the Edinburgh University, this, one of the most important charges in the Church of Scotland, has been without a minister. We learn that now it is about to be filled up by the transla-

tion of the Rev. Donald Macleod from his present charge of the Parish of Linnithgow. The Rev. Donald Macleod is a brother of the well known editor of "Good Words;" and we trust that under his ministry the large and influential congregation which was formed under the ministry of the Rev. Dr. Caird, may enjoy the same success and prosperity that have hitherto attended it.

TRINITY COLLEGE CHURCH, EDINBURGH.—By the translation of the Rev. Dr. Wallace to old Grey-friars to fill the charge of the late Dr. Robert Lee, the important charge of Trinity College Church was rendered vacant. We are happy to learn that the necessary steps are being taken to fill it by the appointment of the Rev. C. Giffen minister of Dailly, Ayrshire.

LIFE OF DR. ROBERT LEE.—We are pleased to learn that during the course of the coming summer we may look for a memoir of the late Rev. Dr. Robert Lee, which is now being prepared by the Rev. R. Herbert Story Minister of Roseath. We feel that the work in which Mr. Story is engaged is one which will be written with a true sympathy; and from the stirring nature of the times in which Dr. Lee lived, and the active part he took in church politics, we may expect a work of no ordinary interest, from the hands of a clergyman who is not to make his first appearance as an author and Biographer.

THE LOWER PROVINCES.

Hitherto through an oversight we have failed to notice the greatly improved dress in which our esteemed fellow worker, the Halifax Record has for some time appeared. Not only is its size convenient and its outward appearance neat, but its contents are varied, interesting and generally speaking vigorous, under the management of the present large and able Committee of Synod. We trust that a long and honorable career of usefulness and prosperity is in store for it, and that it may long continue to be the vehicle of disseminating the sound energizing principles of true religion as understood by Presbyterians. We would recommend those of our readers who wish to make themselves acquainted with what our Church is doing in the sister provinces, to order the Record, which they may do through T. A. Gibson, Esq., Montreal, or John Paton, Esq., who we see act as agents for it in Canada. Terms 62½ cents. per annum, in advance.

The meeting of the United Synod of New Brunswick and Nova Scotia is to be held at Chatham, N. B., on the last Wednesday of June.

ST. ANDREW'S CHURCH, HALIFAX.—The Rev. John Campbell, Missionary of the Pictou Presbytery, was, on the 12th of March, inducted to this charge, vacant by the resignation of Mr. C. M. Grant, who has gone as a Missionary to India.

REV. MR. GOODWILL.—A good number of persons in Canada will be interested to hear that Mr. Goodwill has volunteered to become a Missionary to the South Seas, and with the view of qualifying himself for his new duties has been studying medicine during the past winter in Philadelphia. No one that knows Mr. Goodwill well enough will doubt that there is in him the stuff to make a most zealous and resolute Missionary. Just now he is making a tour of all the churches in the United Synod, prior to starting for his distant field of labour.

FREDERICTON.—The Rev. Finlay R. McDonald, at present laboring as a Missionary from the Colonial Committee within the bounds of Pictou Presbytery, has received an invitation to be the assistant of the Rev. Dr. Brooke, Fredericton, a position lately left vacant through the Rev. Wm. Murray accepting the charge of Campbelltown in the Presbytery of Miramichi. Mr. McDonald's talents fit him admirably for such a position in the capital of New Brunswick, and we congratulate by anticipation Dr. Brooke,

who was the first Moderator of the United Synods, on such an auspicious consequence of the Union.

DE SABLE, P. E. ISLAND.—The Rev. James McColl was inducted into this Church by the Presbytery of P. E. Island, on the 25th March ult.

PORTLAND, ST. JOHN, N. B.—The new Church built recently for the Rev. G. J. Caie, at a cost of \$25,000, was found burdened with a debt of \$7,000, too heavy a weight for a young congregation to carry, when the Hon. J. Robertson and the trustees of the late John Duncan, both of whom belonged to St. Andrew's Church in St. John, munificently gave \$3,800 and \$1,900 respectively, provided the remaining \$1,200 were raised by other means. Of course, the condition has been, ere this, complied with.

CANADA PRESBYTERIAN CHURCH.

The Ninth Session of the Synod of the Canada Presbyterian Church will be opened in the City of Hamilton, and within McNab Street Church there, on TUESDAY, THE 8TH OF JUNE NEXT, at half-past Seven o'clock, p.m.

Dr. Ormiston of Hamilton has been very generally nominated by Presbyteries for the Moderatorship of the approaching meeting of the Synod of this Church.

We observe in the April number of the "Home and Foreign Record" of this Church that a Mr. Stevenson, a Minister of our Church, we presume the late Minister of Williams, has applied to be admitted to the Synod of the C. P. Church through their Presbytery of London.

The Rev. Donald Fraser, of Inverness, Scotland, is at present in this city, giving temporary supply to his old congregation in Cotté Street. He is hale and hearty, the only change time has wrought on him being to make his locks white, but otherwise he is as vigorous as ever, and preaches to large admiring audiences.

THE CHURCH OF ENGLAND IN CANADA.

The Synod of the Diocese of Montreal met in Montreal on the 11th ult., for the election of a Bishop and Metropolitan, in room of the late Bishop Fulford. This meeting was the continuation of that which had been held, but failed in its object, in November last. After a severe contest between the clerical and lay elements in the Synod, the former mainly acting in concert with the bishops, who expressed a determination not to elect a Presbyter of the diocese to the vacant office, and the latter having made up their minds to veto every name submitted to them until they got the man of their choice, the dead lock continued for four days, during which the following names were sent down by the house of Bishops and balloted upon: The Bishop of Fredericton, the Bishop of Nova Scotia, the Bishop of Huron, the Bishop of Ontario, the Bishop of Quebec, the Bishop of Toronto, the Bishop of Newfoundland, the Bishop of British Columbia, the Coadjutor Bishop of Newfoundland, the Dean of Newry, Rev. Dr. Hessey, Rev. A. P. Cust, Rev. F. Meyrick, Rev. H. Twells, Coadjutor Bishop of Edinburgh, Rev. Lord Alwyn Compton, the Rev. Dr. Monsell, and the Rev. Ashton Oxenden, Rector of Pluck-

ley, England. Until the last hour the two favorites were Dr. Meyrick and the Bishop of Huron, the Low Church party having made up their minds to elect the latter, failing the man they wished. And they very nearly succeeded, he having received a large lay majority, and wanted only three of a clerical majority. Mr. Oxenden was at length elected by acclamation.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The next annual meeting of the Union will be held (D.V.) in Zion Church, Montreal, commencing at 7.30 P.M., on Wednesday, June 9, 1869, at which hour the opening sermon will be preached by Rev. D. Macallum (alternate, Rev. H. D. Powis). After the sermon, the Union will be organized for the session, and Committees appointed.

The retiring Chairman's address will be delivered on Thursday morning, after which the new Chairman will be chosen, and the report of the committee of the Union submitted.

The Union Committee have invited the preparation of the following papers, to be read in the course of the meeting:—1. On "Why am I a Congregationalist?" by Rev. J. G. Mauly (deferred from last meeting). 2. On "Revivals." 3. On "Calling out all the Gifts of the Churches."

INDIA.

LETTER FROM REV. C. M. GRANT.

CALCUTTA, MARCH 15TH, 1869.

TO THE EDITOR OF THE "RECORD:"

Having begun I must go on. Having carried those of your readers who thought my former jottings worth reading as far as Aden, it were a pity to leave them there, with few companions save naked rocks and Somalis. (By the way did I speak of the Somalis, in my last, as Arabs? If I did I was wrong. They are Africans who have crossed and settled in Arabia.) As one of our passengers remarked, "Aden is a capital place—to get out of as soon as possible." The five hours we remained there were sufficient, and we were glad to be once more in motion under both sail and canvas. A word as to the P. and O. steamers. You hear people maintain that they are the finest boats afloat, alike in speed, equipment and accommodation. Don't believe them. An ordinary Cunarder would do an average of 40 or 50 miles per day more than a ordinary P. and O. I was on board one of the swiftest of the whole fleet, and with a slight wind favouring us, and a sea like a duckpond and no swell, the "make" of the day was more frequently under than above 280 miles. And as for accommodation, each passenger has about sufficient for half a man—no more. If the sea happens to be a little rough and you have to close your port, then you have two alternatives—either sleep on deck and be knocked up at half-past four to give way for hollystoning the decks, or else suffocate—breathe death. Four are crowded into a cabin which might be endurable with two. Not that I, in particular, have reason to complain. The Purser, a Scotchman and a loyal son of the church, stood my friend, and for a good part of the way I had a cabin to myself—a rare luxury, when the thermometer stood from 80° to 85° at midnight.

At Galle, in Ceylon, a new revelation of natural beauty burst upon us—we were in the fairest garden of the Tropics with all their gorgeous prodigality of growth and brightness of colour. The drive to Waak-wallah—a spot to be visited by every one who visits the Island was five miles into fairyland, the way one continued arbor, overhung by waving palms, feathery cocoa-nuts, and palm-leaved plantains—the air fragrant with cinnamon, whilst the rich undergrowth of floral herbage gave light and colour to the scene. I had seen some of England's soft midland scenery, the boldest and grandest of the Grampians and the Coolins, the finest sweeps of the Hudson and St Lawrence, but this was new, and hitherto to me had only had dreamland existence. I had felt pleased and soothed by the nooks and glens of other lands—awed and silenced by their mighty mountains, emblems of everlasting strength, that spoke of man's insignificance in the presence of such might, but here pure gladness predominated. I could have laughed and danced, feeling that fairyland had at length become reality. But there is compensation. The people nurtured by this bright Isle could never make Covenanters and Puritans. They are too soft and easy and pliant, too unable to grasp the stern and awful facts of life which the Highlander, drawing daily inspiration from deep glens and lofty hills, from lightning and thunder and storm, can grasp, and which, being grasped, form a higher, surer, and nobler if also sterner and more rugged character.

India proper can present no scene of perennial beauty like Ceylon. Nature has lavished her richest treasures at the gate leading to the domain, not in the domain itself. The summer gives not merely to have the winter to withdraw again, but summer is sole mistress—"ever fresh and ever fair."

"Every prospect pleases,
And naught but man is vile."

And really the men are very vile—arrant thieves and audacious liars, with just sufficient English to make a bargain in jewelry, by which they will give you good "glass and brass," and swear they are good gold and diamonds. Woe betide the man who is fool enough to "trade" with any of the Singhalese. There is, however, a small colony of Parsees established at Galle, whose jewelry may be depended on, and whose way of doing business is a high tribute to our national honesty. They sell readily to any Englishman going to London or Calcutta on his simple promise to forward the amount due on arrival at his destination, and this, although they may never have seen or heard of him before. Many of our passengers had, on previous occasions, thus dealt with them, and some of them on this occasion. A Parsee wanted me to buy a sparkling diamond ring. "It is no use talking to me," I said, "I haven't got money sufficient to buy that, even if I gave you all I have with me." "No matter, Sir," was the reply, "take the ring and remit the money from Calcutta at your convenience." "But you know nothing of me: I may cheat you and never let you hear of me again." He smiled slightly and said, "You are an Englishman." Now this is not merely flattery to persuade us to buy. It is real

fact. They will trust Englishmen to any reasonable amount, when they would never think of trusting any one not an Englishman,—so high a character have we acquired for business probity. Indeed the same high character is held by us all over the East. "The word of an Englishman" acts like magic. The Arab and Indian alike are satisfied by it. You say: "I will do so and so by such a time, on the word of an Englishman," and they await the time in perfect confidence. It is indeed impossible to travel in the East without being struck by the magnitude of the influence exerted by our motherland. It is seen everywhere—sometimes tending in a wrong direction, sometimes in a ludicrous, but generally in a moral and ennobling direction. Let me give an illustration or two of what I mean. (1.) No sooner did I set foot on shore at Aden than two boys came rushing up offering to fight for our amusement. "You Sayers," cries one—"You Heenan," cries the other, and in a twinkling they are at it rough and tumble—no sham sparring, but regular "hitting out" with the whole force. They seemed astounded by my immediately stepping between them and administering my yellow umbrella to their backs. It evidently struck them as a "phenomenon requiring to be accounted for," that an Englishman should stop a fight and punish rather than reward the fighters. Their look at me was certainly the sort of one you would expect to be given to a curiosity or monstrosity. "Ah! now, wonders will never cease." (2.) We see also ludicrous traits of our influence. For example; at Alexandria all the donkeys, which the traveller is pestered to hire, have English names. "Old Bob Ridley" figures conspicuously. You are offered a seat on the back of the "Young man from the Country." "Norman McLeod" and "Dan Tucker," "Gladstone" (a "woe-begone, disconsolate looking beast") and "Black-eyed Susan" are all equally accommodating. Again—English *slang* is the only portion of the English language that seems to get down to the masses, and of the way it is used I had some amusing instances, and a gentleman tells me as a fact that at Suez a little totum of an Arab girl, age probably 4 years, approached and accosted him, evidently without any idea of the meaning of the choice slang she used, "How's your poor feet? What's your little game? Does your mother know you're out? I'm a poor Bedouin little girl; please give me a half-penny." There is, however, too much pathos in this to permit it to be called merely "ludicrous." (3.) But, thank God, the influence of our countrymen is generally exerted on the side of right, of fair play, honesty and virtue. They walk among the natives as "kings among men." They defend the weak, redress the wronged, and keep in subjection the elements of violence and disorder. A great mission Britain has in these lands, and, as far as I can see, British men are working it out faithfully, honestly, and with a blessing on their labours. You do occasionally meet with men who flippantly regard our relations with, and responsibilities to, the heathen with whom we come in contact,—men who dearly love a fling at Missionaries, and talk knowingly of matters of which their ignorance is profound. "The fact is, Sir," said one of these. "it does no good but harm to these

fellows to make them Christians,—you make only beef-eaters and brandy-drinkers of them The fact is," (this given confidentially as if between ourselves,) "Christianity doesn't suit these natives at all." But these flippant wiseacres, whose characteristic is that they are willing to settle every question in God's universe, with their emphatic "the fact is," or their "it is no use," "or the right plan is"—these men form a minority—insignificant though noisy. Generally you find men thoughtful if hesitating, earnest if perplexed, as men who are in the presence of a mighty problem which they know they are called upon to solve, and believe will be solved, though as yet they know not the way of solving it. I find I have not to blush for the men of our country, as I was led to think I would have to blush, by the loud talk of the minority who everywhere represent the Europeans in India as unanimous in representing Missions as a great failure. Here is a fact: St. Andrew's Church in Calcutta has but a small congregation, yet there are not two congregations (if there be even one) in all Scotland which gives as much per annum to missionary work. Does that look like indifference? I have been in Calcutta less than a month, yet I believe if I intimated from St. Andrew's pulpit that I wanted a thousand rupees (£100 stg.) for a particular purpose, that it would be forthcoming without the least difficulty. In the meantime I do not need to make such a request; but if an opening presented itself requiring a special effort, I would make it with perfect assurance of a response.

But I find I am following my usual plan and outrunning myself. I had got no farther than Ceylon and I am talking about matters in Calcutta. From Ceylon the sail all along the coast to Madras presented nothing to call forth enthusiasm. The shore is low, flat, and sandy, affording no object of interest. At Madras I had a long conversation with Rev. Mr. Clark, formerly stationed at Gyal—one of the ablest, most original, and logical of the Missionaries of our own Church (or any other Church) in India. He gave me most cheering accounts of our native congregation under the pastorate of the Rev. Jacob David—who has long worked in faith and patience for the Master whose service he embraced long years ago, and who is now seeing the fruit of his labours in the largest congregation of his countrymen won from heathenism in Madras. The adherents—all declared Christians—now reach 300, and the increase is rapid. They are building a Church for themselves, in aid of which Lord Napier gave the site and the donation which I mentioned in my former letter. I was mistaken, however, in saying Lord Napier of Magdala. This is another Lord Napier. From Madras to Calcutta was a sail of from two to three days. And now I have reached the capital of India, and the sphere of my future labour as God spares me for it. I would that I could give you a clear idea of how matters stand here—of our own Missionary work—of the work of other Churches and Societies—of the posture of the natives, educated and uneducated, towards the religion of Jesus. But I have gossiped already to such a length that I cannot just now attempt anything further.

A HYMN, OR PSALM OF PRAISE.

"I will love Thee, O LORD, my strength. The Lord is my rock and my fortress and my deliverer; my God, my strength in whom I will trust &c." Psalm XVIII, 1 &c.



THEE will I love, O Lord, my strength,
 My rock, my all-protecting shield;
 Thou hast redeemed me; now, at length,
 Into Thy hands my cause I yield.

Thee will I trust, my strength, my tower,
 My fortress, my salvation sure;
 By Thy free grace, Thy loving power,
 From sin me save, from foes secure.

Thee will I seek in my distress,
 And on Thee call, O Lord, Most High;
 Death, hell, upon my spirit press,
 Remove their sorrows! Hear my cry!

Thee will I praise, for worthy Thou
 Art to be praised, O God of love;
 Thou hast from death me saved now,
 Hell's sorrows thou dost now remove.

Thee I do love, and trust, and praise,
 For not in vain hath been my prayer;
 Grateful, my heart to heaven I raise,
 Take it, my God! and keep it there.