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Contributors and Correspondents

Union.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—In reading the numerous articles on Union which recently appeared in the PRESBYTERIAN, a person feels as if the Canada Presbyterian Church were approaching a very serious crisis. This impression deepens by an examination of those articles which show that brethren on both sides of the controversy seem to be somewhat sanguine that their own side will eventually triumph; and that no progress is made in the discussion toward oneness of mind respecting the basis of union, but that the progress is rather in the opposite direction. The minority seem to be pretty confident that the next Assembly will yield to their pressure, and put forth another effort to secure a basis more in harmony with their views. On the other hand, some of the majority cry out for Union on the present basis, and hope that though the minority may not heartily enter the Union, yet that, after recording their dissent and protest, they may follow their brethren; or, if not, that their number will be so small, and influence so weak, that no denomination of Christians will recognize them, and that as a natural consequence, they will soon die out.

In my humble judgment, the minority have some grounds to hope that the next Assembly will not proceed to consummate the Union on the present basis. It is true, the last Assembly declared itself in its favor, but it is equally true that the Assembly of '73 did the opposite. On that occasion the Assembly gave out no uncertain sound. It said, by a large majority, after a long discussion, that some deliverance recognizing the doctrine of Christ's Headship should be inserted into the basis. Of course, this act of the Assembly was not pleasing to some of the members of the Union Committee, and hence their resignation and dissent, with reasons, were soon tabled, an act which to many was a clear token that no such deliverance as requested would be secured by those brethren. Yet, strange to say, the Assembly re-appointed them as members of the Union Committee, and entrusted them with the securing of a deliverance which they (the brethren) declared in their reasons of dissent was unnecessary; nay, more, that such a deliverance would imply a want of confidence in the sincerity of the representatives of the negotiating Churches. The brethren accepted the Assembly's appointment. They undertook to endeavor to secure a deliverance to be inserted in the basis of the future Church, which, according to their own declaration, was not required, and which would imply a want of confidence in the sincerity of the representatives of other Churches. Here, in my humble judgment, the Assembly erred. In deference to the feelings of those esteemed brethren whose influence in the Church, and labors connected with the Union question, are most highly appreciated, the Assembly re-appointed them, I presume, very much against the desires of those brethren. Nor do I feel that the brethren themselves acted wisely in allowing the Assembly to place them in such an awkward position. Their views respecting the basis, openly and candidly expressed, deprived them of a very important qualification to secure a deliverance so essential to harmonious Union.

And what, Mr. Editor, was the result of the appointment alluded to? Just what every discerning mind might anticipate, a re-declaration of entire unanimity of the negotiating bodies regarding the doctrine of the Headship of Christ; but no deliverance to relieve the minds of the minority, and form a part of the basis of a future Church. This deliverance our Committee felt was a delicate point. Unquestionably it might appear to be so, but to propose it and secure it was the very object of their appointment, and to return to the Assembly with such a deliverance would be to carry the Canada Presbyterian Church into the Union without a dissenting voice.

But, though a deliverance was not secured by our Union Committee, yet something was done which I venture to say few expected. Ecclesiastical documents, the history of which was well known to the fathers of the late Presbyterian Church of Canada, being framed amid the excitement of the disruption controversy, were laid on the table. Than this act of the Committee I cannot very well see another course which they could pursue more adapted to wound the feelings of the highly-esteemed fathers who bore "the burden and heat" of that day of conflict; and yet we have it on record, that the last Assembly received their report with thanks for their valuable service!

I must say, Mr. Editor, that whatever the Great Head of Zion may have in store for the Canada Presbyterian Church, those things have a very ugly appearance, and are no good omen of her future peace. Were the brethren, so urgent for Union on the present basis really convinced of the danger that is ahead, they would pause before taking another step. Let a man feel the pulse of a vast number of the members and adherents of the Canada Presbyterian Church at the present moment, and he will soon be convinced that recent acts of the Assembly are, saying the least of them, very unpopular. In fact, the present basis no one praises. It is not a favorite of any, unless of a few who helped to frame it. It has other objections besides the want of a special recognition of the doctrine of Christ's Headship. Besides, it is an indisputable fact, that a large portion of the Canada Presbyterian Church is very dissatisfied with the recognition lately given by the Assembly to the introduction of instrumental music in the worship of God, and regard that itself as of sufficient importance to cause a disruption. To press upon a people in such a state of mind, them, a very unpopular

basis upon the heel of an unpopular act, shows a want of wisdom. From the people expected to form "The Presbyterian Church of British North America" a Church to be built upon the present unpopular basis, and agreeing to recognize instrumental music in the public worship of God, it would not, I submit, be very difficult to gather a people nearly as numerous as one of the bodies now negotiating for Union.

But, Mr. Editor, is it really so, that the Union Committees are unable to frame a basis on which bodies of Christians, in profession, in teachings, and in authoritative documents, are declared to be one? Is it so, that to meet conscientious views, clearly and ably stated by men of high standing and of long experience, those Committees are unable to secure a sentence or two regarding a doctrine which all Presbyterians profess to believe? Is it so that all means are now exhausted, that no further effort is to be made, and that no remedy now remains, but for the Church to accept no Union or a disruption? I am not one who believes so. True, we are no nearer a hearty Union now than we were at the Assembly of '72, but I hope no farther from it. A deliverance is sought which may seem to imply a want of confidence in the sincerity of one of the negotiating Churches, but I submit that it does not necessarily imply anything of the kind, for the Canada Presbyterian Church is driven to ask it, so as to meet the views of a large number of her members. Nor can I get myself to believe, but that the other negotiating Church would, in the circumstance, agree to grant it, seeing that they hold the very doctrine, the recognition of which is sought into the basis. To my mind there would be no more delicacy in asking for such a deliverance than it was to carry to the Canada Presbyterian Church the documents, the laying of which on the table must have reached the quick of thousands of her people. And if such a deliverance were refused—which I believe, and hope, would not—then would not the Church have an evidence that the Great Master's time for Union is not yet come? and that to wait for His time would be her wisdom?

Yours truly,

J. ANDERSON.

Tiverton, 17th Dec., 1873.

Union, and the Act of Independence.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I desire to take this earliest opportunity of implementing my promise of commenting on the "Act of Independence," and the position of the Church of Scotland.

At the outset allow me to refer to recent correspondents.

"Observer" has not made good use of his perceptive powers when he classes me with such as would introduce the sore questions of past years. He might have seen that I deplored the very thing, and that my fond hope, when Union was initiated, was, that "by-gones should be bye-gones." My grand object, in all my letters published in your paper, during the last twenty months, was to obviate difficulties, allay asperities, and pare off the rough edges of the past. I was anxious to avoid writing one word calculated to give offence. If any thing of this kind had appeared from me, it was written in defence. I would not be classed with those who are disposed to incriminate in our Church any of the Presbyterian families with old issues. I would rather hold up to view the brighter side of the respective Churches. I believe neither of us have been faultless or infallible, that we and all have something to learn and unlearn. And in nothing does it appear to us, do we require to learn more than in charity towards one another. It is by no means our discuss disagreeables, it is by constraint, not willingly. They are forced upon us. I have no fondness, but the utmost aversion to such discussions. To me, and, I suppose, to many more, these disputes have been the source of unutterable vexation and sadness since '43. I should rejoice exceedingly had no occasion been given to discuss them again. But when questions that have grown hoary with the years of more than half a century are revived and presented; when old accusations are reiterated week after week in double and triple force, with wonted keenness and acumen; when we are represented with having discarded sound conscience, judgment, and principles, as if we had deliberately and practically disowned our adorable Redeemer as our Sovereign Lord—to allow all this to pass unnoticed, would surely plead guilty, and would not be creditable to ourselves, nor to those who are disposed to enter into Union with us. It is the glory of the British Constitution, that every subject has the right of defence and the privilege of securing the best counsel to plead his cause. Surely this ought to be the acknowledged right of every one bearing the Presbyterian name. Those friends of Union in the C. P. Church have certainly vindicated their readiness to unite with us, prudently and well. Should we not claim the privilege of saying something for ourselves? As, however, I am only a late importation to the Synod in this part of the Dominion, I frankly confess it would be more seemly for another, and especially for a member of the Union Committee, to vindicate our position in the present and past. This, as far as I can see, is not being done. I desire, therefore, regard less of the opinion of those who desire to see us condemned with no vindication, to offer some considerations in defence. I wish to do so as modestly as possible. With two or three exceptions, I admire the spirit of your correspondent. In such cases, Greek must face Greek.

Another mild and moderate writer, in last paper (we have a fondness for "moderation," and not less so in ecclesiastical), concludes that, while we are careful not to

"humble" ourselves, we have not such a tender regard for their honor. We would assure our friend that we have no wish to humble any of the Presbyterian brethren. We should rather see every Presbyterian within the Dominion, and many more, exalted, in due time, beyond the skies. We can perceive no humiliation in asking subscription, pure and simple, to an old and well-tried standard. We regard the basis as very little more or less than this. To take the standard precisely as transmitted for many ages, it appears to me, would meet with less opposition and greater unanimity from both Churches. To do this would promote the honor of the framers of our standards—to adopt their wisdom, perhaps, continuing the provisions regarding the Civil Magistrate. We would thus follow in the train of all the Presbyterians outside of Scotland. We would help to ennoble Presbyterianism down to the present time. We would ennoble ourselves. Would it not give evidence of high stature of Christian manhood to blot out the record of all past offences, and leave nothing, visible or invisible, to prove an eye-sore or heart-sore to any—to accept of what the great fathers of British Presbyterians, English, Irish and Scotch, have done for us, as sufficient basis of Scripture truth, for us and ours, in all time coming.

But now with regard to the famous "Act of Independence." This name sounds very attractive. Who does not crave for independence? But it so happens in this fallen world that it is difficult for the individual and for the collective body to assert complete independence. To attempt this may only serve to enclose ourselves within uncomfortable restrictions. To press our independence too far may involve in legal bondage. We suspect it is so with this act; therefore we had no favor for it since we discovered its existence. We know that its enactment was objectionable to many adherents of our old Church. But, of course, majorities will carry, and majorities are fallible—less certainly than minorities. But we shall see how they will fare if this Act should be impugned with dishonourable motives. It may be seen in the Records of the Synod of '43, that those who remained loyal to the best skill to prevent the disruption of the Synod. And having failed in this, why should they not pass this Act, so harmless in itself, if it could be supposed to have the remotest tendency to maintain and promote their strength. It were well for the Church of Christ, if more dishonest means had never been adopted to advance His cause. Had this been so, less wounds would have been inflicted, and divisions could be more easily healed. It is insinuated that those who framed this Act regarded the Church of Scotland in bondage to the State, and that this Act was to release themselves and entrap others. This is surely arrogating too much in judgment. Is it not setting aside all charity? Is it not assuming the prerogative of Him who alone knoweth the heart, and is the rightful Lord of the conscience? At the same time, we do think that if any passed this Act under the impression that the Church of Scotland was in the alleged bondage, their proper course should have been to have gone with those who sympathized and united with the Free Church. It has been wisely said by an apologetic writer some weeks ago, that this Act should be viewed in the light of the stormy times in which it was passed. And most certainly this Act, and much more of the literature of those days, must be treated with forbearance, or be no more called into remembrance, otherwise Union can neither prove comfortable nor useful; and the Presbyterians must bear much reproach for our petty strifes and divisions.

But the Act may have been framed to satisfy those who were not Scotchmen, and did not feel much interest in and had no desire to consider the merits or demerits of the questions in dispute before the Scottish Church. This very plausible view has been taken by the proposed Union, in which the writer indicates that this Union is designed to meet the wants and wishes of Americans, Canadians, English and Irish, as well as Scotch Presbyterians.

Our objections to this Act are not those so vehemently pressed on our attention. We dislike the Act, because it excludes an appeal to any Court whatever beyond our own, as if we possessed all the wisdom in the world on matters spiritual and secular. And, first, because it has an appeal to the Church of Scotland. We have not so much confidence in all the decisions of the inferior Church Courts as to suppose that reference to the highest Church Courts may not be desirable. And to have the freedom of reference to the Supreme Court of the Scottish Church, might at least lead to the exercise of greater caution in coming to a decision in the inferior Courts. We could specify a case that was before the Synod in the Maritime Provinces, where no such Act is in existence, and where the alleged purpose of such reference had the desired effect of reversing the decision of the lower Court.

But we object to the Act because it excludes appeal to another Court. We strongly suspect that it bars an appeal or application, in any case, to the Civil Court, as regards ecclesiastical property, or on any plea whatever. We are sorry if we differ from another considerate correspondent, who assumes that both Churches are sound on the Headship of Christ, and seeing that both Churches have now a declaration of the spiritual independence such as we ask," he asks, "why should not the United Church have a similar act?" We are as anxious as many that the Church should be prepared, as far as possible, to "defend herself against State intrusion in spiritual rights and privileges." But here arises the grand difficulty: to enact practicable laws to restrain each within their respective and legitimate Provinces. We suggested, in your paper, after the Committee on Union sat first, that the special subject for their consideration was not so much to decide that forbearance should be allowed as to the manner of receiving the articles in the Standard's respect-

ing the Civil Magistrate, as to define or lay down principles indicating the respective provinces of Ecclesiastical and Civil Courts. Children might have suggested the former, whereas the latter required the highest and most judicious exercise of Christian casuistry. For ourselves, we are not of opinion that there should in no case be an appeal from the Church to the civil tribunal. We know that worthy brethren in the Canada Presbyterian Church are of the same mind. To attempt to prevent such appeal, in any case, would, we are persuaded, be inconsistent with the principles of equity and the counsels of God's Word. No Church can possibly prevent such appeal, and no State can safely sanction such an Act, with due regard to the protection of her subjects. We regard this Act as requiring too much. Had those in the C. P. Church, who propose to apply to the Ottawa Government, subscribed this Act, it is our opinion, that when it would come up before the Civil Court to be discussed on the merits of the application, their subscription to the Act would exclude their case being heard. And seriously, according to our views, if their Church property is in danger of being diverted from its legitimate object, they have a right to seek redress wherever they may hope to get justice. Some years ago, when an excellent minister in Boston, who is in the voluntary school, and a worthy descendant of the Erskines, applied to the Civil Court to reclaim Presbyterian property that had fallen into the hands of Unitarians, I cheerfully raised subscriptions to aid him in the prosecution. If the vested Church property of these reverend brethren opposed to Union were in danger of being transferred to any other object than the dissemination of sound Presbyterian doctrines—as we are sure it was designed and is now used—we should cheerfully render our aid to prevent any such misappropriation. But permit us to present this Act entire. It may be a novelty to many of your readers. Where it is shown its full face, it may not appear such a terrific barrier to Union, as some would represent it.

Whereas this Synod has always from its first establishment, possessed a free and supreme jurisdiction over all the congregations and ministers in connection therewith, and although the independence and freedom of this Synod, in regard to all things spiritual, cannot be called in question, but has been repeatedly, and in most explicit terms affirmed, not only by itself, but by the General Assembly of the Church of Scotland, yet as in our present circumstances it is expedient that this independence be asserted and declared by a special act;

It is therefore hereby declared, "That this Synod has always claimed and possessed, does now possess, and ought always, in all time coming, to have and exercise a perfectly free, full, final, supreme, and uncontrolled power of jurisdiction, discipline and government, in regard to all matters, ecclesiastical and spiritual, over all the ministers, elders, Church members, and congregations under its care, without the right of review, appeal, complaint, or reference by or to any other Court or Courts whatever, in any form or under any pretence; and that in all cases that may come before it for judgment, the decisions and deliverances of this Synod shall be final. And this Synod further declares, that if any encroachments on this supreme power and authority shall be attempted or threatened, by any person or persons, Court or Courts whatever, then this Synod, and each and every member thereof, shall, to the utmost of their power resist and oppose the same. And whereas the words in the designation of the Synod, 'in connection with the Church of Scotland,' have been misunderstood or misrepresented by many persons, it is hereby declared that the said words imply no right of jurisdiction or control, in any form whatever, by the Church of Scotland over this Synod, but denote merely the connection of origin, identity of standards, and ministerial and Church communion."

Surely the honest judgment of every critic must be, that too much noise has been made about this act. However distasteful it may be to those who believe in the righteousness of appealing to the civil tribunal, we should think that the most tasteful in their exclusiveness could not desire a more explicit act of spiritual independence. Besides it appears that the act in substance, if not entirely had "been repeatedly and in most explicit terms affirmed" anterior to the disruption of the Canada Synod. Indeed we think the Act might be gathered from propositions that had passed almost unanimously in the Synod of 1844, before the rupture in that Synod—save the part that allows ministerial communion with the Church of Scotland. The Act would appear thus to have been prepared in the one united school.

So far as we know, the Canada Presbyterian Church has no Act that goes so far in excluding an appeal to the civil court, and to every court under the sun. Indeed it goes farther, it appears, as a bar to seeking redress in the civil court, than some of those who make such a clamour against it, would do in practice. They would place a yoke on others, while they assert liberty for themselves. To make so much of this Act appears dishonourable. It is very illiberal. It is making a mountain of a very small matter. It is straining at a gnat.

But the chief ground of offence against this Act, appears to be that while it asserts that our Canada Church exists quite independent of, and in no way under the control of the Church of Scotland, it does not expressly testify against said church. What seems to be desired is, a declaration clearly implying, if not expressly asserting, that the Church of Scotland was in grievous error in 1843, and that those who continued connection with her were involved in her guilt. Should the adherents of the old

church accede to this, there would be an end to discussion. Now we are ready to admit that the majority in the Church of Scotland were chargeable more than ones with wrong judgments. We cannot give our unqualified assent to all the decisions of the old Church or Free Church either. The majority in the Church of Scotland, doubtless, passed an unrighteous judgment on the Erskines and their worthy co-peers. But the Church of Scotland confessed her error in the most practical way. They recalled their judgment, although too late to secure their return and their reinstatement in the Scottish Church. The supreme government only requires a practical repentance of churches as of individuals.

We would not encroach further on your space. We shall defer to a future number the further consideration of this matter.

I am, sincerely yours,

ALEXANDER MCKAY.

The Mills, Eldon, 11th Dec. 1873.

Union on the Australian Basis.

Editor BRITISH AMERICAN PRESBYTERIAN.

MY DEAR SIR,—I desire to apologize to Messrs. Campbell, of Montreal, for the blunder committed in my last, and to thank you for the timely correction. The error arose entirely from the fact of my not being sufficiently familiar with Christian names. The value, however, of the communication itself, be that much or little, is in no way affected by the mistake on my part.

In reply to the question, "How has the Union on such a basis stood the test?" we must, of course, again quote from published testimony. In a letter of the Rev. Alex. Campbell (I hope I am right this time), dated Geelong, Sept. 16th, addressed to the convener of the P. C. Colonial Committee, and published in the Record of January, 1860, we find the following paragraph:—

"So far as the Union has gone, it has been most satisfactory. We have now not two hostile Churches—a Free Church and an Established Church party—but we have one Church, holding openly and undeniably Free Church principles. The dissenters, of course, deny that we hold these principles; but they never succeeded in getting any other proof than the fact that we have joined the Union."

Exactly two months later we find a notice of the meeting of the General Assembly of the Victoria Church from the same writer, published in the February number of the Record.

"Although you will probably receive full intelligence regarding our First General Assembly from other quarters, you must allow me to tell you my impressions of it. Like many others, I felt some apprehension that the diverse elements of which it was composed might still retain their diversity, and that an attempt to bring them into close working contact would have led to an explosion. Such fears were groundless. Our Assembly was characterized by a spirit of unpretending but genuine brotherly kindness. There was not one note of discord—not one harsh or unseemly word. There were two or three votes, but on matters of no moment, and two or three dissents were entered on our records. But the brethren who tendered them felt that, in doing that, they had done all that good men needed to do, in order to exonerate their own consciences. For example, when certain applications for State aid were made, our United Presbyterian brethren maintained their consistency by entering their dissent, and manifested their good sense by doing nothing more. And thus this notable difficulty was disposed of without wounding either the time or the temper of the house. There was not the smallest indication of sides or parties in the house. There was nothing that would have told a stranger that these sixty clergymen had ever belonged to different or antagonistic Churches. I should not, however, say that there were no parties. There were two—those who were tintured with enthusiasm, and those who were inclined to be slow. But these are precisely the parties that we need—the quick and the cautious, the ardent disciples of progress, whose motto is "Advance," and the cool-headed men, who add to it "circumspectly."

In reference to the second meeting of the Assembly, the Melbourne Daily Age says "The meetings were felt to be most refreshing, the interest continued unabated to their close, and uninterrupted harmony characterized all the proceedings."

I am, yours truly,

WM. BRUNNETT.

Springville, Dec. 17th, 1873.

A Reminder.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I am afraid that some of your correspondents on Union entirely overlook the fact that the Canada Presbyterian Church is not that Church which before '61 was known as the "Free Church," and that it has not served itself heir to all the controversies, and all the traditions of the latter Church. I am an old U. P., and have always been, and am still, an advanced voluntary, and while I cordially accepted, and accept still the basis of 1861, I never thought, and do not now think that in so accepting it I became a "Free Churchman" in the conventional sense of the term, though I claim something better, for I was "free born." It is 30 years since 1843, and that makes a considerable difference both in individuals and churches.

AN OLD U. P.

We Can Make Home Happy.

Though we may not change the cottage Forasmuch as it is old and grand Or exchange the little croquet-plot For a boundless stretch of land— Yet there is something better, dearer Than that which the world has to command.

Though we have no means to purchase Costly pictures, rich and rare— Though we have not silver hangings For the wall—no gold and blue— We can hang them over with patience For flowers bloom every where.

We can always make home in fulfilment. If the right course we be true. We can make it its inmates happy. And the truest pleasure win. It will make the small room brighter If we let the sunshine in.

We can rather round the grasshills When the evening hours are lone— We can blot our hearts and voices In a happy, social tone; We can make some erring brother— Lead him from the path of wrong.

We may fill our home with music And with a perfume brimming air. If we get all kind instructors We will surely close the door— Yet should we let each other more.

There are treasures for the lowly Which the grandest fail to find. There is a chain of sweet affection Binding men of kindred mind— We may reap the choicest blessings From the poorest lot assigned.

The Rev. John Geddie, D.D., Missionary to the New Hebrides.

(We find the following exceedingly interesting sketch of the life and labours of the late Rev. Dr. Geddie in the December number of the Canada Christian Monthly. It is from the pen of the Rev. C. C. Stuart, M.A., Owen Sound, and will repay perusal.—Ed. B. A. P.)

The man whose name stands at the head of this article, was not, so far as we know, related to any of the great ones of earth so called, for he was of humble though respectable parentage, he was not a giant either physically or intellectually, on the contrary, his bodily presence was weak, and his speech, though not contemptible, was far from that of the popular orators, either of our own or former times, while he made no pretensions to that power and skill necessary to give our literary eminence; and yet as a prince he had power with God—a power over nations, to rule them with a rod of iron, and as the vessels of a potter were they broken to shivers before him. He is gone now, and no word of praise or blame can disturb either the quiet rest of his body or the triumphant joy of his glorified spirit, hence it will not be thought that I speak for the purpose of blowing the trumpet for him, but rather to stir up others to be followers of him, even as he was of Christ.

He was born in 1816, the same year in which one of the greatest conquerors of mankind, according to the notions of the world, finished his military career. Nothing can be more ludicrous, says one, than a comparison between such an unpretending, obscure man as Geddie and the great Napoleon: I think so too, but for different reasons—the warrior is not worthy to be compared to him. Indeed we could not make such a comparison if we wished, for the cases are so different. We have an silly tradition of portents attending his birth and childhood, scarcely anything romantic in his manhood, and nothing at all of the earthquake style in his stern life battle: we have, however, some things to relate of the deepest interest to all who understand Christianity.

John Geddie, like young Samuel, was lent to the Lord. When quite young he was seized with a severe illness, which threatened his life. His parents despaired of him. Their great love for their child, and their anxiety that his life should be spared, as well as their deep-seated piety and firm faith in God as the disposer of all events, were strikingly manifested by their making a vow, that if He would spare their son they would give him all his life to the Lord. The Lord had mercy, and doubtless the pious parents ever after looked upon him as one brought back to them from the dead, and only theirs as one left with them by God to be trained for His service; and shall we not express our conviction that God accepted the offering thus made in faith, and though it did not yet appear to mortals, doubtless the boy was already a chosen vessel to bear Christ's name to those who sit in darkness, and in the region and shadow of death. And his future steps to confirm this view; for, if we mistake not, from the time that he was capable of forming definite plans for the future, he had the work of the ministry constantly in view, and accordingly, from the very first, he set himself to work with all his might to prepare for that most important office. We do not say that a man cannot be thoroughly consecrated to God as a private member of the Church, we know the contrary to be the case; nor yet that one may not enter the ministry for the sake of social position and worldly advantage, for we fear that many do so; but we do say, that when one, constrained by the love of Christ, in the spirit of the disciple who takes up his cross to follow the Master, undertakes the duties of a preacher of the gospel, he engages in the work which affords the fullest scope for the most thorough degree of consecration to God, and the best field for the greatest amount of useful and self-sacrificing labour. We have not a doubt that this was the spirit in which Geddie entered the ministry; if we had such a doubt, the whole course of his future life would declare it to be most unreasonable as well as uncharitable.

Not only was the work of the ministry thus chosen as his life work; but among all those preparing for the same work, or already engaged in it, his quick ear was perhaps the only one to hear from the hearer's world, the cry, "Come over and help us;" at all events his loving and courageous heart was the only one, at that time, to

respond to this the most urgent and trying of invitations.

But where was he to go, how was he to go, and who was to send him? The more questions at that time very hard to answer. One would naturally have advised, "offer your services to your own church first, and if she is unable or unwilling to send you, then turn to another." But this was not Geddie's way. It seemed indeed as if his own church was unable to undertake a foreign mission. She had only about twenty-five members and congregations at home; and in this world's goods she was as poor as she was small. But not only did he not despair of one day being able to go forth himself; he did not even despair of making his little church a missionary Church. He laid his plans for mission work among the heathen, and then patiently waited until his Lord should bid him go forth. A story is told in this connection, which shows, not only that he had this great work in mind years before, but at the same time, the fact that he had made all earthly considerations subordinate to his love for the Master and the Master's service. It is said that when he entered into a matrimonial engagement with her who afterwards proved in all that pertains to a life of Christian heroism and self-sacrifice, a help-met worthy of himself, he made this stipulation, that if ever an opportunity offered for him to become a missionary to the heathen, that she would consent to go. With this understanding he married, and was settled over a congregation in P. E. Island.

In the course of time, we need not here stop to relate how or why, the Presbyterian church of Nova Scotia agreed to undertake a mission to the heathen. The resolution was not come to without many doubts and difficulties. The church was very small and very poor; there remained yet much land to be possessed at home, and all the usual arguments—not so stale these as now, though even yet some wise men think them worth repeating—were used to discourage the undertaking, but there was some faith and consequently some giants in those days, and the Synod decided as above stated. Well done, heroic little church! May the mantle of the Erskines, of Molyville, and of Knox never descend to less worthy children.

Geddie now offered his services, and it would suppose that it would be all he could have to do. But the men of that day could not see things in the same light in which we do, and some of them objected to him. He was not the right kind of man to send, his bodily presence was too weak, he was too bashful, and would never command the respect of the heathen. How often does our Lord pour contempt on our little notions of propriety. Providentially better counsels prevailed, and his services were accepted.

We shall pass over the preparations for departure, the sad farewells, the long and lonely voyage, and come at once to his field of labour.

Anatoni is an island in the New Hebrides group, in the South Pacific Ocean, about 250 miles from Australia. Its population was spiritually in utter darkness. They were naked, and from ignorance, not innocence, were not ashamed. They went to war on the most frivolous occasions, and worse still, under the greatest delusions, slaughtered their fellow-islanders of other tribes. For example, if a severe storm visited the place, one tribe would think it a sufficient pretext for war with the next, on the supposition that it was their neighbours who caused the storm. In the illustration of this, we may give the following, which we heard from Dr. Geddie himself. "One day I noticed the natives running past my dwelling, carrying clubs and apparently greatly excited. I immediately went out and followed in the direction in which they were going. I soon came up to one of the tribes, which was already in battle array, while another tribe a little way off was set in array against it. I asked the chief why they were going to fight, and he replied, that the opposing tribe was to blame for the late storm, and that they were going to give them a beating in consequence. I called his attention to a little pool of water near by, explained to him the nature of water, and the consequence of its remaining stagnant, how bad the effects would be if the waters of the ocean were allowed to remain forever at rest, and showed him that storms were really blessings sent in kindness by the great God and Father of all. The chief then left his tribe, ran and exchanged weapons with the chief of the opposing party, came back and said, 'Now there will be no war, but if your God sends any more storms, we will come and fight you.' Nor were such things as these the worst evils. Cannibalism was quite common. In one part of the island it was found that between certain ages, I think eight and fourteen, there were no children at all, and it was ascertained that this arose from the fact that the chief who ruled during these years had killed and eaten them all. The reader can easily imagine that where such things as these were done, numerous other abominations, of which it would be a shame even to speak, would be both secretly and openly practised.

One cannot imagine a more lonely place than this savage island, and here, for four long years, unprotected by human power, with his wife and little ones, Geddie laboured alone. Here he knew the bitterness of being cut off from civilized society; here he knew what famine meant when the meal failed in the barrel and the long-locked-for supply did not arrive; and worse still, he was sometimes in such peril from the treacherous savages that he could say for himself and family, "There is but a step between us and death." Who will dare to ridicule the faith which sustained this heroic man and woman on that island, through the long dark night of heathenism which preceded the dawning of the gospel day?

At the end of four years or thereabout, a missionary arrived from Scotland, and took up his abode on the other side of the island from that occupied by Geddie. Now that he had already seen some of the results of his labours in the conversion of natives, and in the disappearance of the natives' distrust and hostility, the presence of a brother missionary on the same island in addition, made him feel that no land at least a home,

and his path was henceforth smoother and more pleasant.

We shall now, having passed over fourteen years of toil, introduce the reader to a congregational meeting. We cannot stop to describe the church, although it is, we believe, the largest stone structure of its kind in Polynesia. But who are these assembled in such an orderly manner, all of them becomingly dressed, and taking their places in that church? They are the once-savage islanders, sitting and clothed, and in their right minds. Geddie is going to preach. The psalm is sung, a chapter from the Bible is read, and prayer is offered, and yet, were we there, we could not understand a single word, for it is indeed a strange tongue. But Geddie has long ago thoroughly mastered it, and has already made of it a written language, besides translating large portions of the Bible into it. He speaks, and all is attention, for it is the gospel he preaches, the story which has a charm for every sin-burdened human being in every kindred, tongue and people, and nation.

The sermon being finished, certain congregational matters must be attended to. The report of mission work must be given in. How much arduous work has been planted this year for missions? How much is it likely to realize in the Australian market? These and similar questions require to be answered, so that the church at home may be informed of the progress of its mission. It may be necessary here to explain to the reader that these people as soon as they learned the gospel, learned to work for God, and as they had no money to give, they cultivated a certain amount of arduous work, to be sold in Australia, in order to raise funds for the support of missions; and though we cannot now say what their contributions amounted to, we remember well that it was a sum so large that many congregations in Ontario would blush (for themselves not for Aneitona) to hear it mentioned.

Next there is a most important and interesting matter to be taken up. Geddie with his family, is about to pay a visit to the church at home, and an elder is about to be chosen to accompany him, to represent the congregation in the mother church of Nova Scotia. The right man, as it is supposed, is found, and the work of the day is now at hand. Geddie himself must be surprised at the work of eighteen years, and what shall we say? We had best be silent, or at least find words more appropriate than our own to describe what has taken place. "The wilderness and the solitary place have been made glad, and the desert has rejoiced and blossomed as the rose."

What are they saying at home in Nova Scotia now? John Geddie is coming home! is an exclamation of joy on everybody's lips. "What has God wrought?" is the devout utterance from many a pulpit, and "What hath God wrought," is the one thought which occupies every earnest Christian mind in the church which undertook the mission.

Many may be curious to know if the work at home has not suffered while the church's attention has been given to foreign missions. We are glad to say that the very opposite has been the case. She has more than doubled her numbers; her home-mission work was never before more thoroughly done, her college was never more roughly attended; her contributions have been all along increasing, and so far from her finding one missionary in the South Sea Islands a burden, she has already sent three additional ones with their wives. Her ministers at home can now more effectually rouse the hard-hearted and indifferent, by pointing to the poor heathen who are going into the kingdom of heaven before them. In every respect, we may say, the Church at home has prospered beyond all expectation, and not a little of this prosperity is traceable to her Foreign Mission.

After a long voyage, Geddie and his family arrived in Nova Scotia. The elder already mentioned was obliged to give up the voyage and return to his native island, on account of ill health. The visit to Nova Scotia was supposed to be a rest, but he had but little, if any time for rest. He visited all sections of his own church, and even beyond it. Everywhere he met with a most cordial welcome; indeed nothing else was ever thought of. Congregations in the sister Presbyterian church, the Kirk, received him gladly, and some of them raised large contributions for the mission. His story was of the simplest kind, yet congregations were held spell-bound by it. Not by the tricks of the orator, but by the statement of soul-stirring facts, he called forth the deepest sympathies of the heart. We shall never forget those meetings at Halifax at which we had the pleasure of hearing him. One of them was a farewell meeting. He spoke, as was natural, of leaving his native land never to return, but with no dramatic affectation, for he added, we have no desire to return, and the look of pleasure which beamed from his face as he contemplated the resumption of his work, told plainly that he was speaking the simple truth.

A few days afterwards, with his wife and some of his children, for some remained in Nova Scotia, he left our shores for the last time, and after a few months was welcomed back by his spiritual children in Aneitona. He continued on the island at his usual work for several years, when, on account of failing strength, and the fact that he was much needed to complete the translating and printing of the Bible, it was thought advisable to appoint a successor, and allow him to give more attention to this work. But on the very day after his charge was formally handed over to his successor, he was stricken with paralysis. It seemed as if the Lord had just relieved him of the post, where he had laboured so long and faithfully, in order to give him the invitation, "Friend, come up higher." A few months more, however, were granted him, which he spent in Guelton in Australia, tenderly cared for by his wife and daughter, when the final summons came on the fourteenth of December, 1872, and he laid aside his toil-worn body and took his place among the white-robed ones who shall sit on the stars for ever and ever, and Geddie, a conqueror of men in the true sense, is now

more than conqueror through Christ who loved him.

We made a remark at the commencement of this sketch in reference to Geddie's power, which some may think very strong, very, even startling; but if we had applied similar language to the power of Britain, now would have thought it inappropriate. We might have said that she possessed the power requisite to rule nations with a rod of iron, or to break them to shivers, and no one would have been the least surprised. Let us suppose then that she had sent the most formidable ships in her navy, surrounded the island of Aneitona, and had, by means of them, undertaken to subdue the natives. She might have thrown shot and shell, and forced them to submit, but would she thus have subdued them, and made them loyal subjects of Britain's Queen? We think not. Once remove the brute force, and the savage mind would show itself as untamed and as unmanageable as before. But Geddie went without a weapon, except the sword of the Spirit, and he not only put to flight the powers of darkness, but he left the natives so thoroughly subdued, that life and property were just as safe on that island, perhaps safer than in England itself. His is then a greater and more enduring conquest than all the armies and navies of the world combined could gain. If it be asked why we did not describe it in more appropriate language, in which the conquests of Christ are described in Scripture, may more the very language in which the conquests of His servants are described: "He that overcometh and keepeth my words unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

Nova Scotia has some heroes of whom she is justly proud. She reckons among them the hero of Kara and the gallant defender of Lucknow, while in one of her cemeteries in Halifax a lordly lion looking down from a well-designed pedestal keeps her in mind of two of her sons, brave officers who fell in the Crimean war. But she has greater heroes than any of these, though she has not erected a single monument to their memory. Geddie, who fell in well-worn harness, and the Gordon who gained the martyr's crown on blood-stained Erromanga, as well as Johnson and Matheson, who were carried off by disease on neighbouring islands, are true heroes and worthy of a far higher meed of praise. She has provided no monument for these, and she need not do it, for long after marble, and granite and bronze have crumbled to dust, and bloody battle fields are forgotten; and swords have been beaten to ploughshares, and spears to pruning hooks, and bugles and drums are needed no more, when a long-battered world has come to itself and discovered the truth at last, and shall begin to reckon up the men of past ages to whom she owes her gratitude, then shall the soldiers of the cross be the heroes, and then shall such names as Geddie be written high on the roll of fame, not because a record of what they have done has been discovered on crumbling marble, but because their works have followed them, and the descendants of nations liberated through their self-denying labours have kept their memory ever fresh and fragrant.

Every Eye Shall See Him.

Year after year, as each is drawing to its close, are we brought to the season of Advent, that solemn time of preparation which the Church has appointed to enable us fully to commemorate at Christmas the first coming of our Divine Lord, and also to keep before our minds the fact that one day He will come again to judge the world. His first coming was in Humility. His second coming will be "in Power and Great Glory." It is astonishing with what apathy and indifference our Lord's second coming is regarded, not only by the world, but also by those "who profess and call themselves Christians." Are you one of these? Do you believe in your heart what you profess with your lips, that henceforth you shall come to judge the quick and the dead? Do you realize the fact that He will come again, and that when last expected? In that form of prayer which He Himself has taught us, we pray "Thy kingdom come." Are these the words of the lips only? or are you living a life of continual preparation for that great and terrible day of our Lord? That He will come again no one that believes in Revelation will deny, but there are some who do not believe, of such St. Peter says, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of His coming? for since the fathers fell asleep, all things remain as they were from the beginning of the creation." Well, St. Peter foretold us now being fulfilled. Men laugh and scoff, and say, "Where is the promise of His coming?" But the Lord will surely return and judge the quick and the dead. Job says, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." David, also, says, "Our God shall come and shall not keep silence, a fire shall devour before Him, and it shall be very tempestuous round about Him." And our blessed Lord hears frequent testimony of His own coming again. He will come suddenly and when least looked for. People will be saying, "Peace, Peace, when there is no peace," and sudden destruction shall come upon them. People will say, "Oh it will not happen in my time, why prepare for an event so uncertain?" But as it was in the days of Noah, when men were feasting and marrying and occupying themselves with anything but the warning of God's servants; all at once the flood came and swept them from the face of the earth, or as it was with Sodom and Gomorrah, when men ate and drank, bought and sold, planted and builded, and went on in their wickedness, until, without warning, fire came down from heaven.—Rev. W. Carter.

Unbounded patience is necessary to bear not only with ourselves, but with others whose various tempers and dispositions are not congenial with our own.

What the Preacher Has to Deal With.

Let the preacher recollect that whilst in the pulpit he is in communication with the actual facts of life, and not with a merely philosophical dream or theory of them; that he is called upon to confront the cruelty of nature and the scorn of time, the vanity and turbulence of youth and the obduracy of unregenerated years, the half-formed and the lukewarm repentance, the sharp pain of regret and the rankling sting of kindness, the weariness of hope deferred and a joyless life, the sickness of a present sorrow and the bitterness of a new bereavement, the countenances of unbridled passion and the too weighty burden of many cares which crushes the soul down to the ground; and then there is none to raise it up again. Let him recollect that he talks to the fathers of thousands of children, to the struggling artisan or tradesman, to the young man about to enter life, or who has just begun it, to the poor temptress with her sorry-tried powers, and the young gentleman who seeks some one to help destroy in the best mode of distributing her energies and employing her time, to the widow and the orphan, to the poor and the wealthy, with their dangers and responsibilities. All these varying circumstances of life, and many others, which are found in every church and in every congregation, should be distinctly recognized and admonished with an earnest, fervent, and loving thoughtfulness. It is not enough that they should be grouped under one heading, and addressed without any special meaning or intention. The proper function of the pulpit and its worthy fulfillment implies something more than this. It should seek its proper field in the common experience of life, its sorrows, sufferings, and pleasure, not in the emotional transports of a vague and purposeless enthusiasm, which has no reference to anything beyond itself, its circle and its Church; which here every day virtues and simple offices of good for transcendental sentiments sought for their own sakes, whose effects die with themselves.—London Quarterly Review.

Christian Profession.

A Christian profession must be 1. Sincere and hearty. Not only must it not be basely hypocritical, but it is there must not be even self-deception. It must be honestly made. In it must be no reserves, no relentings. A profession of love without love is offensive to every man. 2. It must be humble, not vainglorious and ostentatious. John called on men to witness his zeal for the Lord of hosts. He was a poor, vain creature. 3. A Christian profession must be open and public. Christ made no secret of his love for us. Why should we make a secret of our love for him? "Let your light shine before men that they may see your good works, and glorify your father which is in heaven."—Matt. 2: 16. 4. Our profession should be bold and fearless. We should not seem to be asking pardon for being followers of Jesus Christ. Paul says, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."—Rom. 1: 16. There is an apologetic way of avowing truth, which seems to provoke opposition. We must stand up for Jesus, even what it may. The life of the truth is more important than the life of any man upon earth. We must resist even unto the shedding of blood, if necessary. 5. A Christian profession is unto death. In this war there is no discharge. "If any man draw back, my soul shall have no pleasure in him," says God.—Heb. 10: 38.—Evangelist.

The Names of God.

Everyone knows that German entitles, followed by Dr. Colenso and others, have written scriptural broken up the most ancient Scriptures into fragments which they call the Elohist and Jehovist sections. These are ascribed to different authors whose names are lost, one of whom knew God as Elohim, the other as Jehovah. But the variety in the use of these holy names admits of a far more natural explanation. The employment of this term or that depends on the drift of the passage in which it occurs. Thus in the first chapter of Genesis, where creative and productive power is revealed, we find only Elohim; in the two chapters which follow, and which describes God as dealing with man personally, He is Jehovah Elohim. When we reach the fourth chapter, and read of worship and sacrifice, the offerings are said to be made unto Jehovah. In the fourteenth chapter Jehovah is identified with the "El Eison," of whom Melchisedek was priest. In the nineteenth the word Elohim is used, just because the chapter is occupied with the covenant which God made with Abraham, and the God of the covenant is always Jehovah. Abraham uses the name "Adonai Jehovah," which our version most inaccurately renders "Lord God," instead of "My Lord Jehovah."—Sunday Magazine.

Communion Wine.

For the information of those who wish to prepare unintoxicating wine for sacramental use, rather than to purchase it (as has been done, most of the churches would prefer to do) a friend suggests that we state a method of its preparation. He says: To make unfermented wine for sacramental purposes, all that is needed is to apply the principles of canning. Grapes juice boiled and the acetic acid arises very carefully removed, it is perfectly clear, will keep either in glass bottles or tin cans; only be sure that it is hermetically sealed at the boiling point. It can be easily done by treating the grape juice as if it were fruit to be canned. In bottles, cover the corks with sealing wax. If preferred, the wine thus made can be sweetened according to taste. He is incapable of a truly good action who knows not the pleasure in contemplating the good actions of others.—Lancaster.

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TOPICS OF THE WEEK.

The agitation over Mr Foster's School Law still continues in England.

The Emperor of Germany is understood to have been struck with paralysis, and is not likely to survive a long time.

The famine in Bengal threatens to be very serious, involving, it is to be feared, the sacrifice of thousands of lives.

The war against rascality is being carried on with a great amount of vigour in the States. The trade of Swindler under the gaze of politicians is, in secret, becoming a dangerous one.

The Cuban difficulty is understood to be now quite over, though explanations have been given that make the U. S. Government not so content about the Virginius.

Dr. Cheney, of Chicago, has been consecrated Missionary in the Reformed Episcopal Church. His congregation gave consent on condition of his retaining his connection with them.

There is some talk of our Dominion Ministers dissolving Parliament. If they do, we believe they will sweep the whole country from Halifax to Vancouver Island.

SCHOOL MATTERS.

The letter we publish in another column about school matters and educational wire-pulling is of very great importance. We believe our correspondent is correct in supposing that there is something far wrong about the present management of the Normal School.

DR. GUTHRIE.

The first volume of the life of the late Dr. Guthrie has made its appearance. It is chiefly made up of an autobiography, begun in the summer of 1868, and the connecting links and explanations are supplied by his sons, who are his literary executors.

The habits of students then were formed on a much less expensive scale than they are now. Our one apartment was bedroom, parlour, and study. For it, with coals, attendance, and cooking, we only paid 5s or 6s a week.

With the exception of some "swells," few students had ampler accommodation than ours, and our living was on a par with our lodgings—the usual bill of fare being tea once, oatmeal porridge twice a day, and for dinner fresh herring and potatoes.

Sydney Smith might joke about Scotchmen cultivating the arts and sciences on oatmeal, but the struggles which many an ambitious lad makes his way on through college is a feather in the cap of our country.

A more fortunate case was that of a poor lad, who restricted himself for a whole year to two shillings and sixpence a week, went hungry to his classes and hungry to bed, but fought his way through to become a doctor in medicine, and (till death in a distant land suddenly closed his career) occupy as a physician and a Christian a position of the highest respectability.

In this connection we have a remark on the importance of good manners in clergyman which even in this new world some might not be the worse of bearing in mind.

Now, however, let us turn to the common people appreciate and admire good breeding and gentle manners in their ministers. These were an old minister of Brechin grandfather of Dr. John Bruce of Edinburgh, who maintained, and rightly, that every truly pious man, very true Christian, had in him the elements of a true gentleman.

Dr. Davidson, one of the ministers of Edinburgh when I attended college (brother-in-law of the celebrated Lord Cockburn), a man of limited property, and—better than all—one of the most pious and devout ministers of his day, was impressed with the importance of ministers adorning the doctrine of God their Saviour by all freedom from vulgarity and a certain polish of manners.

When a student, Dr. Guthrie paid a visit to London, and thence passed over to Paris. His experiences in attempting to perfect himself in French conversation were somewhat trying though whimsical.

Determined, however, to do so, I asked the Colonel, on our reaching Paris, to recommend me to an hotel where I would meet with none who could speak anything but French.

Had Dr. Andrew Thompson lived beyond 1831—lived to sway, as he would have done, the Church and the country—there would probably have been no Disruption—an event which was due to the desire of Lord Moncrieff and Dr. Chalmers to preserve patronage more than to any other circumstance.

Neither had there been any Disruption had the whole Evangelical party, instead of regarding us Anti-Patronage men as impracticable fools, adopted Andrew Thompson's policy; certain (through the change the Reform Bill had brought into the country, transferring a vast amount of political power from the favoured few to the many) of ultimate and not very remote success.

Some amusing anecdotes are told in connection with some of the Doctor's predecessors in Greyfriars Church. For instance, the gentleman that immediately preceded him, is hit off in the following terms:—

"My worthy predecessor, who mouthed, his words, and delivered commonplace things with the greatest pomposity, imagined himself an orator and accomplished elocutionist; but to be absolutely perfect in the latter art, he resolved to seize the opportunity of John Kemble (the great tragedian) having come down to Edinburgh, to see how he would read a certain passage of Scripture.

Well, one day when Kemble is reposing in his lodgings, the servant announces that a gentleman wishes to see him, and thereupon ushers into the room a grand and reverend-looking man, dressed in the garb of a minister, with a Bible in his hand. It at once struck Kemble that this was some divine who had come to condemn the theatre, and rebuke him for pursuing the business of a playactor.

John Kemble, to use a common expression, took in at a glance the measure of his visitor's foot, expressed himself happy to see Dr. Anderson, and how much pleasure he would have in giving him his advice.

"At the same time," he said, "the best way of going to work is not for me, but for you, Dr. Anderson, to read the passage first."

The worthy doctor, who had too high an opinion of his own powers to be daunted by John Kemble or any other man, proceeded to deliver *rolando*. "Whom upon Kemble, not a little amused with the inflated style of his visitor, gave him this sage advice,—one it would be well for all aspirants at public oratory to remember,— 'Sir, when you read the Sacred Scriptures, or any other book, never think how you read, but what you read.'"

The following account of an unorthodox Aberdeen occupying Dr. Hugh Blair's pulpit for an afternoon, is also not bad:—

It being arranged that his old student should preach for him, Dr. Blair went with fear and trembling to church on Sunday. Nor were his apprehensions groundless. The fashionable congregation who had assembled to hear Dr. Blair were amazed at the unorthodox being who had taken the place of the polished and elegant divine. These tones, and that pronunciation jarred on their delicate ears; nor were they less astonished or Blair less tortured by the matter, than the manner. The preacher gave out a text, announcing that his object was to prove to them that day that man was a fallen creature, or, as he expressed it, that he was 'fallen'; and rushing at once *in medias res*, he undertook to prove this, first, from the 'science anatomy.' Having somehow or other got hold of the fact that while the feline tribe are carnivorous, and horses and swine omnivorous, the pig, like man, is omnivorous, using equally and thriving on both kinds of food—and that there are thus, as might be expected in these circumstances some points of resemblance between the digestive organs of the pig and of the human race—he launched this out on the astonished heads of the polished aristocrat of Edinburgh, saying, 'It is well known that the sou has a' the puddens o' a man except aue; and it that does na' prove that man has fa'en, there's naething ill!'

It seems that Dr. Chalmers himself had doubts about the legality of the celebrated Veto law, the working out of which caused so much trouble and issued at last in the disruption. Here is what Dr. Guthrie says on the subject:—

"Such an Act we thought the Church had power to pass, independent of the State and her courts. So Lord Moncrieff and Lord Jeffrey maintained; so, too, did Lord Glenise—the oldest man and by far the ablest judge on the bench—and other lawyers of great eminence besides.

The astute and long-headed Dr. Mc'Gie, who was perhaps better acquainted than any of them with the constitutional law of the Church of Scotland, and was certainly not behind any of them or all of them in sagacity and penetrating genius, was of a different opinion. He took a deep and most kindly interest in our struggles, but thought that, without the consent of the State, the Church had no right to pass upon the Veto Act.

Dr. Chalmers had his doubts upon this point, and advised that application should be made in the first instance to the State; but he went in with the vastly preponderating majority in passing the Veto Act. This Act did not satisfy us Anti-Patronage men within the Church. We desired the entire abolition of patronage. But, though growing larger year by year, we were still a comparatively small handful. We had no influence in the councils of the Church, were regarded as wild and extreme men, when, in point of fact, in our case 'wisdom dwelt with prudence.'

Had Dr. Andrew Thompson lived beyond 1831—lived to sway, as he would have done, the Church and the country—there would probably have been no Disruption—an event which was due to the desire of Lord Moncrieff and Dr. Chalmers to preserve patronage more than to any other circumstance.

Neither had there been any Disruption had the whole Evangelical party, instead of regarding us Anti-Patronage men as impracticable fools, adopted Andrew Thompson's policy; certain (through the change the Reform Bill had brought into the country, transferring a vast amount of political power from the favoured few to the many) of ultimate and not very remote success. We would have stirred the whole country from Cape Wrath to the Boreas—and that had not been ill to do—to go to a Reformed Parliament asking a reform in the Church as well as in the State; asking that Patronage, which was restored by Queen Anne's Government, and had remained ever since, contrary to the will of the people—should be utterly abolished; and with a little patience, our efforts in that direction would certainly have been crowned with success, to the extent, at least, of giving legal effect to the Veto Law, if not of altogether abolishing patronage."

Many other anecdotes are given illustrative of the state of feeling in different parts of Scotland on the various questions which were generally discussed at different times during the Doctor's career. The following may be given as a specimen. Speaking of Sabbath observance in the Highlands we have an anecdote which the Doctor has given once and again already in some of his publications:—

"On first going to Ross-shire to visit and preach for my excellent friend Mr. Carmont of Rosskeen, I asked him on the Saturday evening before retiring to rest whether I would get warm water in the morning? Whereupon he held up a warning hand, saying, 'What, what!' On my looking and expressing astonishment, he said with a twinkle in his eye, 'Speak of shaving on the Lord's Day in Ross-shire, and you need never preach here more!' In that same country Sir Kenneth MacKenzie directed my attention to a servant girl, who, if not less scrupulous, was more logical in her practices. She astonished her master, one of Sir Kenneth's tenants, by refusing to feed the cows on the Sabbath. She was ready to milk but would by no means feed them—and her defence shows

that although a fat cow, she was not a fool. 'The cows,' she said—drawing a nice metaphysical distinction between what are not and what are works of necessity and mercy that would have done honour to a casuist 'The cows canna' milk themselves, so to speak in a clear work of necessity and mercy; but let them out to the fields, and they'll feed themselves.' Here certainly was scrupulosity; but the error was one that leaned to the right side."

These extracts may give our readers some idea of the book, and will, no doubt, lead them with only the greater eagerness to peruse it for themselves. It bears abundant marks of Dr. Guthrie's raucy humour, and in spite of some of the moribund digressions, which could have been spared, is an exceedingly interesting and readable volume.

Presbyterian College, Montreal.

At the close of the lectures of the above institution on Tuesday evening, 16th inst., the students met en masse in the Principal's lecture room and presented him with the accompanying address. The Presbyterian College is now an institution established on a sound basis. The staff consists of Principal MacVicar, Professor Campbell, so popular among the students, and whose reputation as a historian is far more than local, Prof. Cousens, who so ably conducts the French classes, and Rev. Mr. Gibson, whose extensive acquaintance with ancient and modern languages makes his lectures in Exegesis so valuable. The students room and board in the College building, and the accompanying address is only an illustration of the esprit de corps which has prevailed among them throughout.

ADDRESS.

To Rev. D. H. MacVicar, L.L.D., Principal of Montreal Presbyterian College:—

DEAR SIR,—As the time of our separation for the Christmas holidays is now drawing nigh,—some of our number leaving the College to-morrow morning,—we beg leave, before separating, to offer you our congratulations on the healthy state of the institution over which you preside, and on the auspicious circumstances with which we are surrounded this session; and more especially have we met you this evening to offer you our sincere thanks for the deep interest you have always taken, not only in our advancement in literary and professional studies, but also in our personal comfort. You have spent many hours of toil and anxiety in securing the erection and fitting up of the beautiful building which is now our home.

At present our expenses are reduced to a minimum, and we are in a position to enjoy the benefit of one another's society, so that we feel more truly than we have ever felt before that we are students; and we cannot but remember that for these advantages we are largely indebted to your unflagging energy. Have the kindness to present our thanks to Mrs. MacVicar and to the ladies associated with her for the part taken by them in furnishing the comfortable rooms which we now occupy, and for the kindly interest they have shown in seeking to secure our comfort. We pray that happiness may ever attend you in your family, and that you may see this college grow larger and stronger as the years roll on, and that each succeeding year may see a larger and larger army of the soldiers of the cross going forth from these walls fully equipped for the work of subduing the world to Christ.

(Signed by all the Students.)

Montreal Presbyterian College, Dec. 16th, 1878.

REPLY.

Dr. MacVicar spoke to the following effect in reply:—

GENTLEMEN,—I thank you most heartily for your kind address. Had you given me a hint beforehand of your intention to present such, I should be better prepared than I am at this moment to give expression to my feelings in reply.

You refer to the sound and prosperous condition of this college, and to my efforts in connection with it in the past. Allow me to say that in everything I have done, I have been cheered and sustained by the generous confidence of the friends of the institution, and specially by the thorough loyalty and devotion to its interests of all our graduates and students.

This, as well as a regard to our Church at large, had much weight with my mind when pressing overtures were made to me to accept another position.

I cordially join with you in your fond hopes as to growth and usefulness in the future. The Lord hath blessed our feeble exertions hitherto, and if we continue faithful to Him, He will yet bless us more abundantly.

The improvements which we contemplate and the additions which we hope to make to your facilities for the pursuit of sacred studies and general culture, were to some extent indicated in my remarks at the opening of this building. I need hardly ask you to exercise patience until these are accomplished.

From your present standpoint you see that no delusive hopes were held out in the past, and this, as you kindly indicate, inspires confidence for days to come.

I rejoice to night in being surrounded by such a large band of devoted and earnest students, and in sharing the work of the institution with a staff of professors, so scholarly, accomplished, and able; and let me assure you that we are all of one mind, in seeking to promote your comfort and success.

I thank you especially in your expression of appreciation of what Mrs. MacVicar and other ladies have done in connection with our new building. May God bless and prosper you all.—Montreal Witness.

Ministers and Churches.

On the evening of the 11th inst., the Woodville cause was taken possession of by a number of ladies and gentlemen of the congregation. They spread out a delicious supper, of which surprises and surprised cheerfully partook, after which they presented their pastor, Rev. J. L. Murray, with a handsome cutter, and a set of silver-mounted harmonium. The present was accompanied by the following address:—To the Rev. J. L. Murray; Dear Pastor: On behalf of a few of your friends in this village and neighborhood who are desirous of manifesting their appreciation of your work as a Christian minister, and of your urbanity in your intercourse with us since you came to reside in our midst, we beg to present you with this cutter and set of harmonium, which please accept, not for their intrinsic value, but as indicative of the warm, cordial feelings we entertain towards you. Our sincere prayer to Almighty God is that you may be long spared in the happy relation to us in which He in His wise Providence has been pleased to place you. It is a position for which we deem you eminently fitted, and whose onerous duties you so instructively discharge. For Mrs. Murray and the little ones accept our best wishes and prayers. On behalf of your friends, JOHN JAMIESON.

Presbyterian Union

According to our principle of letting all sides be heard on the question of Union, we give the following document, which has already appeared in one or two of our contemporaries:—

At a meeting of ministers and elders of the Church of Scotland in Canada, held in Toronto on Tuesday, 2nd inst., it was unanimously resolved to issue the following address to the members and adherents of the Church:—

To the members and adherents of the Presbyterian Church of Canada, in connection with the Church of Scotland.

BELOVED BRETHREN,—

We, the undersigned ministers and laymen, feel constrained to address you on the present crisis—a crisis which involves the very existence of our Church—to suggest to you such measures to unity and efficiency of action as the exigencies of the occasion seem to demand.

You are aware that efforts are being made to unite the Presbyterian Church of Canada in connection with the Church of Scotland, and the Canada Presbyterian Church. To consummate these efforts, articles, containing the basis of Union, have been sent down by the Synod for the consideration of the Presbyteries, Kirk Sessions of Congregations within the bounds, and you will be early called upon to assent to, or dissent from, these articles, and the issues to which they lead. While we do not object to the truths contained in these articles, we yet object most strongly to the fact that in the remit, the all important question, do our people desire union or not? is not in reality submitted.

The question might be raised, has the Superior Court the right to thus send down "acts and proceedings" which have, for their object, the obliteration of the name of our Church from the roll of the Christian Churches of our land? Is it a function of the Superior Court to take steps to undermine the constitution, by which the very existence of our Church is guaranteed and established? Or, is it not ultra vires of the Synod to entertain the question of the annulment, or the absorption of our Church? Or, which is the same thing, to initiate proceedings which are to form the basis of Provincial Legislation for the express purpose of breaking our connection with the Church of Scotland, of blotting out our existence as a separate organization, and for securing power to despoil our Church of her hard-earned and long struggled for property and funds?

It is by many affirmed, on legal authority, that the Synod has no such power and ought not even to appear to exercise it, and that those seeking the dismemberment of our Church ought to be restrained by your refusing to vote upon the basis remitted by the Synod to Presbyteries, Kirk Sessions and congregations, and also by the entering of your solemn protest against the legality of such remit.

In 1844, our Church bore distinct testimony to what the terms "in connection with the Church of Scotland," implied. The Synod saw no occasion to be ashamed of that "connection," so we now are not ashamed of it. It was declared that, "it is a connection, is of dissent; 2nd, of adherence to the same standards; 3rd, of friendly intercourse, ministerial communion, and Christian fellowship." The "draft of an answer to the dissent and protest of certain ministers and elders who have seceded from the Synod of Canada, in connection with the Church of Scotland," continues: "The first cannot be given up, even were it desirable to do so. The second there is, on the part of the Synod, at least, and its people, no wish to give up. This Church represents the Church of Scotland in her standards, doctrines, discipline and Government. To all this, and to the connection in all this, the members of the Synod cleave with their whole heart." Having affirmed further that the Synod can represent the mother Church in these respects, without representing her or being in any way identified with her in what is peculiar to her position of an establishment in Scotland, the draft, &c, proceeds, "Hence this church is warranted to support the connection on the third ground, viz: 'friendly intercourse, and Ministerial and Christian communion and fellowship.' And when it is remembered that, of all the daughters of the Reformation, she has been the fairest and the most useful in the world; and that she has been made, for ages, the instrument

to unspeakable good to multitudes of immortal souls, both at home and abroad; and when it is borne in mind that there is yet within her pale, her enemies being judged, a vast amount of high talent and genius, not only among her ministers and people, who here assert that the Lord hath cast her off?"

Such contentions were true in 1844, and they were undoubtedly equally true in 1875. We have been made the recipients of innumerable favors from the mother Church, and nothing will cause us to forget her manifold benefits—benefits which she still continues to confer, and for which we, her children, will ever entertain with grateful feelings.

But without dwelling longer upon this question of the Synod's right to send down to the Inferior Courts, and the congregations the "Remit or Union," it behooves us carefully to consider another question on which "the draft of the answer," &c, speaks with no uncertain sound. "It is the opinion of many persons, and some of them men to whose opinion, on a matter of this sort, it is hardly possible to pay too much deference, that for the Synod, by its own mere motion, to alter its style or designation in law would be at once to alienate a vast amount of property of our Church. Indeed, a thin thread causarily be a shadow of a doubt." Every one sees that it involves great temporal rights, and rights in which the people, as well as their children for many generations, have a deep and direct interest.

We belong to the class of ministers and laymen who tenaciously hold to the opinion enunciated in the above extract, and are determined to maintain it. If our brethren, fathers, and we ourselves, saw it right thus to speak and write in 1844, what reason, but that we are wrong, can possibly be assigned for our doing otherwise now? We have no distrust of our church principles. We profess ourselves strongly attached to them. We desire to honour the Church that first gave them embodiment. While we hold, with an unfeigned grasp, the Headship of the Lord Jesus Christ over His Church and over the Nations, we yet believe that the duty of the State is to forward, by all means within its power, the good of Christ's cause and Christ's Covenant.

Should a portion of the Church seek for ecclesiastical connection, other than our own, at the sacrifice of principle and the risk of Church property, we reserve to ourselves the right to lay claim to the Presbyterian Church of Canada, in connexion with the Church of Scotland. And inasmuch as all the property, funds and emoluments of our Church are held for the Presbyterian Church of Canada, in connexion with the Church of Scotland, we are determined, by all legal means, to guard against the loss of the benefit of such property, funds and emoluments. The more so on this account, that should a union be consummated, any minister having a claim on the Temporalities Fund who may be transferred from one church to another in the proposed United Church will carry his share of the Fund with him, and so our people may be deprived of the money—that, in some instances, enable them to maintain their existence as a congregation.

Desirous as we are of exhibiting the charity which thinketh no evil, and of according to others the rights of private judgment, which we claim for ourselves, still we cannot forget that the protest which our second children laid on the table of Synod in 1844, is still adhered to and has often, of late, been offensively paraded in publications of ministers of the Canada Presbyterian Church, to the detriment of brotherly sympathy and Christian love.

We conclude, therefore, to exhort and encourage you not lightly to give up the connection which has as to the time honoured and beloved Church of the land of our fathers—the Church that has loaded us with past favours, and which still continues to regard us with fond attachment. Let us not rashly remove the old landmarks or abandon privileges and interests, bought with and sealed with the blood of evengouting ancestors. Our interest and duty alike dictate that no course of action can be ours, which makes us recede from the Church of our fathers, to which our hearts cleave with profoundest love and gratitude.

ROBT. DAVIS, T. A. McLEMAN, Sec. Com. Chairman.

The following words in italics were omitted in the printing of Mr. Middlemiss's letter in B. A. PRESBYTERIAN of Dec. 12.

"It was thought up to the time of the Non-Intession controversy that the Church's claim to spiritual independence was allowed by the civil authorities, and that it was only by the decision of the civil courts in connection with that controversy, that it became apparent, &c."

"But only to declare and apply the law of His Kingdom, as it is the function of the civil judge to declare and apply the laws of the land?"

Church Independence and Ultramontanism.

EDITOR BRITISH AMERICAN PRESBYTERIAN

MR DEAR SIR,—After having occupied so much of your space, it is not without hesitation that I ask further indulgence. But the subject of Church Independence is so important, and there is so much misapprehension in relation to it, that I believe you do good service to the Church in keeping your paper open to discussion on it. It is in this behalf that I crave room for some remarks occasioned by the third letter of "Presbyterian," and the questions put to me by a new correspondent (X. Y. Z.) in your issue of Nov. 28th.

While "Presbyterian" professes to have changed his sentiments from Erastianism to Ultramontanism, he has all through maintained the position that there is no ground tenable between these two extremes. In this I differ from him, believing that both these extremes are alike wrong, and

both fraught with danger. In his first letter, he avows Erastianism by supposing the case of a man whom, under his own words, his fellow-minister "under the cloak of church discipline, brand as infamous, though innocent, and blast all his hopes and prospects in life," and saying that in such a case the civil authorities should, without interfering with the legislative power of the Church, exercise the right of "meeting" that her courts keep by the law she has made, and of judging finally whether they have done so or not. At the same time he seemed to be aware that there was some danger in this, for he added immediately, "Yet, on the other hand, it would not answer well if Church Courts, at every turn in the administration of discipline, were to be threatened with civil pains and penalties as having trodden on character or vested right." To this I answered, that while I would speak of it as a tremendous evil, I could not see that he could interpose if the remedy in the extreme case was to be such as he suggested.

But while contending against the subjection of the Church, in her administration of her laws to the civil authorities, I contend with no less earnestness that Church rulers are amenable to the law of their country, and that whenever they break it, in whatever capacity they may be acting when they do so, they ought to be punished. I contend that the Church ruler who "under the cloak of administering discipline, brands a man as infamous though innocent," &c, ought to be punished, and that without any "alternative," and with especial severity, because of the most peculiar heinousness of his crime. This is the whole amount of what your correspondent, in his second letter, represents; and, in his last letter, persists in representing, as my acknowledgment that the civil authorities have the right in some cases to interfere in Church difficulties and ecclesiastical disputes. Pressing upon the intelligence and candour of your correspondent and your readers, the necessity of expressing myself in guarded language did not occur to me. But on looking over my first letter on the subject, I cannot see anything that would warrant any honest-minded person to ascribe anything to me, except the denial to ecclesiastical persons of the privilege of clerical, or benefit of clergy, and detestation of which in every form and degree it cannot be too strong, while we freely grant to them the privilege common to all official persons, and referred to in my second letter on this subject.

Your correspondent, however, will have it that my view on this point involves the right of appeal by the injured man to the civil courts; and from this, he says it follows that the civil courts have the right of final disposal in the ecclesiastical case in which the crime originated. And inasmuch as I affirmed that, according to the Presbyterian doctrine, there can be no appeal from the court of jurisdiction to that of the other, he intimates, in the style of one who has no easy convictions, that he is delighted with my "saying and unsaying the same thing." Now, in point of fact, his delight and self-complacency arise simply from his own confusion of thought, from an inability to distinguish between things that differ, which more or less characterizes all his communications. In reference to the matter now before us, he overlooks the difference between two very distinct senses in which the word "appeal" is used, the one popular and the other technical. When a man resorts, in the first instance, to a civil or ecclesiastical court in the way of bringing before it any wrong-doing with which it is competent for it to deal, he is said to appeal to it; but this is not making an appeal in the technical sense of the term, which implies the removal of a cause that has been already tried, from the court in which it was tried to a higher jurisdiction. I need not occupy your space by illustrating a distinction the simple statement which makes it sufficiently obvious. It is in this technical sense that I use the term, when I say that "there can be no appeal from the one court to the other." And I maintain that the fullest recognition of the utter incompetency of an appeal in this sense, on the ground of the difference, is no way inconsistent with the possession of a right of resort to the civil authorities against an ecclesiastical person, who under cloak of acting in his official capacity commits a crime, or of guilty of an offence which is, in its own essential character, such as to be cognizable by a civil court. If I am mistaken in supposing that the "extreme case," as your correspondent put it, involves such a crime, that is a small matter. It is a principle I contend for, I said distinctly that the criminal character of the action must be avowed and proved. Is it needful to add that such criminality must be avowed, not against the court in which the offenders were acting, but against the guilty individuals, whether one or more, or all of its members? Or is it needful to say that the criminal parties in the lower court, say the Session, may be brought before the civil court without waiting for the decision of the higher church courts, and that even if they reverse the decision of the lower court, the criminals are equally liable to punishment? So different are the things which he confounds. So much for my saying and unsaying the same thing; or rather so much for the confusion of thought that ascribes it to me. This confusion pervades your correspondent's reasoning upon the subject. All throughout he assumes that the man's resort to the civil court is the same thing as the appeal of his case in the technical sense of the term. Had he attempted to prove that the competency of the latter follows by just and necessary consequence from the competency of the former, his reasoning might have been to the point, however unsuccessful his attempt would have been. But he makes no such attempt. Having no thought of the difference between the two things, he sets himself to the easier task of proving what nobody denies, and what I assumed from the very first, that the competency of the appeal (properly so called) of an ecclesiastical

cause to the civil courts in any one instance involves civil supremacy in the administration of the laws of the Kingdom of Christ.

In my last letter on the subject, I pointed out another important distinction, and gave an illustration, showing that the punishment by the civil power of an ecclesiastical person for an offence committed in his official capacity does not involve interference with the jurisdiction of the church. For some reason, or under some influence, which he leaves your readers and myself to conjecture, he takes no notice either of the distinction, or of the illustration, and simply reiterates his ascription to me of acknowledgments which I repudiate. On this account, I refrain from further discussion of the subject, until he argues the matter in the light of the distinction I have pointed out. I now ask him to maintain his position in view of these distinctions. We are now agreed in relation to the independence of the Church. But he cannot, he says, hold with me on that point, without being an Ultramontanist, and that he is, therefore, I refrain from further discussion of the subject, until he argues the matter in the light of the distinction I have pointed out. I now ask him to maintain his position in view of these distinctions. We are now agreed in relation to the independence of the Church. But he cannot, he says, hold with me on that point, without being an Ultramontanist, and that he is, therefore, I refrain from further discussion of the subject, until he argues the matter in the light of the distinction I have pointed out. I now ask him to maintain his position in view of these distinctions. We are now agreed in relation to the independence of the Church. But he cannot, he says, hold with me on that point, without being an Ultramontanist, and that he is, therefore, I refrain from further discussion of the subject, until he argues the matter in the light of the distinction I have pointed out. 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OUR GENERAL AGENT

The Rev. A. Milne, M.A., has, we regret to say, been compelled to sever his connection with the PRESBYTERIAN. The changeable and very often inclement weather which he had to encounter in prosecuting his labours, especially at this season of the year, was too much for a delicate constitution, and he could no longer continue the work. Mr. Milne will, for a time at least, fill the pulpit of the Presbyterian Church at Hamilton, St. Lawrence Co., State of New York. He has our best wishes for his comfort and usefulness.

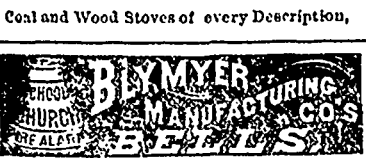
OUR CANVASS.

The Rev. Mr. Milne, in resigning his position as General Agent for this Journal says: "My idea is that the circulation could be greatly increased if the minister of the congregation would appoint a local agent. In that way the country congregations could be worked up, and that is where your greatest increase must come from. I find wherever a Minister has spoken of the paper from the pulpit and in his visiting that there we have a good circulation. All it wants is pushing. Get it introduced into the families of our Church, and they won't go without it. Often and often I have heard your subscribers say "We would not be without it."

In view of Mr. Milne's experience, would it not be well for our ministers to aid us in securing for the PRESBYTERIAN a more extended circulation by appointing a suitable person to be employed to act as agent. Some of our best agents have been started; in other localities canvassers have canvassed for 12 or 18 months to secure a Commission. Some of our ministers, and in some instances, Sabbath Schools have increased their Libraries by sending twenty, thirty, or forty names of new subscribers. We urge our laborers not to lose time. Our general agent having resigned, we have to depend, to a large extent, on voluntary effort. Our friends can help us if they will. Now is the time for renewing and extending subscriptions. We send specimen copies, prepaid, to all who write for them. We are hearing already from active friends, but shall be glad to hear from more. Remember, THREE THOUSAND NOW SUBSCRIBERS is the figure we want to reach early the coming year. With your assistance, kind reader, this point will be very easily attained.

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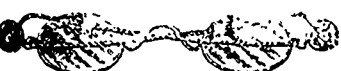


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 a.m.
 HAMILTON.—At Hamilton, in the Central Church,
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 ONTARIO.—At Port Perry, on Tuesday, the 12th day
 of January, 1874, at 11 o'clock, a.m.
 TOWNSHIP.—In Knox Church, Toronto, on the 1st
 Tuesday of December, at 11 a.m., when Session
 Records will be called for.
 GENESEE.—At Peterboro', on the third Tuesday
 of January, 1874, at 11 a.m.
 QUEBEC.—In Knox Church, Acton, on the 15th
 January, 1874, at 11 a.m.
 PARIS.—The Presbytery of Paris will meet in
 Zion Church, Brantford, on Tuesday, 9th Decem-
 ber, at two p.m.
 COQUIGUON.—At Peterboro', on the 3rd Tuesday of
 January next at 11 a.m.
 CHATHAM.—In Adelaide Street Church, Chatham,
 on Tuesday, 23rd December, at 11 a.m.
 BRUNSWICK.—At Paisley, on the last Tuesday of De-
 cember, at 2 o'clock p.m.
 KINGSTON.—Adjourned meeting in Nassau on
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