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Vol. XXIV.

No. 3.

THE
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A MONTHLY RECORD

OF

The Presbyterian Church of Canada

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IN CONNECTION WITH THE CHURCH OF SCOTLAND,

AND

Journal of Missionary Intelligence and Useful Information,

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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QUEEN'S COLLEGE, KINGSTON, ONTARIO.

SESSION 1870-71.

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THE TWENTY EIGHTH SESSION was begun on the FIRST WEDNESDAY, (6th) of OCTOBER next; Matriculation Examinations will commence on the 24th inst.

The Catalogue for 1885-86 contains full information as respects of Study, Examinations, Graduation, Fees, &c. Circulars may be obtained on application to the Registrar Professor Howat, Kingston.

Kingston is one of the most beautiful cities in Canada, and from its geographical position is easily accessible. Boarding in private families can be obtained at very moderate rates.

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Queen's College,

Kingston, 14th May, 1885.

JUST PUBLISHED—PRICE ONE SHILLING,

A PASTORAL ADDRESS

By Rev. J. W. MALLON, Minister of St. Andrew's Church, Chatham, Ontario.

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THE PRESBYTERIAN.

MARCH, 1871.

IN MEMORIAM.

THE painful duty devolves on us this month of adverting to the removal from among us of the oldest and one of the most respected of our Canadian divines, the Rev. HUGH URQUHART, D.D., Minister of St. John's Church, Cornwall, who departed this life early on Sunday morning, the 5th of February, in the 78th year of his age and the 44th of his ministry. For some time previous to his decease it had become apparent to those who had the privilege of visiting him, that the end of this faithful minister's earthly career was drawing nigh, nor did our venerable friend seek to conceal from himself, nor from others, the conviction that his warfare must soon be accomplished. The commencement of his last illness may be dated from the end of November, when he thus expressed himself in writing to a friend: "Sunday last, (27th November) for the first and only occasion during my long ministry, I fairly broke down at the conclusion of the morning service, from a sensation of weakness. Since then I have been keeping very quiet and have been pretty well; but, plainly, the earthly house of this tabernacle is in process of dissolution. Oh, that I had a more assured faith of an entrance into that building of God, that house not made with hands, eternal in the heavens!" During the interval preceeding his release, he suffered much from weakness and oppression in breathing. As the end approached his disease assumed the form of dropsy, with unmistakable evidence of effusion about the heart, at times accompanied with great drowsiness: in general, however, his mind was collected and composed—willing to remain God's appointed time in his suffering body, yet, longing, rather, for release, and to be with his God and Saviour. In the immediate prospect of death he had "perfect peace"—no fears, no doubts,

no raptures, but an abiding, meek, humble, trust—peace in believing. A fitting close this, of a devoted, honoured and useful life.—a testimony to the goodness and faithfulness of God, encouraging to all Christians, and comforting to the hearts of those nearer friends who have especial cause to mourn his departure. Much more might we say about the good minister who has gone from us, but it is not needful. His sorrowing friends will thank us rather for preserving some extracts from the touching obituary notices that have appeared elsewhere in print. The following from the *Montreal Gazette* was evidently penned by the loving hand of one who had known him long and well:—

"This venerable man has left few behind him who can compare with him in those qualities which go to make up an earnest, simple-minded, faithful and intelligent Christian Minister.

Born in Ross-shire, North Britain, in the year 1793, and educated at King's College, Aberdeen.—Mr. Urquhart was licensed by the Presbytery of Inverness as a preacher of the Gospel, and in August, 1822, was received by the Presbytery of Dingwall to holy orders. In the following October he came to Canada, and took up his residence in Montreal, discharging at once the offices of a classical teacher and of a Minister of the Gospel. He remained in this city until 1827, having won the esteem of numerous friends, a few of whom yet remain to remember his virtues and to mourn his loss. "A call" to St. John's Church, Cornwall, induced Mr. Urquhart to take up his residence in that town, where, for forty-four years, he lived and worked, reflecting honour on the clerical profession, and adorning with singular grace the wide circle, ecclesiastical and social, in which he moved. In him were combined in no ordinary degree, the dignity of a true gentleman, and the simplicity of a little child. For thirteen

he added to his parochial duties in Cornwall, those of a teacher of youth, as did his friend and predecessor, the late Bishop Strachan. The late Chancellor of Upper Canada and the present Premier of Ontario, were among his early pupils. Many others, scarcely less known or eminent, enjoyed the privilege of his instructions. In 1840 he resigned the head mastership of the Cornwall Grammar School, and thenceforward confined himself to the ministerial calling. From 1847 to 1857, Mr. Urquhart filled the chair of Ecclesiastical History in Queen's College; and in the latter year, the University of Aberdeen conferred on him its highest degree, that of Doctor in Divinity. Dr. Urquhart was a sound scholar and a most diligent student. His knowledge was general as well as professional; and it may be said with truth, that up to the last year of his life, he kept abreast of both modern literature and modern "thought." Though firmly attached to the Church of Scotland, he was a catholic-minded and large hearted man,—a "broad churchman" in the best sense. Wherever he saw piety, he recognized its power and and worth; and by whomsoever Christian work was done, he heartily rejoiced. His house was a model home in which, with dignity and a liberal hand, hospitality was extended alike to strangers and to acquaintances. Those who have ever seen him at the head of his table surrounded by friends, whether clerical or lay, will never forget the almost unparalleled grace and kindness which marked the bearing of their host; in this respect he was a man of a thousand.

As was natural in regard to such a man, Dr. Urquhart largely enjoyed the confidence of his clerical brethren. To his contemporaries in the ministry he was allied in closest friendship. Among his oldest and warmest friends was the late Rev. Dr. Mathieson of this city, whose funeral he came from Cornwall to attend about a year ago. Dr. Urquhart was Moderator of the Church of Scotland Synod. in the year 1840, and at the time of his death held the important offices of a Trustee of Queen's College, and a member of the 'Temporalities' Board.

In the pulpit Dr. Urquhart's utterances were worthy of the great themes which he sought to illustrate. He never presumed to instruct others without having previously instructed himself. Few preachers have been more pains-taking in their preparations than he, and none that we ever heard betrayed a deeper or more appreciative sense

of the responsibility of the sacred office. Pre-eminently was he a student of that Book whose lessons it was his office to unfold and enforce, and of the character of Him whose disciple and minister it was his great joy to be. Long will it be ere we shall again see and know a man like HUGH URQUHART, in piety and simplicity, in gentleness, in kindness, in generousness, in catholicity of spirit. His whole tone and bearing were unique.

The consolations which for half a century he ministered to others were emphatically his when in great suffering he ended his long and exemplary life. "Mark the perfect man and behold the upright, for the end of that man is PEACE."

The following account of the funeral obsequies is copied from the *Cornwall Gazette*, in which journal also appeared a full resumé of Dr. Urquhart's ministerial career, along with a most feeling and appropriate tribute to his memory, which we had gladly inserted, but that we thought it better to show in what estimation Dr. Urquhart was held by others far removed from the sphere of his labors, and who it may therefore be presumed, were wholly uninfluenced by local considerations, and in so doing we feel quite sure that we have the approval of our Cornwall contemporary.

FUNERAL OF THE LATE REV. HUGH URQUHART, D.D.

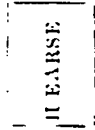
Cornwall presented an unusual appearance on Wednesday last. All business was suspended. The trains had brought an untold number of strangers. Countless sleighs were being driven in from "the country." We have seen the streets of Cornwall before now, and often, crowded with people, but we never saw the town wearing the precise aspect which was presented on Wednesday. The passers-by were thoughtful, their countenances sad, their voices under-pitched. A stranger might have said, "Something has happened here. Why this gloom? Wherefore these crowds of thoughtful, earnest people?" The answer would have been ready, "A great and good man has died:—a man of men!—venerable by age, loved for his virtues, venerated for the dignity of his bearing and the worth of his character, distinguished by a singularly pure and virtuous conduct;—and to-day they are going to bury him.

They did bury him. They buried him as he would have wished them to do, without display, quietly, decently, reverently. The whole arrangement was in

thorough harmony with the character of the man. The congregation undertook the task, and well and appropriately they did it. Much, doubtless, was due to the energy and taste of the Treasurer of St. John's Church, Mr. C. J. Mattice; but all went into the sad work with loving minds, and the general effect was, of its kind, perfect.

At two o'clock the funeral *cortège* left the house, and the procession formed in the following order.

Pall Bearers.



Pall Bearers.

Relatives of the Deceased.

Very Rev. the Moderator of Synod and Synod Clerk

The Presbytery of Glengary.

Representatives of the Presbyteries of Montreal, Ottawa, Perth, and Kingston.

Clergy of OTHER Denominations.

Members of the Legal and Medical Professions.

Members of St. John's Congregation.

The Corporation of the Town of Cornwall. Head Master and Scholars of the Grammar School.

Members of the Community generally.

On reaching the Church, the Body was placed in front of the pulpit, which, with the gallery, was richly draped in black. The services were most impressively conducted by the Very Reverend Principal Snodgrass, D.D. Every part of the Church was crowded, and a very large number were obliged to remain at the doors.

Opening with a brief prayer, the Rev. Principal read suitable lessons from both the Old Testament and the New. The 53rd Paraphrase was then sung by the congregation, led most touchingly and effectively by the St. John's choir:—

"Take comfort, Christians, when your friends
In Jesus fall asleep:

Their better being never ends;

Why, then, dejected weep?"

In the address which followed, Dr. Snodgrass drew, with a loving hand, a sketch of his venerable friend's life, work and character, and then referred to the lessons taught by such an occasion; dwelling, in conclusion, on the qualifications demanded as a preparation for the life to come, faith in Christ, pardon of sin, peace in believing. We regret that we have it not in our power to give this address at length; let it

suffice to say that it was worthy of the occasion,—worthy both of the learned speaker and of the venerable man over whose remains it was spoken. Prayer was now offered for the bereaved family, and for the no less bereaved Church and Congregation; as well as for the Church Universal. The 50th Paraphrase was then sung. The Benediction, pronounced by the Very Reverend the Moderator of the Synod, closed the proceedings. Roman Catholics and Protestants, Anglicans and Wesleyans, were alike impressed by the appropriateness and solemnity of the services.

The procession was reformed at the Church door, and proceeded in the same order as before to the Old Kirk Burying Ground. There they laid the remains of the venerable man, a man of rare acquirements and rarer virtues, whose life had been spent among them, who had known most of them from infancy, and had been to them for nearly fifty years a faithful minister, an exemplary citizen, a loving friend.

So large a concourse of people never before assembled in Cornwall at a funeral, deeper emotion was never felt than when was lowered into the grave, to await the blast of "the last trump," the cold, dead, venerable form. There it lies, until "the dead shall be raised incorruptible!" there it rests, "sleeping in Jesus!"

Amongst those present were observed The Very Reverend Solomon Mylne, Moderator of the Synod; the Very Reverend Principal Snodgrass; the Venerable Archdeacon Patton; The Rev. Mr. Neill Seymour, son-in-law of the deceased; Mr. Angus Urquhart, of Hawkesbury, his nephew; Rev. Wm. Bain, Perth; Rev. Neil McNish, B.D., (Dr. Urquhart's successor;) Rev. Mr. Burnet, Martintown, Moderator of Presbytery; Rev. Mr. McKay, Lochiel; Rev. Mr. McPherson, Lancaster, Rev. Mr. Davidson, Williamsburgh; Rev. Mr. Watson, Williamstown; Rev. Mr. McGillivray, Brockville; Rev. R. Campbell, Montreal; Rev. Donald Ross, Dundee; Rev. W. McLennan, L'Original; Rev. Mr. Henderson (Wesleyan,) Cornwall; His Honour Judge Jarvis, Dr. Edmonstone, of Brockville, &c., &c.

After the funeral the Presbytery of Glengary met and appointed a committee to draft resolutions of sympathy with Mrs. Urquhart and the congregation, and of regret for the loss which they themselves have sustained.

He is gone from us! The loss is ours, no his. His living among us has been one of Cornwall's chiefest honours and highest privileges. His memory will last for generations. If we who remain would prove faithful to the blessing which his life conferred upon our town, let us emulate the virtues and follow in the steps of the venerable and Reverend HUGH URQUHART. But ah! too true, it may be feared, is it that "*The righteous perisheth, and no man layeth it to heart.*"

THUS ANOTHER of the fathers of our Church in Canada has been removed from his labours below, to the enjoyment of the Lord's presence in Heaven. Full of years and in the enjoyment of the respect, esteem and love of his own flock as well as of all who knew him, the Rev. Dr. Urquhart of Cornwall, has entered upon that "rest which remaineth for the people of God." Few figures were more remarkable in the courts of our Church than that of Dr. Urquhart. His erect and dignified bearing, his gentleness and suavity of manner, were always conspicuous, and the tones of his voice, somewhat tremulous in his later years, always commanded attention and won the sympathies of all, for any cause which he pleaded. He had strong and decided opinions, a warm and indeed intense love for the Church of our fathers, and he never scrupled to express his opinions firmly, yet without giving offence even to those to whom he was opposed. It would have been, indeed, difficult to resist the winning kindness of manner which was one of his distinguishing characteristics, and one secret of his power over the hearts of those with whom he came in contact, was undoubtedly his tenacious memory of every individual member, not only of the families in his own congregation, but also of those whom he only met occasionally and of whom it would not have been wonderful if he had not retained any recollection.

Genial, kindly, and warm hearted, Dr. Urquhart will long be mourned by many devoted friends, by old pupils and by a deeply attached congregation. One after another of the older generation is passing away, and soon but very few will be left of those whose lives begun in the last century. While a fuller biographical notice than we are able at present to prepare is due to the memory of our lamented friend, we get feel that the extracts above given

express very truthfully what is the one feeling of the Church in regard to the loss she has now sustained by the removal of so good a man and so excellent a pastor. Who will not say,—“let me die the death of the righteous and let my last end be like his.”

We deeply regret to chronicle the tidings received by Atlantic Cable, of the sudden death of the Rev. George Romanes, LL.D., which took place in London on the eighteenth inst. Although it is now about twenty years since he ceased to be a resident of Kingston, he is still remembered by many with affectionate esteem, as one who rendered no small service to the cause of higher education in the early days of Queen's University.

Dr. Romanes was a native of Edinburgh, and was educated at its High School and University, in both of which he attained a distinguished position. Having passed through his theological course and received license, he came to Canada in 1833, and was soon after ordained over the charge of Smith's Falls, Ont. where his ministrations were warmly esteemed, and are still affectionately remembered. In 1846 he removed to Kingston, having been appointed Professor of Classical Literature in Queen's University, a position for which his profound and accurate scholarship eminently qualified him. His talents and acquirements were characterized by variety as well as depth. He often surprised and delighted his student with the vigour and beauty of his original translations from classical authors, which he would give with evident unconcealedness of their brilliancy. And at a time when the Professorship of Moral Philosophy was vacant he supplied the deficiency by a series of lectures on that subject, which called forth the enthusiastic admiration of his students. Dr. Chalmers, under whom he studied at Edinburgh University, remarked concerning him that he was "fit for any position." Yet with all his varied and profound learning, no trait was more characteristic than his unaffected modesty and simplicity. So utterly unpretending and unobtrusive was he, indeed, that but few except those who had actual opportunities of knowing, were at all aware what treasures of thought and learning lay under his quiet exterior. While in Kingston he was always ready cheerfully to take his part in any labour connected either with the college or the church. As a preacher

he united deep thought with practical earnestness, and his sermons were always solid and useful.

In 1850, to the great regret of his friends, and of all connected with the University, he resigned his professorship, and removed with his family to Edinburgh, ultimately settling in London. Although his health did not admit of his preaching very often, he occasionally, while in London, officiated for the Rev. Dr. Cumming, of whose congregation he was a member, and of whom he was a personal friend.

His personal character was remarkable for great amiability and kindness of heart, uprightness, integrity and single mindedness. He was a true and faithful friend, and in his domestic relations, most kind and indulgent. It is but a few weeks since he was rejoicing in the well earned distinctions which his second son, a young man of great promise, had won at Cambridge, and which we noticed in a recent issue. But sorrow has quickly followed joy, and on last Wednesday he was suddenly snatched away from a beloved and loving family.

In him another of the old familiar names associated with the past history of Kingston and Queen's University, has passed away. He will be missed by many an old friend, and the tidings of his death will awaken a thrill of real regret in the heart of many an old student in the Dominion and elsewhere, who will recall with affectionate esteem the memory of an old Professor so vividly associated with the recollections of his student days.—*Kingston News*.

Permit me a small space in your valuable journal to pay a tribute to the memory of one who has gone to enjoy the reward of an earnest life. Mr. William Henry Park of Martin's Ferry, Ohio, was a graduate of the College of New Jersey. During his career at college, he distinguished himself in almost every department of study; he took one of the highest college honours and carried with modest grace many smaller prizes. His deportment when under college instruction is without a stain. Naturally of a lively disposition, he spread sunshine all around him. We can distinctly recollect his clear ringing laugh and sportive manner, while engaged in college games, in which his actions were all characterised by those ever commendable elements of character, a christian spirit and manly bearing. In the fall of 1869 he entered the Princeton Theological Seminary, and

pursued his studies there with characteristic zeal. In the summer of 1870 he offered his services to the Ottawa Presbytery as a missionary for the summer; and in this capacity we find him, throwing all his energies into his work, spending and being spent for the cause of his Master. He did a noble work for the Church in the community in which he laboured; establishing Sabbath schools and preaching the word in season and out of season, never neglecting to improve opportunities of speaking for Jesus. Judging from his past career, we could have predicted for him a course of distinguished excellence in the Christian ministry. When he returned from Canada he pursued his study at a seminary in a Western State, up to some time in November last, when he returned to his home in ill health, and it pleased God to call him to his reward about two weeks ago. While we bow to the Sovereign will, we cannot but express our grief at the loss of one who showed himself to be a true follower of our Lord and master, and we do not hesitate say that the people in Canada with whom he laboured will grieve to hear of his death; but let us rejoice in that our loss is his gain.

FROM ONE WHO KNEW HIM.

Princeton, January 27th, 1871.

The Synod clerk is prepared to forward, monthly, a copy of the Home and Foreign Missionary Record of the Church of Scotland, for the current year to any minister of our Church, who may send to him 12 cents to pay the Canadian postage.

THE want of ministers to fill our vacant charges, is not confined to one locality. We lately called attention to the vacancies in the Ottawa district, and now we have to notice those in the West. Mount Forest and Kincardine are vacant, and probably one or two others in the same Presbytery will be in the same position before we go to press. Some of these are in every respect desirable charges and we have no doubt that the Presbytery clerk, the Rev. Duncan Morrison, Owen Sound, will be happy to afford any information regarding them.

STATISTICS.—Owing to the great delay which occurred in procuring the statistics of the Church for 1869, we understand that the Synod's committee do not intend to issue their schedules this year. The

disinclination manifested by many congregations to furnish the requisite details of their doings annually is discouraging, and, unless the work be thoroughly done, it were certainly better left undone altogether. This is no reason, however, why Presbyteries should not use their best endeavours to procure returns from their several congregations for 1870; contrariwise, there is all the more need for them so to do.

OLD FRIENDS.

The Rev. Dr. Speace, formerly of Ottawa, has taken up his residence at Elgin, one of the most beautiful towns in the north of Scotland. It is the county town of Morayshire, and lies sixty-four miles north-west from Aberdeen, in a valley sheltered by wooded eminences and watered by the Lossie, a small river that winds round the town, and on the margin of which stand the ruins of a magnificent old cathedral, described as "at once the most stately and the most beautifully decorated of all the ecclesiastical edifices of the country." It was founded in 1224, and destroyed by fire a few years after its completion. It was immediately restored, but was again burnt in 1390. A third time it was rebuilt: a solemn agreement having been come to that each bishop should apply one-third of his revenue for this purpose till it should be completed. In 1568, during the regency of the Earl of Moray, the lead was stripped from its roof by an order of Privy Council and shipped to Holland to be there sold. The result of this vandalism was the rapid transformation of this beautiful structure into a pile of ruins. The parish church is a fine building in the Corinthian style. The charge is a collegiate one, and its twain ministers—both of Herculean size—are well known for their great-heartedness, no less than for their scholarship and pulpit powers. Besides the Kirk, there are two Free Churches, two United Presbyterian, one Independent, two Baptist, one Episcopalian, and a Roman Catholic Chapel. The population of the town is between six and seven thousand. The lines have certainly fallen to our reverend friend in pleasant places, yet we can imagine that, at times, while his eye rests on that beautiful old ivy-covered Cathedral on the banks of the Lossie, his thoughts may wander across the sea to the scenes of his former labours, and to the friends he left behind, not unmingled, perhaps, with an occasional yearning to breathe

again the pure bracing air of Canada. Be that as it may, we know that there are many on this side of the water who will be glad to hear even this much about the respected ex-minister of Ottawa.

The friends of the Rev. John Whyte, late of Arthur, will also be glad to know that he still in the body. From his native shire of Ayr, whither he went to recuperate his shattered constitution, he has removed to the Orkney Islands, and at last accounts was so far himself again as to be able to discharge the active duties of assistant to the minister of Orphir. These isles of the Northern Ocean lie some fourteen degrees nearer to the North Pole than Mr. Whyte's late parish of Arthur—being between the 58th and 59th degrees of North latitude; yet the climate is by no means so unendurable as one might suppose. Indeed, the average temperature is said to be higher than that of Dumfriesshire. Barring occasional heavy storms, which here rise and subside on particularly short notice, the temperature is equable and therefore favourable to health and longevity. The scenery is grand. Orphir is on Pomona, the largest of the groupe, which, *par excellence*, is styled the "main land." It is thirty miles in length. Here are the "stones of Stennis," in which, no doubt, there are sermons, but they are hard to be understood. At one time they appear to have been upright pillars, forming a circle and semicircle. When complete the circle seems to have been composed of some sixty pillars, of which thirteen remain erect, varying in height from ten to fifteen feet; the remainder are prostrate, some of them unbroken, but most of them reduced to fragments. Deep, as at Stonehenge, is the mystery of these Monoliths. They bear the marks of great antiquity, and are probably of Druidical origin. The Orcadians themselves claim to be antique Danes, and, contrary to the generally received opinion, there is not a word of Gaelic spoken among them. Orkney is divided into twenty-two parishes, forming three Presbyteries and one Synod. The inhabitants used to be accounted amphibious, but now the agricultural capabilities of the country are becoming known. Draining and other modern improvements are being introduced, and there are those among its people who give themselves to till the soil as well as "toilers of the sea."

The Rev. Hugh Lamont, from the Presbytery of Glengary, has gone to be minister of Kelmény, in the island of Islay, not far from his native island of Iona, "once

the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefit of knowledge and the blessings of religion." Islay is famous for its romantic scenery, and its "mountain dew." It is divided into four parishes and has a population of 12,000 persons. The *Inverness Courier* has, we see, dubbed the late minister of Finch a "D.D."; but, as the figurative language of Ossian prevails in the Hebrides, there *may* be a poetic meaning in the title other than the commonly received one, and which, from ignorance of the Gaelic, we cannot divine. Of others we may find occasion to speak hereafter.

Correspondence.

FRENCH MISSION FUND.

To the Editor of the Presbyterian.

SIR,—It seems to me that if the Rev. Mr. Doudiet could sometimes, during the winter, spend a few Sabbaths amongst the congregations of our Church in the west, he would do a great deal of good in diffusing a knowledge of the operations of our French Mission and in provoking the liberality of our people to increase its funds. I deeply regret the supineness of our Church, as a whole, in regard to this important branch of missionary work. Could

not Mr. Doudiet, acting under the direction of Dr. Jenkins and other friends in Montreal, take action in this matter? I should be delighted to have Mr. Doudiet in Galt, and I feel confident that most, if not all, of our ministers in the west, whose parishes are near a railway, would, if corresponded with, be ready to give to Mr. Doudiet a cordial reception. Trusting that this letter will excite attention at head-quarters in Montreal. I remain, yours, &c.,

J. B. MUIR.

Galt, January, 1871.

Articles Communicated.

PRAYER: BY WHOM TO BE OFFERED, AND FOR WHAT.

As our God is a God of order, so is the religion He has revealed to us one of order also. He has not, indeed, in the Scriptures reduced the Christian faith to a systematic form; but he has put the purpose to be served by that faith in its various relations so clearly before us, that if we duly apply the intelligence He has given us, we may arrange for ourselves the various relations of our religion into a regularly ordered system. Nay, without a thoughtful study of the Divine message in all its parts and bearings, so as to know which is the first and foremost revealed truth to be received and founded upon—what is the order of the Divine dealings with us, and the order of our approach to and relations with Him—we must remain in a state of bewilderment and confusion no way conducive to the enjoyment of peace with heaven. If we cannot tell what relation we occupy towards God, how is it possible for us to make use of the Bible directions for our course? A chart would be of little use to a seaman who

could not tell into what part of the ocean his ship had drifted. A guide-book would serve little purpose to the traveller who knew not by what road he was journeying, or what part of the country he had reached. So in spiritual things, if God's Word would serve the purpose for which it has been addressed to us, we must know how we stand affected towards Him who has spoken it. And to know this we must have a clear conception of the order in which the various parts of our religion follow one another. Taking this for granted—and one can hardly imagine any intelligent Christian disputing it—we come to consider the proper place of prayer in the Christian system. By whom is prayer to be offered? and for what?

The strange confusion of ideas as to the relation of prayer to our faith, that abounds so largely among men, need not have existed, had the gospel-message been but carefully enough considered. Put the New Testament—that Key to life—into the hand of a sinner seeking peace with God—troubled about his guilt, and asking, "What must

I do to be saved?"—and what shall he find as the foremost of the Divine counsels? Why! Believe! That is the command; and until that is obeyed, not a step can be taken in the Divine life. All the rest follows in due order on that grand beginning. Not a single Christian duty can be acceptably discharged until that beginning has been made.

There is, however, a by no means uncommon error committed on this point. When a man first becomes anxious about his everlasting future, and enquires, "What must I do to be saved?" he is frequently urged to betake himself to prayer; and a misconception of the gospel-message has induced many in such circumstances to cry unto God for mercy,—that He would forgive their sins and deliver them from eternal death. The frequency with which the use of prayer is thus counselled to the unconverted, and by them resorted to as a means of obtaining salvation, as well as the incorrect notions held on the subject, calls for a plain exposition of the relations and purpose of that ordinance. Every ordinance of the New Testament has its own special purpose and place in the scheme of Redemption. It would argue a singular jumble of thought, to imagine that because all these ordinances are appointed means of grace, therefore they are, all or any of them, intended indifferently for the accomplishment of all or any of the steps in the Christian life. Thus the sacraments are ordinances; but no intelligent believer can suppose that these are to be used as means for bringing an unconverted soul to Christ. They are to be received by those already in Christ; the one as a sign and seal of the new life, the other for the partakers' "spiritual nourishment and growth in grace." When, therefore, we say that it is in the use of the means of grace that sinners are converted, we should understand distinctly which "means" is applicable at that stage of the Divine work. And in shewing that prayer cannot be used by the sinner for the purpose of his own conversion, I begin my exposition of the true place of that ordinance in the Christian economy.

No acceptable approach can be made unto God save through Jesus Christ. Let us see what this means. All true and prevailing prayer is to be offered "in the name of Christ." In fact, we do not recognise in the Christian economy prayer as possible, save as offered in the name of Christ. Indeed, the Christian's God is only "God in

Christ." The Father is not known to us except as He is seen in [the face of Jesus Christ. "All our dealings with God must be in Christ. Man needs a *place* to meet God. We cannot commune with the Invisible and the Infinite without a medium. The mind hovers through endless space without any point to rest at. It may be that the feeling of the deficiency of a proper medium to approach God was the first occasion of idolatry. At first the sun was not worshipped, but was made a medium between the worshipper and his God. But God was always against all manner of idols. He was preparing a better way. He prepared a MAN to fill the gulf, and to be an everlasting Mediator—and this is 'The Man Christ Jesus.' 'God was manifest in the flesh.' God came to dwell and abide in man. So says the Son of Man: 'The Father dwelleth in Me,' 'And no man cometh to the Father but by Me.'" Let us see that we clearly understand what this means. It does not mean merely that we know and recognize the fact that Jesus died on the cross with all the accompaniments as described in the Bible,—nor even that we admit His death to be an atonement for human sin. As far as it goes, this is right enough; but it does not of itself place us in such connection with Christ as that we can thereby reach the Father. Nor is it enough for us to accept the fact of Christ's sacrifice, and on the ground of that simple fact think we can come unto God. It is not through the death of Christ that we come unto God, but through His life. His death made it possible for sin to be forgiven, but it is through a living Christ that we come to the living God. Here, again, let us beware how we confuse the various parts and relations of Christ's life and work. The shedding of his blood was for the remission of sin,—His life in resurrection is for mediation between God and man. To attempt to approach the Father, then, apart from Christ Himself, even though we should take into our thoughts for the time the admitted facts of His work and death, and actually found upon these our petitions, is altogether to misapprehend the way of access to the heavenly throne. In fact, such a course as this would be little if anything better than the vagueness of Deistical worship. We worship God in Christ. It is not a God out of, or separate from, Christ to whom we render homage. We pray to God in Christ. It is not to a God out of or separate from Christ to whom we go, merely meet-

tioning Christ's name or referring to His work, to whom we offer our petitions. It thus appears that approaching God through Christ is equivalent to finding God in Christ. This should of itself settle the point in question. For until Christ has been believed on, until the man has individually rested on Him as a Saviour, the soul cannot build on worship, or pray to Him as God, or to God in Him. Suppose the sinner has reached the condition of conviction of his sin, and under the idea that he has need of mercy, cries out, "God be merciful to me a sinner." As yet he has not seen Christ as the sinner's refuge and resting-place. What, then, has he gained by his prayer? As far as the receiving of Salvation is concerned, he has gained literally nothing. What, I am asked, have we not our Saviour's own parable to teach the acceptance of one who offered just that prayer? Though the case were in point, it does not teach the acceptance or pardon of the man of whom our Lord said he went down to his house justified *rather than* the other. It teaches only that the humility of the publican is in comparison with the arrogance of the Pharisee, more likely to meet with the Divine approval. That is all. But the case is really not in point. Our Lord instructed his followers from the point of view that they could appreciate. He spoke to them as having only the dimmer light of the Old Testament to guide them. He was not yet known to them, or preached to the world, as the only Mediator between God and man. We have now the fuller revelation of the New Testament, and from that we learn that no prayer offered to God, otherwise than to Him as He is revealed in His eternal Son, can possibly be heard. And hence it plainly follows, that one not yet converted to Christ, cannot possibly secure his own conversion through the use of prayer. Prayer, in other words, from the very condition of its offering, is an incompetent exercise to the unconverted.

When the sinner is convinced of sin, the true Christian answer to his agitated enquiries is not "pray and be saved," but "believe and be delivered." Were there no revelation of "God already merciful," we could understand as perfectly natural the anxious soul praying for mercy. But to counsel the unconverted to go and ask what God is incessantly urging such to accept, practically casts a doubt on the Divine sincerity in making the offer. To pray for salvation is as though a beggar were to stand before a benevolent alms-

giver, pressing his petition, heedless of the fact that the alms is already granted, and held out for his relief. The giver says, "Here, man, take, eat, and be satisfied." The beggar, overlooking at once the giver's words and his bounty, continues to cry, "Pity me, feed me, or I perish." There is really nothing for him now but to accept the gift. And so with the convinced sinner, there is nothing for him but to accept God's free offer—to believe and be at peace. Then, trusting God, accepted in the Beloved, one of the Divine family, he can pray in the assurance of a gracious response. Prayer is thus an exercise for the Christian alone. And this brings us to the other point:—"For what is prayer to be offered?" This I shall state in a few sentences.

Prayer is to be offered for a mind submissive and conformed to the will, purposes, and Providence of God. We ask for fuller light upon the ways of God. We ask for power over the waywardness of our affections, for strength to resist temptation, and prevent us from bringing shame upon our faith. We ask for such tokens of the presence of the Friend that sticketh closer than a brother—as shall cheer our souls in adversity, and encourage us to hold fast our hope. We ask for deeper revelations of Divine love in our spirits. We ask for the purifying and perfecting influences of that love on our tempers, our dispositions, and our life. We ask for such supplies of grace as shall sustain us in every contest with every evil, and make us steadily advance in the condition that fits for heaven. We ask also for the conversion of the world to Christ. We ask for the overthrow of every spiritual wickedness, and the withdrawal of every physical obstacle to human weal. In a word, we ask for such things as it befits the children of God to request, and God Himself, the Infinitely Holy, to bestow. There is an immense field of petition here; but in it all there is not a request that may be hopefully made by any one who is yet out of Christ, as there is not one that may not be confidently presented by every true member of the "Household of Faith."

The true place of prayer, then, in the Christian economy is in the soul of the converted man. This, indeed, may be verified from Scripture. Take, as illustrative of the truth, the statement offered in proof of Paul's conversion:—"Behold he prayeth." And with all this, the teaching of our Shorter Catechism perfectly harmonises—"Prayer is an offering up of our desires unto God for things agreeable to His will

in the name of Christ." We *must* be Christians ere we can pray.

The importance of the subject of this paper appears from the fact that only prayers offered in confidence can expect an answer, and that the unconverted cannot go to God's throne in confidence, because there is no promise unto them. May it not be true after all, that the Church goes feeble and halting in her work, just because so little stress is put on the right regulation of spiritual exercises? If each saw to it distinctly that his heart received Christ without reservation or drawback as Saviour and Lord, then should the Church's prayer come back from the mercy-seat more abundantly weighted with blessing, her growth in beauty and in vigour should appear to every eye, and with ever-increasing joy should all her members "draw water from the wells of Salvation."

Peterhead, Scotland.

J. S.

MISSIONARY MEETING IN ST. ANDREW'S CHURCH, MONTREAL.

A joint missionary meeting of the congregations in the city, in connection with the Church of Scotland, was held in St. Andrew's church on Tuesday (14th ulto.) night, the Rev. Gavin Lang presiding. The attendance was large, and after the 100th Psalm had been sung.

Rev. Mr. Patterson, of Hemmingsford, read a portion of scripture and led in prayer.

The chairman then made a few opening remarks, in which he congratulated those present upon being able to meet again on such an occasion in that church, after its recent destruction by fire. He would not take up the time by giving them figures showing the progress made during the last year; there were valuable periodicals wherein all this could be found. Many missions, he said, were flourishing but many were not, and many workers in the field seemed to be labouring to little purpose. But such had been the case even in Christ's days. Nevertheless they had much to rejoice over, and had good reason to believe that a better period was about to dawn upon them. The Church of Scotland in Canada needed to be aroused from its slumber, and take part in the great work of evangelization now going on.

Rev. Mr. Campbell, St. Gabriel street church, Convener of the Presbytery, read the annual report of the Home Mission Scheme of the Presbytery of Montreal. It showed that during the past year the pres-

bytery had put forth renewed efforts. The most important amongst these were the opening of a church, St. Mark's, in Griffintown, and the renewing of missionary efforts in the neighbourhood of Grenville and the Ottawa. A hundred Protestant families, mostly Highlanders, were to be found in the settlement there growing up in ignorance, without church ordinances and without schools. To this people the Presbytery had sent a Gaelic-speaking catechist, and his labours had not been in vain; a small amount of aid had also been afforded to Laprairie; and during the vacation Mr. Morrison had laboured with success at St. Louis de Gonzague. The report asked the question—Should the many groups of Anglo-Saxons scattered in the French districts be allowed, from want of Protestant sympathy, to become absorbed and Catholic? Amongst the agencies employed by the Presbytery, some were simple catechists, and these had in some instances built up congregations, more particularly in the west. Its means were chiefly derived from the collections taken up at missionary meetings, and these during the past year amounted to \$515.91. The total income had been \$912.41; and the expenditure \$960.19. From these efforts and means, substantial and cheering results had followed; and missionary labour and enterprise must be continued with vigour, if they would do their duty, and be blessed with home prosperity.

A hymn was then sung, and afterwards the choir gave the anthem:—"How Beautiful upon the Mountains."

Rev. Dr. Jenkins then moved the first resolution, which read as follows:—

Resolved.—That for the advancement of true religion it is highly important to maintain and inculcate the principle that the Christian Church is essentially missionary in its character.

He began by quoting the saying, "The world moves," and cited in proof of it the facts that they had at last succeeded in getting up a respectable missionary meeting; and also that there were, on the platform, laymen, one of them belonging to the Canada Presbyterian Church, which latter circumstance was, he hoped, an augury of a coming re-union of the Presbyterian churches throughout the dominion. He then urged with considerable warmth and force the duty of liberality in contributing towards the sustentation and spread of missions, both home and foreign. It might be from a lack of interest in the latter that

God had at times seemed to withdraw the light of His face from their Church. It was with shame that he saw the amounts collected were so trifling; and he contrasted it with what he had seen done in this direction by Presbyterian churches in the United States, not more wealthy than some in this city.

Principal Dawson, LL.D., seconded the resolution. He showed that the Christian Church was a living thing, and must, like every other thing of life, manifest its vitality by doing something. Just as inaction was fatal to the health of the body, so was it to the soul and to the Church. But the Church of Scotland, at home, had never yet sunk into perfect apathy. Her stormy beginning and the subsequent persecutions she suffered had prevented that; and though a season of comparative slumber had followed, she was now going forth into the missionary field. There were other churches in Canada, besides themselves, that had now waked up to this mission work. There might be some good reasons given for this; but the time had not come for them to do so. The foreign work of a church always reacted beneficially on the home labour, and it was now time for Canada and Montreal to send out young men and young women to Africa, to India, and to the isles of the sea. All were bound to be workers either at home or abroad. There were now enormous openings in heathen lands and in Catholic countries. The speaker concluded by saying he rejoiced in the prospect that all the Presbyterian bodies here would yet become one great and prosperous Church. But the kind of union really the most important was that whereby they would stand together as one great army to conquer the world for Christ.

The resolution was put and carried; and whilst the collection was being gathered, the choir sang the anthem, "As pants the hart."

Prof. Forbes moved the second resolution:—

Resolved, That inasmuch as our Lord's command, "Go ye into all the world and preach the Gospel to every creature," is still binding upon professing Christians, it is not only the duty of Christ's Church to promote, by every means in its power, the spread of the Gospel among heathen nations, but it should be regarded as the highest privilege of its members so to do.

He said there was a tendency both in Scotland and in Canada to neglect this

duty, and forego this privilege. But it was time that Montreal should enlarge its missionary horizon. There was an impression in the present day that Christianity was a mode of culture; and so it was, but to restrict it to this was a low idea. There was a prejudice, too, against foreign missions, as if it was a taking away of the children's bread, and an injurious abstraction of British money. Others had begun to entertain large ideas of the mercy of God: and to hold that he could scarcely be angry with these children of nature, amongst the heathen, who would eventually find, in some way or other, acceptance in his sight. This was a delusion. The Hindoos, for instance, were not the comparatively unsophisticated children of nature, but were deeply practised in all the vices of a degraded old age in civilization. Some of the aboriginal natives of India corresponded somewhat to this idea of children of nature; but even these people's religion was not such as to awaken Christian sympathy. They had no conception of God as a father, but rather conceived of him as a being who might suddenly become malignant towards them. But it did not depend on Christians as to whether these teeming millions of India should leave their superstitions. There were at work the influences of commerce, of European philosophy and science. All these rendered the Hindoo religion no longer possible. It would all crumble down, and with it all social order. For these reasons, and for others, he could urge the adoption of the resolution. The only work that would last for ever was the work that was done on the immortal soul; and this kind of enduring labour was the only one that, on review, would do away with the despair and disgust with life so often experienced in old age, and which was exemplified so sadly in the writer of the book of Ecclesiastius.

James Croil, Esq., seconded the resolution, without any remarks, as the hour was getting rather late.

The missionary hymn, "From Greenland's Icy Mountains," was then sung, and

John L. Morris, Esq., moved the third resolution:—

Resolved,—That, along with the support due to Foreign Missions, it is the bounden duty of the Church at all times to prosecute with ever-increasing zeal and energy the work of Home Evangelization.

Dr. Morris spoke at considerable length

and with much earnestness, describing the Home Mission cause as one of the dearest and most important, and as one of the greatest works of mercy. He showed that Christianity alone could give peace to the nations; and that it was the duty of the churches in Canada, which enjoyed peace, to help to spread the doctrines of the Gospel of Peace. The extension of the Dominion only increased our spiritual responsibilities in this respect, yet what were we doing? He urged upon them at some length, the duty of giving an open Bible to their Roman Catholic brethren. The truth we held ourselves should be given by us to others. It was in an open Bible that the strength both of England and of Canada really lay.

Rev. Donald Ross, B.D., seconded the resolution. He said the reason why they had so little of the missionary spirit was, they did not sufficiently realize their responsibility. He also adduced a variety of reasons which bound members of the

Church to exert missionary effort. He could not see why wealthy Christians should not send missionaries to these people, who were crying, as from the depth of some divine despair, for "more light and better." What they did for these would be returned to them. Every deed of love was twice blessed; blessing him that did, and him for whom it was done. He reminded his hearers of what their forefathers had suffered and sacrificed for the truth; and the spirit of self-sacrifice was still needed. He also spoke of the general disinclination of Christian parents to offer their sons for the ministry; and concluded with appealing to young men to come forward and devote themselves to mission work.

The resolution was put and carried, and the choir gave the anthem, "In Jewry is God known." A portion of the 122nd Psalm was then sung, and after the Rev. Mr. Black had pronounced the benediction, the meeting broke up.

Articles Selected.

ON THE REVISION OF THE SCRIPTURES.

"Where ignorance is bliss, 'tis folly to be wise," is a saying which, however applicable to other things, is not applicable to this, if for no other reason than this — that the ignorance is not sufficiently dense to amount to bliss. Even the learned gentleman who is reported to have told his audience, as a conclusive proof against Revision that the present version had served the Church for upwards of eighteen centuries, and ought not on that account to be meddled with, was not without sufficient glimmering of light to disturb his equanimity. It is, in fact, altogether impossible for any one who can read to remain ignorant of this, that our scriptures are undergoing some sort of operation, under the hands of learned men, which will either mend them or mar them. The most secular newspapers keep poking under our nose paragraphs which tell us that the Revisionists have agreed to omit the doxology to the Lord's Prayer, that they have finished the revision of the first half of Matthew's Gospel, and so on. Now, we have reason to believe that many good people read these paragraphs with feelings of uneasiness greater than they always like to express.

This uneasiness arises very much from want of a clear conception of how we came to be possessed of our version of the Scriptures, and of what is the nature and scope of the present Revision. For such, and only for such, we write. Well, to begin at the beginning, let us remind our fearful friends that the languages which God was pleased to make the vehicle of communicating, through men, his will to men, were Hebrew and Greek. When we speak of the inspired Scriptures as the infallible Word of God, we mean those documents written partly in Hebrew and partly in Greek by holy men who spake as they were moved by the Holy Ghost. These "oracles of God," committed to writing at different times and in different lands wide apart, and by men in rank, education, and temperament wider apart still, at first given to one people, were intended for all peoples, kindreds and tongues. And hence the necessity—a necessity which the Scriptures, above all other writings, are able to bear—of translating them into the different languages in which men hold intercourse with one another. Hence, also, the necessity of revising those translations from time to time, as scholarship advances or a language grows richer, till the translation reflects—so far as a translation can reflect—the heart and the

soul of the original. At a very early period of our era the Scriptures were translated into Latin for the use of the millions who spoke that tongue; and this translation, revised at a later period, became the authorized version of Western Christendom till the Reformation. From time to time good men in this country translated portions of this version into the vernacular tongue of our forefathers. But it was not till the fourteenth century that Wickliffe, aided by others—for his was not a single-handed labour as generally supposed—translated the whole of the Scriptures into English or Anglo-Saxon. After this time, translation and revision followed each other in quick succession, for the intellect and heart of this country were then awakening from the sleep of the Middle Ages. Pious scholars vied with one another to convey to their fellow men in their own tongue “the wonderful works of God.” But their attempts were all more or less unsatisfactory, partly for want of scholarship and partly because they made their translations from the Latin and not from the original documents. This latter defect was removed in Cranmer’s Bible, which was the first that was translated from the Hebrew and Greek. But still men felt, as they studied more deeply the Hebrew and Greek manuscripts, that there was room for an improved translation; that the mind of God, which spoke in the original documents, was not expressed with sufficient fullness and accuracy in any of the English translations. Other attempts were made, which upon the whole were an improvement upon the preceding. The last and most successful attempt was made by a body of scholars of different theological parties, who, in different companies and with common consultation, translated and revised the whole of the Scriptures, taking full advantage of the pious labours of all who had gone before them. In Anno Domini 1611 they finished their work—the noblest work of a literary kind that had ever been undertaken—and the Bible which then issued from the press, with the stamp of authority upon it, has been for two and a half centuries the Bible of all English-speaking men. And, taken all in all, it is a wonderfully accurate translation, needing far less mending than many preachers seem to suppose, who miss no opportunity of wearying and vexing their hearers with amended renderings, which serve only to render themselves ridiculous. The English, apart from the question of accuracy, is of the noblest type; in gravity, simplicity, stateliness and

musical rhythm, far surpassing the best writers of our time, as none know better than those who form the Revision staff. But why, then, disturb it? Why change a phraseology which has become woven inextricably into the thoughts and speech of men, and which the men of this generation, at all events, will continue to quote? There is a good deal that can be said on the side of those who say in this matter, “Let well alone.” But it is not our purpose to argue this point at present. Our object is simpler and less ambitious. We wish simply to explain in a word the kind of attempt which is being made to revise our English translations, and to express our conviction, in the hearing of those who look upon this with uneasy feelings, that there is not the smallest ground for alarm or uneasiness, whatever may be the ultimate result of the attempt. Following in the footsteps of those to whom we are indebted—so much indebted—for our present version, through which so many have come to the knowledge of Christ, there is a band of scholars engaged in the earnest attempt to see whether by the aid of advanced scholarship, of recently discovered manuscripts and other helps, they cannot convey to English-speaking men all over the world a fuller, more accurate, and more living transcript of the mind of God, as expressed in the original languages in which it first found expression and embodiment. Whether or not, or to what extent they will succeed in this praise-worthy endeavour, remains to be seen when their work makes its appeal to the learned and unlearned, the wise and the simple. Some things in the way of improvement they can without difficulty accomplish, and will surely accomplish. They can substitute modern phrases of equal import for those—and the number is considerable—which have gone altogether out of use, or have become much changed in their meaning covering a larger or smaller area of thought than formerly, as witness the following specimens taken at random. “Thought,” “conversation,” “devotions,” “carriages,” “by,” in the sense of “against,” “prevent,” “let,” “wit,” “lively,” and many others have so become changed in meaning since A. D. 1611 that the sense is either obscured or wholly obliterated. They can also change in many cases with advantage, the chapter and verse divisions, as has already been done in the Paragraph Bible. Words and phrases, also, not a few there are susceptible of another and better rendering, and about the rendering of which scholars are nearly

or altogether unanimous. More difficult words and phrases about whose meaning scholars are not agreed will meet with attention, and, if their meaning cannot be definitely fixed, they will be inserted in the margin to wait the attention of scholars in some future day. We have no space to illustrate these remarks by examples, though we should find this at once easy and instructive. But we are persuaded that, in the way we have indicated, there are numberless alterations of more or less gravity, which, without changing perceptibly the present text to the ear, would express more fully and clearly the mind of the Spirit. And equally persuaded we are, from what we know of the men engaged on the Revision and from the rules of Revision by which they have bound themselves, that no changes will be made but such as are imperatively demanded; so that the main fabric of the English, which has been so often and so justly eulogised, will remain, whilst the blemishes, which all admit, will be in great measure removed. No labour ought to be regarded too great to accomplish this. The sacredness of the Scriptures themselves, and the reverence in which they are held by us, demand this at our hands. The preciousness of their jots and tittles, and the influence which some of these may have on the development of Christian life, when they find exact equivalents in an English dress, make us hail with thankfulness every reverent effort to make the English Scriptures declare the whole counsel of God, and, as it were, in the very tones in which it first fell upon the ears of inspired men. The present revision, whether altogether successful or not in accomplishing this end, gives no grounds for uneasiness. The things which should give us uneasiness are such as becoming faithless to the Divine Word, or doating upon our translation with superstitious reverence. And all who believe that this Word is to be through all the future, as it has been through all the past, the one only infallible "rule of faith and manners," ought to pray that the Spirit of Revelation, who spoke in the hearts of holy men of old, may speak through the scholarship of our time, that the word in its integrity and purity may abide with us and our children. — *Weekly Review*.

THE UNION QUESTION.

The history of our Scottish Presbyterianism for the last century-and-a-half has shown such a tendency to disintegration

that we are disposed to welcome any movement towards union, as a sign that the centrifugal force has at length exhausted itself, and that the opposite law, which is its necessary counterpoise, is now about to come into play. First, we had Cameronians, Macmillanites, now reformed Presbyterians, who would not compromise their principles by joining the Revolution Church, and acknowledging an Uncovenanted King and the existence of Lords Spiritual in the Upper House of Parliament. By-and-by came the Secession, when certain good men and strenuous Presbyterians were driven out of the Church for refusing to condemn what was called "the Marrow doctrine," or, rather, for refusing to condemn the book which was said to contain that doctrine. Like the Jansenists of Port Royale, they admitted that the doctrine was bad, but denied that it was in Fisher's book; and for this opinion they had to go out, and make a new Church of their own. Then came the Relief, which was not at first a separate community, but, like the Wesleyans in England, meant only to provide a chapel outside the Church, but leaning to its walls, and ready to open communications with it as soon as men's consciences were relieved from the burden of lay patronage. But the Church could not so easily get rid of its "Old Man of the Mountains;" and, consequently, the Relief, instead of seeking a door to return, built up a new wall, and set up for itself. Finally, to say nothing of the Glassites, who started a new doctrine, and the Haldanites, who became Independents, there came the Disruption and the Free Church, which, for a time at least, left the Establishment feeble, dispirited, and dismayed, with not more than half the people even nominally connected with it, and these as a rule, by no means the most zealous. Thus the once flourishing National Church had without any material change of doctrine or character, fractured itself into the Established, Free, Secession, and Relief bodies, some of which had yet further disintegrated into New Lights and Old, Burghers and Anti-Burghers, till it seemed as if society, in the religious world, were going back to chaos.

It is a welcome sight to us, then, the approaches that are being made towards union again; for, once the process begins, it is not likely to stop soon. When the Secession and the Relief Churches became one, they were a pledge to the country that

old animosities were going now to be buried, and the principle of toleration was to find a place in the Church as well as in the nation. Accordingly, after the lapse of nearly a quarter of a century, the Free Church and the United Presbyterian begin to yield to the strong attracting power, and will sooner or later unite on the ground of tolerating differences of opinion—or as they phrase it, leaving some open questions. This with the divines is the main difficulty to be overcome; but for the people it is the chief hope and advantage of these unions. The amiable Bishop Wordsworth desires to knit up the broken ties of Scottish religion quite as earnestly as Dr. Buchanan or Dr. Cairns. But he can see no way to it except by our all becoming Scotch Episcopalians, just as Drs. Begg and Gibson can perceive no possibility of union unless every one turns an orthodox Free Churchman. But if we are never “to walk together” until we can all “think the same things”—if every minister who differs, in one jot or tittle, from the “Confession of Faith,” must set up a new Church for himself, that he may be free to preach it—which has been hitherto the Scottish ecclesiastical idea—there never can be a Church in the land, but only an endless multiplication of sects; and, however it be with the clerical intellect, the “lay” mind is heartily weary of that state of things. It is weary, too, of that which Mr. Fraser, of Paisley, seems especially to desire—the fixity and permanence of theological opinion. Laymen are apt to think that, if uniformity and fixity of view are the great matters to be sought, they will find them best in the Church of Rome; but as they wish vitality and reality in their religion, they are prepared for all the risks of diversity and progress.

The diversities in this particular instance do not appear to be very great; but, slight as they are, we are not sure that they are very well understood. None of the speakers at the late meetings in the City Hall appear to us to have dealt very frankly with them, if we except Dr. Gould, who honestly and bravely repudiated what was a fundamental doctrine in his Church—*accepting, of course, all the responsibilities of that act.* Dr. Begg thinks he would be a “perjured man” if he did not believe the Confession quite immaculate, and still remained in the Free Church; but we venture to say that, without knowing it, he has dragged his anchor, and drifted away from that Confession quite as much

as his Voluntary antagonists. For, the truth is, that our modern idea of an Established Church had no existence during the 17th century, unless, perhaps, in the far-seeing mind of Cromwell. Some of the shifty men in the Free Church have asserted that the Confession of Faith does not pledge them to any doctrine on this head whatever—a notion which is naturally rather astounding to Dr. Miller, as it is to any student of the history of the 17th century. For the truth is, that the Church idea of those times was in the strictest sense National. No man who did not belong to the Church was held to have any legal status in the nation. He might be winked at, but he could not be tolerated by law—as if the sectary could have any right of citizenship in the land. It was only during the 18th century, when the progress of the Law of Toleration required a new adjustment of the logic of Churchmen, that this idea of a strictly National Church gave place to the idea of a mere Established Church—*i. e., the selection of one among a number of tolerated religions for special honour and favour.* This, of course, is Dr. Begg’s view of an Establishment, but if he imagines that he is therefore maintaining the doctrine of the Confession, and that other people are “perjuring” themselves, we venture to tell him that there was not a divine in the Westminster Assembly, from Prolocutor Twiss or Dr. Lightfoot to Principal Baillie or George Gillespie, who would not have denounced his “latitudinarian toleration” as something not a bit better than Prelacy and Prayer-books. Nobody now-a-days holds to the Church doctrine of that age; Drs. Begg and Gibson just as little as any. They may not know it; they may fancy that the solid land is moving, while they alone are fixed; but they drift along unconsciously with the great tide of time.

And that tide is manifestly bearing all modern countries along in the direction of entire separation of Church and State. We do not enter into the question of Voluntaryism, whether it be right or wrong; neither do we pretend to see very clearly what the effect of so great a danger may be on our national and religious life. Christendom has for more than a millennium tried, under various forms, to mould the nations by means of these ecclesiastical institutions. Our civilisation has grown up in the lap of the Church; and has given to it and received from it, many important influences. The divorce, when it comes,

will produce a new world, whether better or worse we cannot venture to predict. Meanwhile, "the shooting of Niagara," if unpleasant, may be clearly unavoidable, possibly, even wholesome and profitable. And this reconstruction of our Church, if one could hope to see it completely done, would be worth risking a good deal for. That the union of the Free and United Presbyterian Churches will take place sooner or later, we have no doubt. But we feel little interest in it, except as a step that must tend on to other unions. In itself, indeed, it gives us even some little anxiety; for though the leaders may not have, as Mr. Kidston thinks, political ends in view, yet the mere possession of such a power would naturally tempt them, in the long run to wield it, more or less, for other than strictly religious purposes. We feel, accordingly, that the time is come when the Established Church ought to be thinking rather more earnestly than she is now doing what may be the wise and fitting course for her to adopt. The movement for the abolition of Patronage is, we are afraid, too late, even if it were not open to the objections which Mr. Story suggests. It would not bring back the Dissenters, not even the anti-Unionists in the Free Church. They still abide by the old formula of Disruption times, maintaining what they call the Headship "in opposition to an Erastian Establishment on the one hand, and un-Christian Voluntarism on the other." Their opponents have quietly swallowed that formula, saying nothing about the process; is it not time for the Establishment to swallow some of its formulæ also? Would not the reconstruction of a really National Church be worth even that unpleasant operation, large and free and liberal as such a Church would inevitably become? She need not lose a penny of her revenue: it could easily be saved for vested interests at present, and for the religious uses of Scotland in all time coming; and the reconstructed Church of Scotland would be the most truly National Church in Christendom, having its seat firmly established in the heart and intellect of the whole country.—*Glasgow Herald*.

CHRISTIAN UNITY.

A company of Boston clergymen and laymen of evangelical affiliations assembled at the Revere House to partake of a breakfast and hear the Rev. Dr. Cather, of England, explain his scheme for the for-

mation of a Christian moral science association in this country to co-operate with the society of the same name which has been formed in England. About eighty gentlemen were present. The Rev. Dr. Blagden presided. The blessing was asked by the Rev. William R. Nicholson, D.D., and, after the repast, the Rev. Dr. Blagden, of the old South Church, presided and called upon the Rev. Dr. Webb, of the Shawmut Avenue Congregational Church, to return thanks, after which the whole assembly rose and sang.

"Praise God from whom all blessings flow."

The Rev. Mark Trafton then read selections from the Scriptures. Prayer was offered by the Rev. Rollin H. Neale, of the Baptist church.

Dr. Blagden then made a brief address of introduction. He had no confidence in a mind that consisted in the mere interchange of Christian emotions alone. It was only as their lives were in union, and all else was forgotten in the supreme love of Jesus; and under him the unity of spirit was kept in the bond of peace. After thanking the lay brethren for the material provision, he applied some lines of the Rev. Charles Wolfe to Dr. Cather, an Irish clergyman of the English Church as appropriate to the occasion.

The Rev. Dr. Cather was then introduced, and having taken his position at the centre of the table, proceeded to address the company for about two hours. Dr. Cather is a tall, finely formed, handsome clergyman of the Wesleyan church in England—a gentleman of genial manners and a very pleasant but prolix speaker. He was greeted warmly, and after pleasantly informing Dr. Blagden that he had not the honor of being an Englishman but was a countryman of Charles Wolfe,—in reality he was Scotch-Irish,—he said, that he appeared in a two-fold official capacity, not in any way a representative of his mother church, but as the representative of those who had been for several years endeavouring to find the solution of a great practical question affecting Christendom at large. He came as the representative and at the request of seventy and upwards of the members of the Evangelical churches to speak in the name of the provisional conference, and of the one now being formed in the United States. There were seventy members of the council in America, but until there were a hundred members nothing could be done. The specific effort and hope of that gathering

was to determine whether this council shall be completed. Another meeting was to be held at New Haven, and he hoped that between these two meetings the required number would be secured. He said that for ten years he had been secretary of the Systematic Beneficent Society, the object of which was to encourage the habit of laying aside a sum of money for religious purposes each week. It was desired to enlarge the scope of this society and make it a moral science association, after the plan of the general scientific association and the social science associations of England. In this future moral science association there would be a section of material morals. In the Christian church doctrine was the common law. The statute law of the Domain of Christ was the discipline. The administrative law was the pastor and government of the church. Then there must be a department of fiscal law, and when it has it, it has the necessary equipment as a commissary of an army. He would have it distinctly understood that money was the humblest of all kinds of service that could be rendered to God. They would not interfere with the evangelical alliance; but it was understood, from what Dr. Cather said, that they hoped to supersede it. He put great emphasis upon the necessity for the spiritual unity of the church of Christ, but scouted the idea of a uniformity of belief and organization. He characterized the idea of cardinal unity as a modern Moloch,—atheism and infidelity had been taught by the scientific men of England, and the Positivists were great pests; therefore their influence was sought to be counteracted by this moral science association. The whole was embodied in these two propositions: The interest of the whole church of Christ is greater than that of any denomination. The interest of the whole church ought to have the benefit of all the wisdom of the church. In England as soon as they were organized they were guided by these propositions: First that no step should be taken until it was believed to be fully right. Second, no second or third step should be taken *because* the first had been taken. Third, they resolved to pay their own way. Manchester was the head quarters and the real backbone was there, although they had an office in London. Boston ought to be the Manchester of America. Their plan was, first to have a council of not less than a hundred members of churches. Second, each member of the council should be conscious of

the moral responsibility as well as the denominational responsibility. Third, each should contribute his share of the \$3000 necessary to carry on the work. They could have got many more names if it had not meant £5 per year. They did not parade the names of their committees in print. They objected to the Christian church trading so much in great names, but they believed in trading in great principles. This proposal was substantially what brought him to America. His first mission work was in Brooklyn, New York, and he was encouraged to go forward, and made free to speak on terms of thorough Christian equality. In England it was intended to enroll a thousand members and encourage prize essays to be written under the auspices of the council. It was the intention to form associations in this and other countries; and then hold an international congress either in this country or Germany. He stated that a volume of essays had already been prepared in England, written by members of four churches, and so catholic in spirit that no one could distinguish the religious leanings of the authors. Dr. Cather interspersed his remarks with a good deal of pleasantry and made himself very interesting to all who were present. Remarks and inquiries which were replied to by Dr. Cather were afterwards made by the Hon. E. S. Tobey, and Rev. Gilbert Haven, the Hon. Avery Plumer, the Rev. Dorcas Clarke, Dr. Warren, Dr. Webb, and others. The company broke up a little after one o'clock.

DEAN ALFORD.

The death of Dean Alford will be felt as a severe loss, not only in the Church of England, but in all the Churches in this country. There was not another churchman of position so catholic in his sympathies, while even angelic in his faith. Dean Stanley has wide sympathies, but then his theology is most questionable, and his *beau ideal* of a Church is the purest Erastianism. Dean Alford sincerely respected Church freedom, and, in fact, was in favour latterly of practical Voluntaryism. He repudiated a narrow Episcopalianism, and desired a re-union, or at least a close alliance, of the various Evangelical Churches of the country. If he would have been inclined to allow too much latitude of opinion, we must remember the influences amid which he was educated and continued to live. He was himself, we believe, a truly pious man, resting for his salvation on the atoning

sacrifice of Christ, and in all his relations of life he was simple hearted, honest and true.

His life was one of unwearied activity. He was a Double First at Cambridge, with a liking chiefly for classical study. Later, he was examiner in Logic and Moral Philosophy in London University. He was also a poet and artist, and an earnest student of theology. His great work was his Greek New Testament, in which he owed much to German sources, but his information was admirably arranged, and he showed great clearness of judgment and sagacity. His Prolegomena and Notes will always be found valuable, both in their information and thought.

He was the man more likely than all others, had he become a bishop, to bring together in hearty sympathy the Protestant Churches of the country. His friendliness with other Churches had none of that patronising and condescending air, so common, from sheer ignorance for the most part, in many professed Evangelicals, which repels, of course, those towards whom it is shown. He understood too well the hollowness of the claims on which it is founded, and, in fact, had long given up all pretence to the divine right of Episcopacy, as any candid reader of the New Testament in the original must do.

His removal has been very sudden and unexpected. He died on Thursday, 12th January, after having preached on the Sunday before, and spoken at a public meeting on Monday. His funeral, which took place in the churchyard of St. Martin, Canterbury—the oldest church in England as to its site and a portion of the building—was attended by numbers of all classes of the community and of different denominations. Dr. Stoughton, of Kensington, an intimate friend, was one of the pall-bearers, and many other Nonconformist ministers surrounded the grave. The spot on the side of St. Martin's Hill, under a great shadowy tree, had been selected by the Dean himself. While the multitude assembled round, the choristers of the cathedral sang one of his own hymns, when the coffin had been placed in the grave, the last verse of which is as follows:—

“Bring near thy great salvation,
Thou Lamb for sinners slain,
Fill up the roll of thine elect,
Then take Thy power and reign.
Appear, Desire of Nations
Thine exiles long for home;
Show in the heaven Thy promised sign,
Then, Prince and Saviour, come.”

A CHRISTIAN HERO ON THE BATTLE-FIELD.—The horse of the Rev. Dr. Eastman, secretary of the American Tract Society, in plunging near the battle of Sedan, struck him on the knee-pan. His leg swelled and stiffened, until the pain became almost unendurable. When he could no longer stand, he gave his horse to a servant, and laid himself down on the ground. He had to take a wounded soldier's place alone that night. As he lay suffering and thinking, he heard a voice, “O my God!” He thought, can anybody be swearing in such a place as this? He listened again, and a prayer began; it was from a wounded soldier. How can I get at him? was his first impulse. He tried to draw up his stiffened limb, but he could not rise. He put his arm round a sapling, drew up his sound foot and tried to extend the other without bending, that he might walk; but he fell back in the effort, jarred through as if he had been stabbed. He then thought, “I can roll.” And over and over he rolled, in pain and in blood, and by dead bodies, until he fell against the dying man, and there he preached Christ and prayed. At length one of the line officers came up and said, “Where's the chaplain?” One of the staff officers is dying.” “Here he is,” cried out the sufferer. “Can you come and see a dying officer?” “I cannot move; I had to roll myself to this dying man to talk to him.” “If I detail two men to carry you, can you go?” “Yes.” They took him gently up and carried him. And that livelong night the two men bore him over the field, and laid him down beside bleeding, dying men, while he preached Christ and prayed. Lying thus on his back, the wounded chaplain could not even see his audience, but must look heavenwards into the eyes of the peaceful stars—emblems of God's love, which even that day of blood had not soiled or made dim.

The Ultramontanes in Bavaria are doing all in their power to sow divisions. It is well known that Bavaria was the centre of secret plotting before the war. If Bavaria had become the ally of France on account of religious sympathies, all south Germany and Austria might have become hostile to Prussia. The Jesuits saw this, and, in preparing for war, as they have been busily doing since 1866, they did all in their power to win Bavaria to the French side. They failed through the firmness chiefly of the young king—possibly influenced partly by such liberal theologians as Dr. Döllinger.

Now they are attempting through their organ in Munich to detach again the Bavarians from the German alliance, by alleging that their soldiers have been dealt with unfairly in time of the war—placed always in positions of chief danger. This attempt to sow disaffection will, we believe, end in nothing, except in creating a more determined opposition to themselves, on account of their want of national feeling.

It is stated that six of the Theological Professors in Munich have given in their adhesion to the infallibility Dogma, and that three stand out against it. There will be an attempt to induce the Government to sanction the deprivation of these three of their chairs. Whether deprived or not, there will be a serious division. The great majority of the laymen are on the side of the dissentients, and will take part with them, in whatever position they are placed.

The Pope is still doing all in his power to ferment an agitation in the Catholic world for the overthrow of the free institutions of Italy, and the forced restoration of his authority over the unwilling Romans, for the planting again of the Inquisition in Rome, and other such pet institutions of which the Italian Government have most cruelly deprived him. We believe, however, that his paternal counsels will not be successful, and that he will be compelled, like Queen Isabella of Spain and many other devoted children of his Church, to bear with his heavy misfortunes.

A PLEA FOR SENSE IN CHILDREN'S HYMNS.—"The author," says one of the most discriminating writers that America has produced, "the author has not always thought it necessary to write downward in order to meet the comprehension of children. . . . Children possess an unestimated sensibility to whatever is deep or high in imagination or feeling, so long as it is simple likewise. It is only the artificial and the complex that bewilders them." This not less true in reference to sacred than to common themes. The thought has an important bearing on the sort of hymns which should be put into the hands of children. Many that are taught them are not of a high class. Some of them are not even accurate in their allusions to scripture history and fact. Take, for instance :

"On the other side of Jordan
In the sweet fields of Eden,
Where the tree of life is blooming,
There is rest for you."

Here the pilgrim is supposed to be crossing Jordan to reach the land of promise; but when he crosses he is represented as reaching the green fields of *Eden*, which instead of being on the west side of Jordan, like Canaan, is a great way to the east. There is no advantage in putting such confused and erroneous imagery into a child's mind. It has afterwards to be unlearned, and with many, whose opportunities of education perhaps do not extend very far beyond the Sunday-school, may leave an erroneous impression through life. We think it will be found that the best hymns for children in Sabbath-school collections are hymns not expressly intended for children. We have before us while we write one of the most approved children's hymn-books, and we find in it—

"Just as I am, without one plea,"

"Rock of ages,"

"There is a fountain filled with blood,"

"Jesus, lover of my soul,"

"I lay my sins on Jesus."

It may be questioned whether the simplicity of the mind of a little child does not fit him to receive the beautiful teachings of such hymns at least as well as older people. Nothing, it seems to us, could be better for children, than such hymns as we have named. And it is no small advantage that, in learning such hymns, our children are learning what they may perhaps sing with thankfulness and faith when with the snows of many winters on their heads they stand by the brink of Jordan. Good hymns for adults are *childlike*; *childish* hymns are good for neither old or young. We think it of importance, too, that the hymns of the Sabbath-school should be associated with the worship of the sanctuary.

DEANERY OF CANTERBURY.—It is reported that the Prime Minister, on behalf of the Crown, has offered the Deanery of Canterbury, vacant by the death of Dr. Alford, to the Venerable Dr. Farquhar Hook, D.D., Dean of Chichester. Dr. Hook is seventy-two years of age.

WISDOM OF THE GRAND VIZIER.—The rulers in Turkey have found a capital "short way" with those rival religionists, the Catholics and the Greek Church Armenians. A rich Armenian died, and was claimed for burial as a Catholic. Some of his relatives said that he died in the orthodox faith. The disputants agreed to go before Fuad Pascha, and the Grand Vizier. "You are sure," said his Highness, "that

he died a Catholic?" "Quite sure, your Highness," replied the Catholics. "Then," said Fuad, "as you have got his soul, you may well let the others have his body;" and the Grand Vizier thereupon gave judgment in favour of the orthodox party.—*London Figaro.*

APPLICATION FOR MISSIONARIES AT THE DIAMOND FIELDS.—An application has reached the London Missionary Society for the appointment of Missionaries to labour among the population of the Vaal River Diamond Fields, whose number is estimated at some 12,000.

FUNERAL OF MRS. MOFFATT.—Last Saturday, the remains of Mrs. Moffatt, wife of the Rev. Robert Moffatt, the South African missionary, whose death we announced last week, have been deposited at Norwood Cemetery. The Rev. Robert Moffatt was present, together with a large number of relatives and friends. The services in the chapel were conducted by the Rev. A. McMillan and the Rev. E. Maunder, who also read the funeral service at the grave.

BIBLE ARCHÆOLOGY.—A new society is being formed having for its object the investigation of the archæology, history and chronology of ancient and modern Assyria, Palestine, Egypt, Arabia, and other Biblical lands; the promotion of the study of the antiquities of those countries, and the preservation of a continuous record of discoveries now or hereafter to be in progress. The society is to be called the Society of Biblical Archæology.

BIRMINGHAM PROTESTANT ASSOCIATION.—At a committee meeting held at the room, 49, Ann Street, the following resolution was passed unanimously:—"That this committee considers Mr. Gladstone's reply to the letter of the hon. secretary of the association evasive and unsatisfactory. Mr. Gladstone appeals to his acts to disprove his alleged perversion to the Church of Rome, but does not specify the particular acts to which he refers. Does he refer to his conduct at Rome when he was to be seen among the prostrate worshippers of the mass at the Roman services? Does he refer to his conduct in obtaining the political support of the Roman Catholic members of the House of Commons by pledging himself to introduce a bill for disestablishing the Protestant Church in Ireland? Does he refer to his conduct in frequently conferring with the Roman Catholic prelate in

the House of Commons during the debates on that bill? Does he refer to his conduct in denouncing Protestantism in one of his electioneering speeches at Wigan? Does he refer to his conduct with regard to Mr. Newdigate's motion for a committee of enquiry into the management of monastic and conventual institutions? Does he refer to his conduct in pledging the Government to protect the Pope in the charge of his spiritual duties? Does he refer to his conduct in appointing as Postmaster-General, immediately after the acquisition by the Government of all the telegraphic communications of the country, a Roman Catholic pervert, who has offered an estate in Ireland as a residence for the Pope? Lastly, does he refer to his conduct in refusing to deny the assertion that he has joined the Church of Rome? If these are the 'acts' by which he desires that assertion to be tested, this committee can only come to the conclusion that it is sufficiently well grounded to justify all friends of civil and religious liberty in refusing to consider Mr. Gladstone as in any respect a fit political leader of this Protestant country."

A PRINTER'S ERROR.—A curious instance of the errors to which the press is liable occurs in a Scotch newspaper, where a bishop announces, in regard to a chapel in Aberdeen, that it has now got rid of "one of the greatest hindrances to the spread of the G. sp'le"—namely *curates*—the word in italics being a mis-print for *parcurents*.

RITUALISM: WHAT IS IT?—The following letter has been addressed to an Episcopalian contemporary:—"You will be doing good service to the cause of Protestantism if you will bring under the notice of the clergy and lay members of the Church of England in this neighbourhood, who may not be alive to the real object aimed at by the Ritualists, the following brief extracts from two of their leading periodicals. 1. 'The work going on in England is an earnest and carefully organised attempt on the part of a rapidly increasing body of priests and laymen, to bring our church and country up to the full standard of Catholic faith and practice, and eventually to plead for her union with the Church of Rome.'—*The Union Review.* 2. 'What, we should like to know, has the Church of England to do with the spirit and principles of the Reformers, except to get rid of them as soon as possible?'—*Church News.* 3. 'Protestantism, as a living force, as a proselytising power,

is extinct. Its work is done. We must increase, Protestants must increase. Justification by faith, the most immoral of Protestant dogmas, has run its term, and happily died of self-strangulation."—*Church News*. 4 'If we were to leave the Church of England, she would simply be lost to Catholicism. Depend upon it, it is only through the English Church itself that England can be Catholicised; and to give up our position in it, with all the innumerable opportunities it offers, would be to leave our country a prey to infidelity. To join the Roman Catholic Church in any but a corporate capacity would be in our opinion to sin against the truth.'—*The Union Review*. Surely these speak for themselves without a word of comment."

MISSIONS IN EUROPEAN TURKEY.—Some interesting facts have come to our knowledge respecting the American Missions among the Bulgarians of European Turkey. In 1767 the Bulgarian patriarchate was merged in that of the Greek See in Constantinople; but the Bulgarian Christians, numbering from five to seven millions, have never felt contented with this dependent position, and for fifteen years or more an increasing number, feeling the degradation of their people, have been attempting to secure an ecclesiastical independence. In 1859 both the American Methodist Missionary Society and the American Board occupied this field with quite too much expectations of immediate results. The uneasy feeling among the Bulgarians had led them to purchase large numbers of the Bible and other books, and it was hastily inferred that they were all ready to become Protestants. The American Board has three stations—at Philippolis Eski, Zagra, and Somokov. The Methodists occupy Constantinople and Tultcha. Not many converts have been made, and no church has been organised, although about sixty persons have been admitted to commune with the missionaries at the central stations, and perhaps seventy-five give satisfactory evidence that they accept the truth in the love of it. There is a very strong national feeling among the Bulgarians, and it seems to be feared that too much haste in establishing separate churches might prevent that influence in enlightening the church from within, which may be the most hopeful form of labour. We judge that thus far the policy adopted has been similar to that adopted by American missionaries in Greece, and until within a year or two among the Nestorians. The present is a time of pe-

peculiar interest. The nation has obtained from the Turkish Government the right to found an independent church, and representatives are soon to meet to decide as to its character. The people are not so strongly bound to form as to prevent change, and there is considerable reason to hope that the use of proper Christian influence will lead to an early acceptance of a purer Christianity, and result either in the formation of independent Protestant churches, or a renovation of the Bulgarian Church. The schools which the Missions have supported have exerted considerable influence.

"PEACEMONGERS."—Several metropolitan journals which claim to occupy a leading position amongst newspapers, and which really exert much influence, either for good or for evil, have recently contained editorial articles headed the "Peacemongers," sneering at the efforts of those persons and associations who, amid the fearful horrors of war which has created hundreds of widows and orphans in the course even of single hours of battle, have been raising their voices against the system which entails such horrors, even when carried on by kings who make a high profession of Christianity, and who ascribe their sanguinary triumphs to the good hand of a special Providence. Of these journals one, the *Saturday Review*, is understood to be largely patronized by country clergymen, whilst the other, the *Spectator*, professes to be the exponent of a peculiarly high-toned and liberal Christianity. These, then, of all journals, deem it appropriate to ridicule pacific efforts, as if the highest religious Authority had never uttered the words, "Blessed are the peacemakers." The word "mongers" has a somewhat depreciatory reference to pecuniary profit; but who are the parties that profit by war? Mainly some of the newspapers and the large class of military and naval expectants of office. It is almost entirely from these quarters that panic cries of invasion, by foreigners exhausted by fighting, are being raised, and all manner of costly and useless schemes proposed for increasing the tax-payer's burdens, without adding to his security. But, on the other hand, peace and peace-making are in the true interest of the great mass of the people. And more, the discouragement of the spirit of war is emphatically approved by Him who said "Seek peace, and pursue it," and who, even under the Mosaic dispensation, prohibited King David from building the Temple, precisely because he was in so eminent a degree a warrior

But it appears that what the highest authority recommends some of our "light toned" and "religious" journals ridicule.

THE ROYAL MARRIAGE — A HIGH CHURCH OBJECTION. — The *Guardian* says: It is to be hoped that those in authority will not violate the feelings of English Churchmen by another royal marriage in Lent, "yet we hear the Princess Louise is to be married in March, whilst Ash Wednesday falls on the 22nd of February." There is no example of an English King married in Lent, although the coronation of Queen Catharine of France, wife of Henry V., took place at that season, owing to reasons of State, but the bill of fare of the coronation feast shows how seriously such an innovation was regarded. The menu consists wholly of fish, one dish being described as porpoises garnished with minnows! Lord Lorn, is a Churchman; at least, while a student at Trinity College, Cambridge, he was remarkable for his regularity at chapel.

The foregoing reference to Lord Lorn's ecclesiastical connection must be taken *cum grano*. In Mr. Story's parish of Rosneath, there are no more regular attenders of the parish Kirk than the Argyll family when in Scotland, and it is well known that the education of "the boys" was entrusted by their noble father to a licentiate of the

Church of Scotland, the Rev. Mr. Caie, now minister of St. Stephen's Church, St. John, N. B. The *Guardian's* wish is doubtless father to the thought.—*Ed. Pres.*

REVIVAL OF SUNDAY SERVICES AT THE GLASGOW UNIVERSITY.—A custom which, although greatly honoured in the observance, has been for many years discontinued on account of what were considered sufficient reasons, has been revived at the new University. It is nearly thirty years since Sunday religious services were held in the chapel attached to the old college. The Senate found it more convenient and equally profitable to take sittings for the students, and those of the professors who chose to attend, in St. Paul's, which has for that long interval been recognized as the University Church. A committee, with Dr. John Caird as convener, was appointed to organize and carry out a series of Sunday Services in the new university. In pursuance of this object, the large hall of the Hunterian Museum has been adapted as a chapel. A reading desk or temporary pulpit, and other accessories have been provided, and a large and handsome organ. An excellent choir—selected from among the students—which has been in course of training for some time past, took part in the services. The Rev. Dr. John Caird preached the opening sermon, from the text James i., 26-27.

News of our Church

ST. ANDREW'S CHURCH, GALT.—The scholars of the Sabbath school of the church presented the Rev. J. B. Muir, A.M., their superintendent, with a massive gold watch chain, as a token of their respect for him.

The annual congregational soiree of the above Church was a flattering success, about \$100 were realized. Excellent addresses were delivered by the Rev. Messrs. Mullan, Auld and Acheson. The Rev. Mr. Muir discharged the duties of the chair.

HUNTINGDON PRESENTATION.—One of the Sabbath School class of St. Andrew's, Huntingdon, presented their amiable and accomplished teacher, Miss Kate Wallace, with a beautiful gold ring as a new year's gift.

Such pleasing indications of good-feeling reflect great credit both on the ability of the Teacher and the urbanity of the Scholars.

May their interest in each other long continue, and their love for the truth and an unseen Saviour be ever on the increase.

ATHELSTANE PRESENTATION.—A portion of the Congregation of Athelstane presented their esteemed pastor, the Rev. John Lockard, with a casket of elegant finish, as a new year's gift. We understand that other sections

of the congregation are preparing to give a similar expression of their regard for their beloved pastor. These tokens of friendship must be alike gratifying and encouraging to the minister of the united charge of Elgin and Athelstane, particularly as they indicate so clearly the high esteem in which he is held in both sections of the congregation. We earnestly hope they may long be spared together, mutually assisting, encouraging and provoking one another to faith and good works.

ST. GABRIEL'S, MONTREAL.—The annual financial report of the trustees of this congregation for the year 1870, is, as usual, very full and satisfactory. The revenue from pew rents was \$950; from ordinary collections \$483; from special collections \$167.

The Manse property, which was bequeathed to the Church, by the late Rev. J. Sommerville, was sold during the past year; with part of the proceeds the debt on the Church property was paid off, the balance bearing interest at seven per cent, yields a clear annual revenue of \$413. The revenue of the Sabbath School amounted to \$164; of the Dorcas Society to \$302; and of the Young Men's Association to \$109. Besides which there was contributed by the congregation for miscellaneous objects, \$311. The account shows a balance in the treasury of

\$103.47c, after the payment of all debts and expenses—a financial position which few other Churches can boast of.

LONDON, Ont.—We have before us a capital report of St. James' Church, London, for the year 1870, and are glad to notice that the allusion made to this congregation in the statistical report of 1866, is being still verified. "On the whole, prospects are brightening." Then, it was reported to embrace fifty-five families, including eighty communicants and fifty-five Sabbath School scholars; now, it has eighty-seven families, 130 communicants and 170 on the roll of the Sabbath School. The contributions of the congregation have risen in a corresponding degree from \$1159, in 1866, to \$2292 in 1870. Extensive additions and improvements to the Church property have in the meantime been made, at the cost of \$1500, while the debt upon the same, has been reduced to the extent of \$700. The erection of galleries in the three transepts of the Church has materially changed its interior appearance for the better, and improved its acoustics, besides affording over 200 additional sittings. In fine, say the managers, "we have much pleasure in noting the steady increase of the congregation as well as the bountiful liberality shown by them in their liberal contributions, and are pleased to testify to the zealous and devoted services of our esteemed pastor in the work of his Divine Master, which tends, no doubt, to promote the present prosperous condition of affairs, and warrant the hope that every succeeding year will witness an increase not only in the temporal, but in the spiritual concerns of the Church.

The annual meeting of St. Mark's congregation, Griffintown, was held on the 1st February. The ordinary revenue of the Church from pew rents and collections has already reached the sum of \$1250 per annum. The total receipts for 1870 amounted to \$1800. The debt has been reduced to \$2000. On the following evening a missionary meeting was held, when addresses were delivered by the Rev. Robert Dobie, the Rev. Gavin Lang, and Messrs John L. Morris and James Croil. The attendance at both meetings was large.

The Rev. Kenneth McLennan has been inducted to the charge of Peterboro, rendered vacant by the translation of the Rev. J. Macdonnell to Toronto.

LINDSAY—No official intimation of Mr. Murray's induction to this charge has reached us, but we are glad to learn from a correspondent that satisfactory progress has been made by the congregation since then: and that a large sum of money is being expended at present on internal improvements on the Church, painting the seats and walls, embellishing the ceiling, chandeliers, &c., &c.

CLIFTON.—The annual printed report of this congregation has reached us in its usual neat, concise, yet comprehensive form. Clifton is not a large congregation, but there are few more methodically managed. It is almost a model congregation. It will be so, quite, when the beautiful house adjoining the Kirk, in which the minister resides, and which is owned

by him, shall have become the property of the congregation, and shall be designated the Manse of Clifton. The present number of communicants is 84. The Sabbath school numbers 220 on the roll. Collections are made for all the Schemes with undeviating regularity, not excepting Queen's College Endowment Fund, towards which \$500 has been subscribed. And the crowning result of the systematic management is that they owe no man anything, but love and good works. In the details of expenditure, we notice an item, "\$12.48 for Trees." Would that all our congregations in town and country, might betake themselves to planting out annually a few trees around their churches and manses. Posterity would bless them for this.

QUEEN'S COLLEGE ENDOWMENT FUND.

Statements for insertion in the "Presbyterian," will be made up here on the 15th of each month.

Local Treasurers and others are particularly requested, when making up their detailed statement of remittances to the College Treasurer, to follow the mode of entry adopted below.

W. IRELAND, Treasurer.

Queen's College
Kingston, Ont., 15th February, 1871. }
Subscriptions acknowledged to the
14th January. \$71557 01

KINGSTON.

George Newlands, bal. on \$50. 25 00

BROCKVILLE.

Local Treasurer, GEO. HUTCHESON.

R. Edmondson, M.D., 2nd instal. on
\$50 20 00

MONTREAL.

Local Treasurer, JOHN RANKIN.

Robert Esdaille, bal. on \$100. 50 00
George Stephen, 2nd instal. on
\$100. 300 00
Angus Grant, 2nd instal. on \$30. 10 00
Robert Watson. 20 00
380 00

BUCKINGHAM.

Local Treasurer, JAS. WILSON.

Rev. Wm. Anderson, 1st instal. on
\$20 10 00

LORIGNAL.

Local Treasurer, J. M. MILLAR.

Rev. F. F. McNabb, B.A. 10 00
William Wright 5 00
Robert Hamilton 10 00
John M. Millar 50 00
David Buchan 4 50
Mrs. Grigor, bal. on \$8. 4 00
R. H. McIntosh, bal. on \$5. 3 00
James O. Gates, bal. on \$5. 3 00
P. O'Brien, 2nd instal. on \$50. 10 00
John O'Brien, 2nd instal. on \$20. 18 00
117 50

HAWKESBURY.

Local Treasurer, WILLIAM LOUGH.

George Clarke. 5 00
Alexander Fraser. 5 00
David Fairbairn, balance on \$15 5 00
Thomas Smith, bal. on \$6. 2 00
17 00

KANAWAT.

Local Treasurer, JAMES WYLLIE, Almonte, P.O.

James Hart. 50 00
Donald Cameron. 4 00
Joseph Yull 10 00
John Cameron. 5 00
Andrew Wilson, bal. on \$10. 5 00
Matthew Neilson, bal. on \$10 5 00
Wm. Lang, bal. on \$2. 15 00
Daniel Drummond, bal. on \$10. 5 00
James H. Wylie, 3rd instal. on \$100. 25 00
124 00

PERTH.

Local Treasurer, JAS GATY.

| | | |
|---|-------|-------|
| Donald McIntyre, Drummond, 2nd instal. on \$20. | 10 00 | |
| John Truelove, Bathurst, bal. on \$10 | 5 00 | |
| John Fraser, Drummond, bal on \$20. | 10 00 | |
| John Ferrier, Perth, bal. on \$10 | 5 00 | |
| Archibald Campbell, Perth, bal. on \$50. | 20 00 | |
| Richard Oatway, Burgess, bal on \$10 | 5 00 | |
| Robert Oliver, Scotch Line, bal on \$10. | 5 00 | |
| Robert Allan, Scotch Line, bal on \$8 | 3 00 | |
| Mrs. I. McGillivray, Scotch Line | 4 00 | |
| Donald P. Campbell, Drummond, 2nd instal. on \$20 | 5 00 | |
| Miss Jane Campbell, Drummond additional. | 2 00 | |
| | | 71 00 |

HORTON.

Local Treasurer, JAMES WARD.

| | | |
|-------------------------------------|-------|-------|
| Rev. George Thomson, bal on \$20 | 10 00 | |
| George Thomson's sr., bal. on \$10. | 5 00 | |
| James H. Watford, bal. on \$10 | 5 00 | |
| | | 20 00 |

CORNWALL.

Local Treasurer, D. B. McLENNAN.

| | | |
|--------------------------------|--|-------|
| William Mattice, bal on \$100. | | 50 00 |
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LITCHFIELD.

Local Treasurer, D. CARMICHAEL, Hargrave P. O.

| | | |
|---------------------------|-------|-------|
| John Fulford, Clarendon. | 10 00 | |
| Montgomery Cunningham, do | 5 00 | |
| John Scott | 10 00 | |
| George McLean | 5 00 | |
| | | 30 00 |

ORMSTOWN

Local Treasurer, THOS. BAIRD

| | | |
|---------------|-------|-------|
| Donald McEwen | 10 00 | |
| William Todd | 5 00 | |
| John Stewart | 2 00 | |
| Robert Barr | 4 00 | |
| John Kilgour | 2 00 | |
| | | 23 00 |

BUNTINGDON

Local Treasurer, F. W. SHERIFF, N. D.

| | | |
|-----------------------------|-------|-------|
| James Starke | 4 00 | |
| Mrs. D. Mylne, bal on \$2 | 1 00 | |
| James Learmont, bal on \$5 | 3 00 | |
| James Shearer | 1 00 | |
| John Watt | 2 50 | |
| George Pringle, bal. on \$2 | 1 00 | |
| Miss Brethour | 10 00 | |
| Jane Learmont | 1 00 | |
| Miss Mathieson | 3 00 | |
| Wm. Somerville | 1 00 | |
| | | 27 50 |

ELGIN.

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

| | | |
|-----------------------------------|------|-------|
| John Nisbet, 1st instal. on \$5 | 2 00 | |
| George Elder, 2nd instal. on \$10 | 5 00 | |
| Wm. Arthur, balance on \$5 | 2 50 | |
| John Tully, bal. on \$5. | 2 50 | |
| Mrs. Anderson, bal. on \$10 | 5 00 | |
| James Forbes | 1 00 | |
| Archibald Bell | 5 00 | |
| Hugh Gavin | 5 00 | |
| Thos. Anderson | 1 00 | |
| John S. Elder | 5 00 | |
| Wm Eddie | 2 00 | |
| David Elder | 5 00 | |
| Arthur Anderson | 2 00 | |
| Alexander Forbes | 2 00 | |
| J. Patterson | 2 00 | |
| Jonas Spencer | 5 00 | |
| | | 51 00 |

RUSSELLTOWN PLATS.

Local Treasurer, M. McPHEE.

| | | |
|-------------------------|------|------|
| Donald E. McPhee | 5 00 | |
| Robert C. Moore | 3 00 | |
| Mrs. Wm. Semple | 1 00 | |
| Mrs. Best, bal. on \$1. | 0 50 | |
| | | 9 50 |

CHATHAM, Ont.

Local Treasurer, WM. ADAMS.

| | | |
|-------------------------------|-------|-------|
| Mrs. Barr | 2 00 | |
| Thos. Smith | 4 00 | |
| John M. Houston | 5 00 | |
| Wm. McNaughton | 5 00 | |
| John Garner, bal. on \$50. | 40 00 | |
| Peter Brown | 5 00 | |
| Mrs. Charteris | 10 00 | |
| H. B. Robertson, bal. on \$15 | 10 00 | |
| Stephen Ginder | 3 00 | |
| Wm. Adams | 4 00 | |
| | | 88 00 |

TOSSORONTO.

Local Treasurer, GEO. CUMMING.

| | | |
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| John Cumberland, 1st instal on \$100 | | 30 00 |
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LONDON.

Local Treasurer, JAMES COWAN.

| | | |
|----------------------|-------|-------|
| John McDonald, junr. | 15 00 | |
| Thomas Strang | 10 00 | |
| Wm. Kelly | 5 00 | |
| Hugh Stevenson | 5 00 | |
| Robert Miller | 5 00 | |
| Dr Fraser | 5 00 | |
| James Kelly | 5 00 | |
| | | 50 00 |

Total \$72,703 87

MINSTERS' WIDOWS' AND ORPHANS FUND.

| | |
|---|---------|
| Pickering, per the Rev. Walter R. Ross, | \$13 75 |
| Pakenham, per the Rev. Alex. Mann... | 12 00 |
| Clifton, " " " George Bell.. | 22 00 |
| Oxford & Woodstock, per the Rev. J. B Mullan | 12 00 |
| North Georgetown, per the Rev. J. C. Muir, D. D., | 13 00 |
| Waterdown, per the Rev. H Edmison... | 11 00 |
| Richmond, " " " E. Mullan ... | 8 00 |
| Dummer, " " " James T. Paul. | 4 00 |
| Huntingdon " " " vacant..... | 12 00 |
| Hemmingford " " " Jas. Patterson | 12 00 |
| Osnabrock, " " " J. S. Mullan.. | 12 00 |
| Paisley, " " " M. W. McLean | 12 00 |
| Purple Hill & Osprey " D. McDonald.. | 5 30 |
| St. John's Church, Montreal, Charles A. Dondiet | 2 82 |
| Galt, " " " J. B. Muir ... | 12 00 |
| Quebec, " " " Jno Cook, D.D. | 79 75 |
| Priceville, " " " Donald Fraser. | 12 00 |
| Niagara, " " " Chas. Campbell | 20 00 |
| Williamsburgh, " " John Davidson | 16 00 |
| North Dorchester " " Jas Gordon... | 12 00 |

\$303 61

ARCHD. FERGUSON,

Treasur.

Montreal, Feb. 20, 1871.

SUBSCRIPTIONS.

M. A. Henderson, Olfiton, \$1; W. M. McNaughton, Ormatown, \$1; Mrs. E. W. Thompson, Toronto, \$1; Gilbert Moir, Almonte, \$1; James Gibson, Ancaster, \$1; A. Kennedy, Galt, \$1; John Cavers, Galt, \$1; William Cowan, Galt, \$1; John Rose, Glenmorris, \$1; W. J. Batzels, Branchton, \$1; Rev. E. B. Rogers, Leith, \$9.10; Norman McLeod, Kirkhill, \$2; Robert Dickson, Burnstown, \$3; A. Paterson, Mono Centre, \$2; Mrs. Stewart, Ottawa, \$1; Mrs. McArthur, do, \$1; Rev. J. L. Muir, North Georgetown, \$5.67; A. Ball, Carleton Place, \$1; Rev. O. Curzie, Songa, \$1c; Louis Harper, do, \$1c; John Milne, do, \$1c; L. McPhail, do, \$1c; George Davidson, Kingston, \$2; Robert Carruth, do, \$2; A. McNeil, Veibore, \$1; Henry McLean, Weston, \$1; Rev. W. Masson, Russelltown, \$4; Norman Stewart, St. Remi, \$2; J. Kerr, Kingston, \$3; D. J. Craig, Montreal, \$1; James Stewart, Ramsay, \$1; A. McMillan, King Creek, \$2.23; George Neilson, Bellerville, \$1; S. Semerville, Greenwald, \$2; Miss M. Hamilton, Scotland, \$1.25; J. Douglass, Onshing, \$1; Neil McNeish, Cornwall, \$1.00; George McDonald, Milton West, \$1; J. Gordon, Almonte, \$1; Andrew Baird, Hopstown, \$1; John Baird, do, \$1; J. McFarland, Rosetta, \$1; Mrs. A. McLean, Mountjoy, \$1; James Mitchell, Mid-Neville, \$1; John Mitchell, do, \$1; D. J. McLean, do, \$1; George Smith, Sandford, \$2; W. Tessie, Ga., \$3; Alexander Baptist, Three Rivers, \$3; James Dean, do, \$3; George Lowe, Carleton Place, 25c; J. Cowan, Simcoo, \$3; D. B. McLeannan, Riviere Raisin, \$3; D. J. McDonnell, Toronto, \$1; W. Wilson, Oumberland, \$1; R. Greig, Quebec, \$2; Rev. Charles Campbell, Niagara, \$9.30; Mrs. J. Mackay, Victoria, \$2; Rev. J. Davidson, N. Williamsburgh, \$4; Mrs. J. Greenhalgh's, Montreal, \$2; A. Kertram, do, \$2; W. Darling, do, \$2; Alex. Buntin, do, \$1; R. Mitchell, do, 1; George Graham, do, \$1; James A. Canby, do, \$1; J. Ogilvie, do, \$1; W. Ogilvie, do, \$1; James Tasker, do, \$1; Mrs. Newman, do, \$1; M. Ramsay, do, \$1; D. Kinell, do, \$1; Mrs. Charles Low, do, \$1; J. N. McGillivray, do, \$1; G. Templeton, do, \$1; R. Muir, do, \$1; W. Christie, do, \$1; Mrs. Law, do, \$1; A. Allen, Guelph, \$1; W. Alexander, do, \$1; John McKae, do, \$1; Hugh Walker, do, \$1; James Massie, do, \$1; K. Allan, do, 1; Charles Davidson, do, \$1; Mrs. Anderson, sen., do, \$1; Rev. J. Hogg, \$1; James Conway, Cedar Hill, Pakenham, \$2; A. Cameron, Kingston, \$2.25; Principal Campbell, Aberdeen, \$3.89; J. Ball, Stanford, \$1.12; J. Robertson, Olfiton, \$1.12; G. Duncan, do, \$1.12; Abraham Johnson, Bofalo, \$1; T. Hall, Seymour, \$1; James McHugham, Lanark, \$1; James Lowe, Lachine, \$1; Mrs. D. McLean, Montreal, \$1; D. Hain, Laprairie, \$1; Donald McDonald, Georgina, \$1; Kenneth Cameron, do, \$1; Samuel Cooper, Vauhall, \$1; James Hamilton, Winterbourne, \$1; Geo. A. Yeomans, do, \$2.25; John Murray, Brockville, \$3; Dr. Edmondson, do, \$1; James Thompson, do, \$2; George Hutchinson, do, \$1; Neil McDonald, Georgina, \$1; Peter Bissett, do, \$1; James M. Marthey, Toronto, \$1; W. Ecl, Shakespeare, \$2; Mrs. Cameron, Ottawa, \$1.

We have received from Mr. A. Cameron \$1, but do not know his address, and so cannot credit him.

ADDRESSES OF

TREASURERS OF CHURCH FUNDS.

TEMPORALITIES BOARD AND SUSTENTATION FUND: James Croil, box 5634, Montreal.

MINISTERS' WIDOWS' AND ORPHANS FUND: Archibald Ferguson, Montreal.

FRENCH MISSION: Rev. Dr. Jenkins, Montreal.

JUVENILE MISSION SCHEME: Miss Mather, Kingston, Ont.

TERMS OF THE PRESBYTERIAN (Including Postage).

| | |
|--|--------|
| SINGLE COPY, paid in advance..... | \$1.00 |
| " " paid during the year..... | 1.12 |
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