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THE PRESBYTERIAN.

FEBRUARY, 1868.



INSTRUMENTAL music in our public service is one of those questions which are most judiciously settled by being in a great degree left to the sound common sense of congregations themselves. It appears too evident that prolonged discussion on this point before the Church Courts has a most prejudicial effect, and when we see the heart burnings, bitterness and ill feeling which it has stirred up, and which continue to be exhibited in the Canada Presbyterian Church in relation to it, we cannot help congratulating our own Church, that it has been settled so wisely and that the decision of the Synod has been marked by so much calmness and reason. There are, and must be, differences of opinion on this, as on other questions; practices (lawful in themselves) which may be not only harmless, but actually beneficial, under certain circumstances, may be positively injurious in others. The effects of early education, the prevailing atmosphere of local opinion, the subtle and appreciable, although undefinable, influence exerted over the minds of communities by vague and unexpressed fears on all sides of something monstrous springing out of new modes of doing things, although these fears could not be put in shape, or their nature described, have much to do with this, and inspire a dread of "innovations," which has a favourable as well as an unfavourable side. It helps to keep back men from rushing into novelties, from running into extravagancies, and from changing about from one thing to another, wavering, unsettled and driven about with every breath of fancy. It is a potent safeguard, and to this unwillingness to depart from old forms, the Church of Scotland owes much of the dignity and seemliness which attach to the proceedings of her Courts. To the want of reverence for old institutions, for old practices, for the wis-

dom of ages, and for customs descending from past generations, may be attributed the ceaseless changes among the Americans of the United States, and the numerous sects and beliefs which prevail among them. They are the type of restlessness, as the French Canadian resisting every improvement, content with the rude implements of his forefathers, and satisfied, in spite of every evidence to the contrary, of the superiority of his antiquated fashions, is the type of immobility. Need we follow either of these examples?

A pamphlet* containing reports of the discussions which took place in the Presbytery of the Canada Presbyterian Church in Montreal, and in their Synod held at Toronto, has been forwarded to us. The pamphlet will not be without its use if it serve to bring the question more clearly before the public, but we should have liked to have seen more full reports of the speeches of those who opposed the overture on the subject which was brought before the Synod. The proceedings in that Court were not reported at any length in the Toronto papers, which probably accounts for this defect, and is the more to be regretted as the arguments on that side here contained are of the weakest possible description. We do not intend to enter at length into the arguments brought up, and which are to some extent reproduced in the preface in a condensed form. But we may say in passing, that the preface, while it might have been written with a little more of the spirit of forbearance to those who are opposed to the views of the writer, yet brings the points on which its argument turns, clearly and ably before the reader. The argument in brief is: The use of a musical instrument in leading Divine praise is either right or wrong. If right, allow congregations to use it, where the

* The Organ Question. Line upon line or Instrumental Music in Presbyterian Churches. Montreal: Murray & Co.

doing so will not cause division; if wrong, prohibit its use altogether. In the case of the Canada Presbyterian Church, a middle course has been attempted. A congregation from another body, in which an organ was employed, sought admission. The case was investigated, and the decision come to was, that that congregation should be received, and allowed to continue the use of the instrument. The Synod of the Canada Presbyterian Church therefore declared that there was nothing wrong in the use of an organ, on the ground, among others, that it could not be made a term of communion. If not wrong, it is argued, why prohibit a unanimous congregation from employing one also in their Church? And this is a very natural enquiry. The evil, if evil it be, was allowed by the Synod in one case. Its use was sanctioned, and before a different decision could be come to, by which it could be declared, with any show of decency, a thing *malum in se*, it was necessary to order its removal from the Church in which it had been allowed to remain. This is the sum of that part of the argument, and it is difficult to see how it can be met. Our own Church provides that no organ can be forced upon a congregation, which does not wish to have it, but as little interference as possible, is the rule that has been followed. And this has had the best results. We believe that were proper pains taken to encourage congregational singing, and a proper leader obtained, no great need would be felt of other assistance. But there are many difficulties in the way, the last being the most formidable, as it is very difficult to obtain the services of a properly qualified leader, who is also a good teacher. In country places it is, except in the few cases in which the exception proves the rule, simply impossible. There is, on the other hand, scarcely a country congregation in which several ladies could not be found to lead with an instrument, which could be procured at a small cost. That this has been done in several country congregations may be seen from the Church Agent's report, which shows that twelve instruments are in use. Of these we know from other sources, only two are organs, the others being melodeons. St. Andrew's Church, Montreal, and St. Andrew's Church, Toronto, have these two. The first, which has been upwards of six months in use, is the one in Montreal. It is a magnificent instrument of great power, and it has effected a great improvement. The one in Toronto

has only recently been finished, and is spoken of by the local newspapers in high terms.

But the chief end and aim of congregational singing is the worship of God, truly, devoutly and sincerely, and when this is done from the heart the end is accomplished. Yet why should we be satisfied with the imperfect rendering of this praise? Because the rude notes of the untutored voice are acceptable to the Searcher of hearts, is that a reason why we should be slovenly and careless in coming into His presence? If we can do better why not try? Time was when the settler went to Church in his shirt sleeves, and paid no attention to outward respect for the house of God, but as education spread, and comforts sprung up around him, he learned to appear with his fellow worshippers differently arrayed. Time was, in many parts of the country still is, when the little rough log shanty was deemed amply sufficient for comfort, and the blackened stumps, and the slash fence of the little clearing everything that could be wanted for a view. The families lived happily, and with devout hearts lifted up their thanksgiving to God, the giver of every good and perfect gift. Are they less happy or less devout now, because the rude plenty of these days, the rough and unsightly clearings, the bare log hut, with its crevices plastered over or stuffed with moss to keep away the cold, and to whose door the crops came closely up, have given place to the trim meadow, the well appointed table, the handsome frame or brick house, surrounded by a fragrant flower garden, and clothed in summer with climbing plants, while inside may be seen and heard the piano and the sound of music? No one, we think, will contend that they are. And in this progress are the House of God and its service to be neglected? Because it was ordered that from the ignorance of the people and the scarcity of books the psalm was to be read out line by line, so that all might join, are we bound to continue this practice when knowledge is extended and books are cheap? "See now," said David, "I dwell in a house of cedar, but the ark of God dwelleth in curtains." Are we not bound to give Him the best we can? Whether our voices are led in Church by an organ, or by a precentor, or by a choir, the plain duty of each one is to shew forth His praise as well as he can. No one can dispute this, and the mere manner of accomplishing it is certainly a matter of minor importance, so

long as the means used are right. If the organ or the choir, or both together, usurp the place of the congregation, and sing for them, then they should be dispensed with. But which ever way is best found to lead the whole congregation to join together in the song of praise should be adopted by each congregation, of course under the due restrictions imposed by our Presbyterian form of Church Government. And this is the course sanctioned by our Synod, the most just and, therefore, the wisest decision that could have been arrived at.



WHEN noticing the presentation of the Church agent's report to the Synod in June last, we promised to return to the subject on some future occasion. We are able to redeem our promise now to advantage, as, the report being printed, we can more easily comprehend all its matter and more fully appreciate its merits. Mr. Croil has in this production rendered signal service to our Church, and not only to her but also to the country at large, by so valuable a contribution to its history. There was a time when our Church occupied a comparatively more conspicuous position in Canada than she does to-day, and when her ministers and members played no unimportant part in the affairs of the colony, so that her early history is intimately interwoven with that of the whole community. Whilst we are on this subject we are tempted to notice one statement in this book which is most interesting, namely, that on page 77, which says that the Church barely missed engaging the services of the late venerable Bishop of Toronto, who at one time made proposals to become the minister of St. Gabriel Street Church, Montreal. Imagination taxes herself in vain to conceive what the result might have been to our Church had that application, of which we believe there exists a notarial copy in this city, been successful. Excellent men we had and have in the ministry of our Church, but none possessing the energy and activity of mind, or the taste and disposition for semi-political life displayed by Bishop Strachan, which contributed so much to the prosperity and aggrandizement of the Protestant Episcopal Church in this country.

These are not the first leaves our author has gathered in the field of historical liter-

ature, he having already some years ago, in a sketch of the county of Dundas, contributed a chapter to the history of our country. But we fancy that, pleasant though it may have been to him to trace the early history of the county in which Providence has cast his lot, the compiling of this document has been a work still more congenial to his taste, as, being fondly attached to our Church, we believe the subject was one which far more engaged his heart, as he knew he was serving her interests most effectually in this work. Mr. Croil has laid our Church under the deepest obligations by his zeal and devotion to her interests as an elder, as an enlightened and far-seeing agent, and now as her historian. We hope he will pardon us for speaking out thus plainly whilst he is still within hearing. We do not utter the language of mere compliment in so speaking, but the sincere and earnest feeling of our Church at large; and we do not sympathise with that false delicacy so prevalent in the literary world which refuses to a man the just acknowledgment of his merits until after his death. Those must have been words of deep satire which the greatest of all earthly judges of human nature put into the mouth of Mark Antony:

"The evil that men do lives after them;
The good is oft interred with their bones."

We fancy that this sentence was meant to convey a sly sarcasm at the expense of Brutus; for Shakespeare could not have committed the blunder of putting these words in their literal sense into the mouth of so knowing a man as he characterized Antony, in the face of the popular adage as well known then as now "*Demortuis nil nisi bonum.*" We do not wait to enquire why it is that during their lifetime men never receive the acknowledgment their merits deserve, and when, if it is on all hands felt to be deserved, it would be both a satisfaction and encouragement, but we fear the explanation is not very creditable to the race. We should like Mr. Croil to be assured, whilst he is living and has still the prospect of a long life before him, and whilst it may be a gratification to him, that he enjoys the warmest gratitude of the Church for the manifold and valuable services he has rendered her, especially during the last two years, in visiting every congregation within her bounds, and in some cases even the individual families of the congregations, in counselling and encouraging them in their difficulties, in aiding them to obtain a more perfect organization,

enlisting specially the sympathies of the lay members of the Church as being one of themselves, and taking common sense views of things, and finally in drawing up this report at a cost of great labour and correspondence and research—and all this gratuitously!

The report is divided into seven parts. The first embraces an historical sketch of the 126 congregations on the Synod Roll, written in an agreeable, lively style, and it is this section which will possess especial interest for the general reader. It covers 108 pages, nearly two-thirds of the entire book, and we expect to hear that the perusal of it has afforded as much satisfaction to many others as it has to us. When we say that we never rose from our seat until we had devoured it all, and that the pages of Dickens or Thackeray never so fascinated us or lured us on oblivious of time into the "Wee sma' hours ayont the twal," some may blame our taste as peculiar, but we would have them judge of it for themselves, and after they have finished it we will be glad to hear from them if they are disappointed. We trust this little volume will find its way into every Presbyterian family, not only in Canada but also in Scotland, as we can fancy this historical *resumé* must possess especial interest for the ministers and people of Scotland, almost all of whom are connected by family or professional ties to this country. There is a broad catholicity about it, which, whilst it is ostensibly got up in the interest of our own section of Presbyterianism, will give it a hearty welcome in the homes of all the other sections as well, as their earliest history is identical with our own. We notice a few important errors in dates, names, &c., in those parts of it with which we are ourselves personally acquainted, but which were probably unavoidable, considering the sources whence the information must have been in many cases obtained. And if any who notice such errors will do what our author asks his readers as a kindness to do, that is, write and inform him on such points, these can be corrected in the second edition, which will no doubt be soon called for.

The second section—statistics of the several congregations—is that which gives it a special value to our own Church. Now for the first time, we are furnished with complete statistics which may be relied upon as a near approximation to the reality. And the importance of possessing such statistics cannot be over-estimated, as

they will put us in possession of valuable data in regard to what may be reasonably expected from the Church in any matter. This section will have particular interest for the elders and managers of each congregation, and in default of their not procuring a copy of the report at their own expense, we suggest that each Session and Board of Managers supply their members with copies at the expense of the congregation. Money could not be more profitably invested, as it would in the greater intelligence and stronger church feeling created, bring in compound interest, very soon repaying the outlaid principal. There is only one item of the statistics collected by the agent that is withheld from the public, and that is, the arrears in which congregations stand to their ministers. Some will be, we daresay, disappointed in this. There was perhaps a justifiable leniency in throwing a veil over these delinquencies in the first publication of statistics. But defaulting congregations cannot expect that they shall be always treated so gingerly, and we trust they will take warning and mend their ways before the issuing of another such Report.

The third section contains General Remarks on the Statistics, on Stipend, Arrears, the number of Families, Communicants, Sunday Schools, Prayer Meetings, Sunday Collections, Home Mission Scheme, Ministers' Widows' and Orphans' Fund, Bursary Scheme, French Mission Contributions, Reports, Churches, Manses, Glebes, and Debt, Worship and Psalmody, and Queen's College, which the reader will do well to ponder, for they are both wise and suggestive.

We have next a list of ministers and others who have studied at Queen's College, followed by statistics of that institution and Morrin College, and by general remarks on union with the Presbyterians and our relations to the Parent Church.

The last section of this valuable little book of 172 pages contains a list of all the ministers who have been connected with our Church from its first planting in the Province till the past year, with a notice of the place where they studied, the date of their ordination, and the sphere which they occupied, &c.

The cost of getting up a book embracing so many figures in such a good style of workmanship is so great that it is impossible that it should be sold at a lower price than 50 cents. But, we believe, no on

will grudge that small sum for such a repository of information, which will no doubt be a work of reference that will be regarded with wonder and interest by our grand-children's great-grand-children, and we are confident, our ministers and people will show their appreciation of the author's labour and enthusiasm in compiling it, by seeking to give it a circulation the widest possible. We are sure in no other way can they afford him greater gratification, as they will thus be scattering broad-cast the seed which he has prepared ready to their hands.



We are glad to hear that a large number of orders have come in for the new series of the *Juvenile Presbyterian* and organ of the *Juvenile Mission* of our Church. This is as it should be, for the editors have spared no expense to place in the hands of the children and youth of our Church a missionary periodical second to none of the kind published elsewhere. They are even issuing it at a little below cost for the good of the Church, and in order that it may be within the reach of all. Copies have been sent to every minister in Canada and in the Lower Provinces, with special letters involving a further outlay in the way of postage, and in many instances there has been no response.

Should this be so? Does it not seem to indicate a strange apathy and want of interest in church efforts as well as a want of attention to the details of business? for a prepaid letter by those engaged in a labour of love on a matter of interest to all, and particularly to the young at least, demands an answer. This will be a trial year for this interesting children's paper, and unless every congregation supports it the editors will not be encouraged to continue it, besides being out of pocket at the end of the year.

We therefore make a special appeal to every minister, superintendent, and father of a family to help to extend its circulation; we have no hesitation in saying that being the only children's paper published in the Dominion of Canada, and being our own paper, equal in price and attractiveness to any other issued elsewhere, it ought to be taken by every family connected with our Church, in preference to all others.

It will be seen that we have, as usual at this season, given up a considerable portion of our space to reports of the Anniversary Meetings of the Religious Societies in Montreal. Through the kindness of a friend in India we are able also this month to give full reports of addresses delivered in Bombay by Dr. McLeod and others, which we are sure will be read with interest. To do this, we have been obliged to give 40 pages, and yet have not been able to get all our matter in. In the absence of any remarks of our own this month on the subject, we reprint an article on Colleges from the *Kingston Daily News*. We may probably have something to say on this question next month.

We have much pleasure in again calling attention to "The Monthly Record," an interesting and well conducted religious periodical. As the regular organ of our Church in the Lower Provinces, it commends itself to all who feel an interest in the Canadian Branches of the Church of Scotland. The selected matter is also excellent and instructive. The annual subscription is only 62½ cents, and can be sent to Mr. T. A. Gibson, Montreal, or to Mr. John Paton, Kingston, Ont., the latter of whom will forward specimen copies on application.

Songs of Praise for Sabbath-schools, with Music, at 40 cents per dozen, can be had from John Lovell, Montreal; also, Teachers' Class Roll Books.

SPECIAL APPEAL.

Extracts from letters in reference to the Circulars issued by the Temporalities, Board, appealing to the Church at large to supply the loss of revenue resulting from the suspension of the Commercial Bank.

Believing that it would be wrong to monopolize the gratification experienced from the perusal of the large number of letters that have accompanied this splendid manifestation of *esprit de corps*, and in compliance with a generally expressed desire for full information in the matter of the special Appeal, the Secretary *pro tempore* trusts that he shall not be chargeable with breach of confidence in placing before the readers of the *Presbyterian* the following brief extracts. The perusal of them will do us all good.

"The Misses (Neil) McIntosh have much pleasure in sending the treasurer of the Home Mission Fund of the Church of Scotland, the sum of \$143, being part proceeds of a bazaar held by them and their pupils."

"I authorize you to deduct \$19 from my next payment. I have limited the sum sent thus to you, to enable me to do a little by way of example, besides, among our people here.

JAMES T. PAUL."

"Please find enclosed a cheque for \$20, to be acknowledged in the *Presbyterian* as from 'a member of St. Andrew's congregation, Kingston.'"

The Reverend Alexander Lewis—retired minister—by return of post, replies thus:—"I have just received your circular soliciting assistance to pay the annual allowance to our young ministers, who, by the failure of the Commercial Bank will be partly deprived of their accustomed incomes. I therefore send you \$12 as my contribution."

Mr. Myle, Smiths' Falls, writes: "I was much grieved at the disaster attending the Bank failure. It is not a good time to canvass the congregation, but I send you \$25 for the object referred to in your circular on behalf of the congregation." Mr. Cameron of Goderich, sends \$30, regrets that circular did not reach him sooner, says he will do what he can to increase the contribution, and wishes us God speed. Mr. Clark of Ormstown says: "the circulars are distributed, your letter was read from the pulpit, *Latin and all*, and, to give instant effect to the whole, my elders and managers are to meet to-day to consider what is best to be done, and how to do it. We are straining our utmost liberality in preparing to build a new church, to cost \$7000, and which we are resolved to pay for *ourselves*. We have just sent away \$70 to the Bible society. Last summer we collected \$61.50, for Sabbath School purposes, and \$75 for a tablet in memory of my predecessor. But we will try and do our part in this also, and if God opens our hearts you shall receive cheerfully all that we can collect by the 20th."

Mr. Morrison of Owen Sound, acknowledging receipt of circular says: "it stirs one like a bugle blast. We are certainly in a poor position to do anything toward the Home Mission Fund. We have had enough to do to struggle through the year. But the Church has been kind to us in our weakness and the appeal to me at least, is irresistible and so I at once authorize you to deduct \$25 from my January payment. Success to the effort!"

Mr. Paton of St. Andrews', Montreal, announces the crowning effort of that congregation thus: "As I told you before the practical men of Montreal would justly, quietly enquire how much was proposed to be raised and then give what they conceived to be their proportion. Learning that \$8000 was asked, they no doubt

naturally said, 'if St. Andrew's Church raises one fourth of the required sum they are shewing their interest in the work of the Church and in the cause of her ministers. The sum of our collections for this special purpose is \$1882, to which may be added \$143 from the Misses McIntosh, making in all \$2025. This work has all been done in the course of two or three days: through the agency of a Young Men's Association, which had been formed a few weeks previously." Mr. Mullan of Clarke sending \$6 from one of his Sabbath Schools for the Home Mission Fund, adds "I laid the communication from the Board before my session and they agreed to canvass the congregation; you may expect the result in due time." This from Hamilton: "Our collection yesterday for the Home Mission Fund, notwithstanding the stormy day was \$124. 'The guid auld Kirk o' Scotland is nae in ruins yet!' The session unanimously promise to implement by personal exertion what is lacking in the congregational contribution." Mr. McLennan sends \$25 from Mulmur as the *ordinary* contribution required by the Board for the half year, and adds, "I have received the circular, and will set the session to work. You may expect about as much more towards the special appeal now being made throughout the Church." Dr. Jenkins says: "We collected yesterday \$800. With our collection in October we shall be able, I think, to remit to the Board \$1000. The time may come when we shall do better." The congregation of Peterboro' sent, in October, \$50 for the Home Mission Fund. They have also paid the \$50 required by the Board to their Minister. Mr. Dennistoun thus announces what they will do *in addition*, in reply to the appeal: "Our people will give \$25 to aid in meeting all the January payments. They will give a like sum of \$25 for the payments due in July, making \$50 in all to meet the Bank failure. When you consider that we are just now raising funds to build a manse which will require \$1800 or \$2000, and also that we wish to avoid interfering with our annual contributions to the schemes of the Church, you may perhaps give us credit for doing our share in the present difficulty."

Mr. McLeod of Williams says: "My people had just contributed the half yearly sum of \$25 required by the Board for the Home Mission Fund when the circulars reached this. On the night of Friday last the roof of our Church was carried away by the storm. This accident has entailed considerable expense on us, and the completion of the manse has cost us a large amount, nevertheless I have made an earnest ap

peal to my people and hope it will be cordially responded to.

Mr. Bell of Clifton, sends \$45. "This is \$25, the ordinary contribution of my congregation for the half year, for the Home Mission Fund, and a special contribution of \$20 for the present difficulty. We collect quarterly for the *Schemes*, the amount raised being chargeable, first, with \$50 for the Home Mission; second, \$20 for the Widow's, &c. Fund, and then third if any thing remains a contribution to the other schemes. We have as yet scarcely been able to make out annually the \$70 for the first and second, but the Sabbath school has given something to the other schemes." Mr. Campbell, St. Gabriel, mentions that "the day appointed for taking up the collection was unfortunately most inclement, otherwise more would have been received, but Mr. Darling has on hand, subject to your order, \$130, this is of course over and above the amount we calculated to raise during the year by our Missionary agency." Mr. David Allan on behalf of the congregation of Guelph frees the Board from any payment to its minister in 1868, thus placing at our disposal \$150. "But for having been taxed to carry out sundry improvements to Church and Manse, they would cheerfully have given more."

Mr. Thomson of Renfrew, intimates a subscription of \$73.60 "in favour of the unfortunate 37 ministers who were likely to feel uncomfortable at losing their half yearly allowances by the suspension of the Bank."

Mr. McLennan sends \$14, which, added to \$36 forwarded a short time before, makes \$50 for Whithy, it is added, "if possible we shall send you \$15 or \$20 in the end of January when we hold our annual Missionary Meeting." This we have from Ottawa. "The circulars have been distributed. A meeting of Session was held, at which a Committee was appointed to canvass the different wards of the city. All seem animated by the desire to render as much aid as possible." Mr. Ireland writes from Kingston, "Our Session after due deliberation decided upon making a Sabbath day collection towards assisting in making up the deficiency caused by the failure of the Commercial Bank. I beg now to enclose a draft of \$285.50, of which, the sum of \$10 contributed by the theological students of Queen's College will be acknowledged as from them. In addition, I beg to state that the managers of the congregation relinquish their claim upon the Temporalities' Board for the January payment of \$100, (the \$25 half yearly subscription having been already sent to the Board) to their minister. This will make

\$375.50 from our congregation" Add to this \$20 from a member of the congregation, as above stated, and we have in all \$405 from Kingston. From Richmond, Mr. Mullan writes thus,—"In compliance with your request, I hastened to do what I could, and now send you \$15. The amount is very small, as they were just engaged in collecting the salary. Trusting that every congregation will do more or less, &c. &c." The minister of Elgin, Mr. Cochrane, enclosing \$14.50 *additional*, says, "I got the managers to go round amongst the people. Small as it is, it would have been smaller if it had been taken up by a collection in the Church. We must just take what we can get, and be thankful." (Here follows a lot of *Hebrew*, which the Secretary *pro tem* does not understand, but is disposed to put the most liberal construction on it.)

As for the *going round* principle, we understand *that* thoroughly, and perfectly agree with our correspondent. We want a great deal more "*going round*" in all our congregations.

Mr. Thom of Woolwich sends \$25. Though no apology was required, he adds: "Considering that this is the season of settling annual accounts, and that many rich people as well as poor, in our country are sufferers by the suspension of the Commercial Bank, our congregation have done more than was expected."

Dr. Urquhart states that the congregation of Cornwall—already credited in our Books with \$30—has subscribed \$90 more, and may yet make it \$100. The weather has been against us for country movements." Mr. William M. Black of Montreal reports that at his mission station in Griffintown, recently established, "a collection for the Temporalities' Fund, was taken up, which amounted to \$18; a lady interested in the mission made it up to \$20." Not least worthy of mention, is the sum of \$6, sent by Mr. James Barnes from the vacant Congregation of Pittsburg, with the touching note "owing to the disappointment our congregation has sustained in the loss of their pastor, we find it very difficult to do anything, and utterly impossible to do much."

The minister of a Western congregation remitting \$13, regrets that the sum is so small, "but I could do no more; several unblushingly refused to give a single cent: but we will take up another collection this winter for the same object." Mr. Murray who has recently been inducted to the charge of Mount Forest remits \$33 and hopes to send more. He says,—"I have had much pleasure in collecting. Every one of my people is anxious to do what he can

for the fund, and regrets he cannot do more." The recently inducted minister of Laprairie says—"our few and scattered, but earnest-hearted people have done a little more than you asked them to do. I now enclose \$18 towards the special appeal fund, in addition to the small sum formerly remitted." Mr. James B. Cushing, with his remittance of \$57.30 from Chatham and Grenville, remarks,—“I think the people have fulfilled your expectations: and if every congregation in the Church has contributed in proportion to their means I have no doubt the Board will be able to do as they earnestly desire by every minister on the first of January.” The minister of L’Orignal regrets that his contribution is not larger. He thinks the crisis of the Commercial Bank will do us all good by calling forth the sympathies of our people,” and adds “I have introduced the schedule system in collecting for the schemes, and find that it is going to work very well.” Mr. Watson of Thorah announces his congregational contribution to be \$60, and says,—“it is probable we shall have other \$50 in July.” Mr. James Wylie writes from Almonte, “our Church is still without a minister, but in answer to the appeal sent to us we made a collection last Sabbath and now send \$40, which, though not large, will help a little.” Mr. Brown of Newmarket says,—“I have not yet heard from all my outposts, but, meantime, send you \$34, namely, \$20 from the congregation, and \$14 as my own contribution. I regret we have not done more; you are aware my congregation is small and none of them wealthy. If it be still necessary we shall do what we can in July.” Mr. Walker of Belleville says, “as on all former occasions we send \$25, our usual half-yearly contribution to the Home Mission Fund. When our Annual Missionary Meeting comes round I hope we shall do more.” From New Richmond, Bay of Chaleurs, Mr. Wells transmits the sum of \$15, which, he remarks, “is over and above the semi-annual payment of \$25 which my congregation has always made up to me. I am sorry our contribution is so small, but, I may inform you that, if need be, my congregation are quite willing to pay another \$50 per annum in addition to the \$50 they have been paying to the Temporalities Board, that is, provided other congregations subscribe liberally too. My congregation is poor and cannot contribute a large sum at once, still, by using systematic efforts I think that an additional \$50 annually will be quite within their reach.” There is no doubt at all that Mr. Wells is right, and what can be done at New Richmond may be done by all our

congregations, and will be done when the schedule system shall have been generally adopted and faithfully worked.

Mr. Wallace of Huntingdon remits \$58 in all, of this sum \$25 is to be considered as the ordinary half-yearly contribution of the congregation to the Home Mission Fund, \$10, Mr. W’s personal contribution, and the remainder as the congregational response to the special appeal. “I regret that the last item is so trifling, but the fact is that just about a fortnight ago, the families of the congregation had already come under obligations for the putting of a steeple upon the Church.” No apology was needed from Huntingdon. Were every congregation as scrupulously *honest*—that is the right word—the contribution of many towards the special effort would be a good deal less than theirs. Mr. McDonald of Nottawasaga, after referring to the loss sustained by his congregation in consequence of one of his churches having been recently burned, says, that he is “almost ashamed to forward so paltry a sum as \$20.” How will it be with those congregations who have *not* had their Church burned, and who shall take *no* part in this movement? where will *they* hide themselves?

Mr. Davidson of Williamsburgh announces his contribution to be, in all, \$100, *i.e.*, from himself \$20: from his congregation \$80. He adds, “We have not yet organized a missionary association, but we intend to do so immediately. As the present contribution is from none but the true friends of the Kirk, I trust it shall not prove a mere spasmodic effort.”

The minister of Spencerville, says, “My people have been kept on the strain for three years and more; we have just completed a church seated for 250, and your appeal found us engaged in an effort to free it from debt. We have bought a manse and we are just now making a most strenuous effort to pay for it. We are also in the midst of great preparation for a bazaar. Though my congregation cannot at the present time contribute to the special effort, you have all our sympathies. Meanwhile, the Sabbath School children send \$10 for that purpose, being the balance of the contents of their missionary boxes, after providing \$20 for Ruth McCheyne, our little *protégé* in India.” A Western man states that his collection would have been much larger but for the unpropitious state of the weather on the day appointed for the collection.” The same explanation has been offered by a number of others. The remedy in such cases is to be found in the immediate formation of congregational associations, the introduction of the sche-

dule system, and visitation from house to house by collection. The nearest approach to a refusal is from a congregation whose name shall be kept a profound secret, and from whom better things were expected; it is couched in these terms: "The circulars sent were duly handed to the members of the session and to the managers. They have yet done nothing." It is to be hoped that the elders and managers of that congregation may have the opportunity given them to peruse the above extracts. It is not yet too late

for them to gird up their loins and put their armour on.

To this let there be added one word, *Thanks*. Thanks to all who have aided the Board, Thanks to those who are still engaged in the work. Thanks to those who, though unable to send us pecuniary aid, sympathize with us and bid us God speed. THANKS to the Giver of all Good, that has put it into the hearts of our people thus to do.

News of our Church.

PRESBYTERY OF LONDON.—The regular meeting of this Presbytery was held at Stratford, on Wednesday, the 8th of January.

Present—the Rev. Evan Macaulay, Moderator; Dr. George, Messrs. Camelon, Bell, McLeod, Rannie, and Nicol, Ministers; Mr. Byers, Elder.

Upon the reading of the minutes aloud, an animated discussion took place as to their being sustained. An adjourned meeting, it was said, had actually reversed the decision of the ordinary regular meeting, respecting the certificate of a missionary. It was held that this was irregular, and did not convey the true mind of the Presbytery, the animadversion falling chiefly, not on the promoters of the irregularity, but on one or two members who had from various reasons suffered it to pass without protesting, so as to bring the matter up again. It was now too late. The minutes would have to be sustained, as a faithful record of what took place. But the Presbytery resolved that, for the future, there would be no adjourned meetings, except for special business.

Mr. Camelon requested and obtained leave to employ as a Catechist, Mr. James Malcolm, who had studied four years at the Scottish Universities, and who evinced a desire to engage in missionary labour, as well as to prosecute his studies for the ministry.

Mr. Thomson appeared in behalf of the Kippen congregation, and gave a very satisfactory account of its progress. He craved supply for the winter months, and expressed the wish of the congregation to have Mr. Eakin again as their Catechist for the summer. The Presbytery granted fortnightly supply, and requested the clerk to apply to the Queen's College Missionary Association for the services of Mr. Eakin.

A letter was read from the Secretary of said Association, requesting to know the number of Catechists required by the Presbytery. It was agreed to apply for another besides Mr. Eakin.

Upon the application of Mr. Camelon, an assessor was appointed to assist in the formation of a Session at Goderich, with a view to the appointment of elders.

A call, numerously signed, was laid upon the table from the congregation of Glencoe in favour of the Rev. John McLeod, accompanied by a guarantee of stipend. Mr. McLeod signified his intention to accept the call; where-

upon, after considerable discussion, the Presbytery agreed to hold an adjourned meeting at Williams, on the 22nd instant, and to summon the congregation of Williams to appear in their own interest.

A letter was read from Mr. Robert Chambers, South Norwich, informing the Presbytery that the debt on the new church had at last been removed, with the exception of the sums promised by the Colonial Committee and by Mr. James Croil, agent of the church, when it should have been accomplished. The clerk was instructed to write to the Colonial Committee.

The question of supply for Glencoe or Williams, as the case might be, was left to the meeting at Williams, also supply for Norwich, if practicable.

Mr. Rannie made a statement regarding the property of the church at Chatham, that his congregation wished to apply, with the consent of the Presbytery, to the Legislature of Ontario, for an Act to enable them to sell their property, the intention being to sell as much of the land as would provide 3500 dollars towards the erection of a church. If the whole land were sold, the remainder, after providing for the church, would be invested in terms of the Act in government securities or county debentures. The Presbytery signified their concurrence.

The clerk expressed his wish to retire from the office of clerk, and gave notice of his resignation in September.

The Presbytery resolved that, for the future, authorized notices of the proceedings of the Presbytery should be forwarded to the "Presbyterian."

The Presbytery adjourned to meet in Williams, on Wednesday, the 22nd instant, at noon.

THE PRESBYTERY OF OTTAWA.—A Pro re nata meeting of this Presbytery was held on Tuesday the 17th December, for the purpose of inducting the Rev. Daniel M. Gordon, A. M., B. D., to the Pastorate of St. Andrew's Church, Ottawa, rendered vacant by the retirement of the Rev. Dr. Spence. Sederunt: The Rev. James Sieveright, B. A., Moderator, The Rev. James C. Smith, M. A., The Rev. Elias Mullan, James Henry Esq. Wm. Clegg, Esq. Elders.

The Rev. Solomon Mylne, of Smith's Falls, being present, was invited to sit and deliberate with the Court.

The edict having been served, the moderator preached an admirable discourse, suitable to the occasion—the subject of which was, “God, the Guardian of His Church.”

After sermon and prayer, the officiating minister narrated the principal steps taken to fill the vacancy, put the usual questions, which were satisfactorily answered by the Intraunt, declared Mr. Gordon as duly installed into the Pastorate of the congregation. The Brethren present gave him the right hand of fellowship.

Thereafter Mr. Smith delivered the charge to the newly inducted minister and likewise addressed the people as to their duties and responsibilities.

This is a most auspicious settlement; and the harmony which has prevailed throughout, augurs well for Mr. Gordon's future comfort.

The young minister enters on his arduous field, we trust with a somewhat keen appreciation of the magnitude of the work that is before him. Full of zeal may he likewise be filled with the Holy Ghost—then shall his labours be crowned with abundant success.

OTTAWA PRESBYTERY.—The quarterly meeting of this Presbytery, was held in St. Andrew's Church, Ottawa, on Wednesday the 5th ulto.

Present, the moderator Rev. J. Sieveright, Revs. J. Sinclair, W. T. Canning, J. B. Mullan, J. C. Smith, E. Mullan, and D. M. Gordon.

The minutes of last adjourned meeting, and of pro re nata meeting in connection with Dr. Spence's demission, and Mr. Gordon's induction were read and sustained.

The Rev. Dr. Spence, and the Rev. P. Lindsay being present, were cordially invited to take part in the deliberations of Presbytery.

Mr. Gordon, Minister of St. Andrew's Church, Ottawa, received from the Presbytery a hearty welcome to his new sphere of labour, and warm wishes for his future success.

The Presbytery unanimously agreed to hold their annual missionary meetings this winter, in the various congregation within their bounds, for the purpose of advocating the Schemes of the Church, and of stirring up the people to increased zeal and effort in the missionary cause.

In order to equalize and lighten the labour, the Presbytery has been divided into three groups—1st Spencerville, Manistville, South Gower, Mountain, and Oxford. 2nd, Ottawa, Richmond, Hunt, Chelsea, and Ironside. 3rd, Cumberland, Buckingham, L. Orignal, and Hawkesbury. The deputation to the first, to consist of Messrs. Smith, and Sieveright. to the Second, Messrs Canning, and J. B. Mullan. and the third, Messrs Gordon, E. Mullan, and Borthwick.

The Presbytery agreed to employ a Gaelic speaking Catechist, during the ensuing summer, to labour in Thurso and Clarence.

A report of Mr. Borthwick's labours in the mission field of Portland was read. The Report stated he had secured a glebe of ten acres of good land, and over an acre as a site for a church, and that he intends to build a new church in the spring.

In accordance with his request, Mr. Borthwick was recognized as an ordained missionary and sent to labour in Portland for three months.

Messrs J. B. Mullan, Sieveright, and Borthwick, were appointed a deputation to visit this

winter the shanties on the Gatineau and Severe, first for, the purpose of ascertaining the practicability, &c., of having a missionary employed to labour during the winter months among the lumber men, and also for the purpose of preaching the gospel, and distributing religious literature.

The Presbytery have placed \$30 at the disposal of the deputation, for the purchase of tracts, periodicals, magazines, &c., of such a nature as will tend, by the blessing of God, to displace, in a measure at least, much of that sensational and other immoral literature which teems from the press, and which often finds its way to the shanties.

The Presbytery ordered Schedules to be printed for the purpose of collecting statistics and sent to each Congregation within the bounds, to be filled up and returned at the May meeting.

The Presbytery adjourned to meet in St. Andrew's Church, Ottawa, on the 2nd Wednesday of May next at 10 o'clock.

EXTRACT FROM THE REPORT OF THE HOME-MISSION OF THE PRESBYTERY OF GLENGARRY.—Meetings of a Missionary character under the auspices of the Presbytery, were held, during the early part of 1867, in all the congregations within the bounds. In addition to the Clerical members of Presbytery these meetings were addressed by Mr. James Croil, in his official capacity as agent of the Church, and also by Messrs. Alexander McLean, Neil Macgillivray and Samuel Ault, M. P., who kindly put their services at the disposal of the Mission Committee. The attendance, with few exceptions, fell far short of what might be expected, while the pecuniary offerings were small, the contributions of twelve congregations not amounting to one hundred dollars—a sum utterly unworthy the numbers and wealth of many of them.

This is matter of regret. The work is one in which all our congregations might be expected to take a lively interest.

During the past summer four Missionaries were actively engaged—Messrs. Ferguson, Ross, Fraser and Gray—two of whom conducted services in the Gaelic language as well as in English. Their field of labour was a large one embracing the Townships of Winchester, Roxboro, Lochiel and East Hawkesbury, as also Indian Lands, Dalhousie Mills and Cote St. George. In these places there are, as we learn from the Statistical Returns furnished to the Presbytery last year, upwards of five hundred families belonging to our Church. All these, and we know not how many besides, would have been entirely destitute of Religious Ordinances during the past Summer save for the services of these Missionaries. Surely a work which thus aids in providing the means of grace for some thousands of immortal beings may well be called great!

Mr. Dobbie, who acts as Convener, makes a strong appeal to the congregations within the bounds for aid, as the Presbytery has no funds, except such as are given by the people, whose own work it is in a peculiar sense. The following list exhibits the contributions received last year.

Collection of Missionary Meetings, 1867.—
Matilda, \$2.40, Williamsburgh, \$1.25, Finch

\$5.00, Osnabruck, \$20.25; Cornwall, \$22.03; Indian lands, \$4.89. Roxborough, \$6.53. Plantagenet, \$2.00; Lancaster, \$6.72. Williamstown, \$9.00; Lochiel, \$4.90; Cote St. George, \$3.00; Dalhousie Mills \$8.41.

Amount of ditto per Family.—Matilda, 31 cts. Williamsburg, 11 cts. Finch, 6 cts. Osnabruck, 28½ cts. Cornwall, 85 cts. Indian Lands, 12½ cts. Roxborough, 13 cts. Plantagenet, 3½ cts. Lancaster, 5½ cts. Williamstown, 4½ cts. Lochiel, 2½ cts. Cote St. George, 6 cts. Dalhousie, Mills 10½ cts.

Per Communicants.—Matilda, 5½ cts. Williamsburgh, 6 cts. Finch, 3½ cts. Osnabruck, 18½ cts. Cornwall, 11½ cts. Indian Lands, 8½ cts. Plantagenet, 7½ cts. Lancaster, 4½ cts. Williamstown, 3½ cts. Lochiel, 1½ cts. Cote St. George, 2½ cts. Dalhousie Mills, 8½ cts.

Congregational Rating proposed for 1868.—Matilda, \$10; Williamsburgh, \$15; Finch, \$15; Osnabruck, \$20; Cornwall, \$20; Martintown, \$20; Indian Lands, \$10; Roxborough \$10; Plantagenet, \$10; Lancaster, \$20; Williamstown, \$20; Lochiel, \$15; Cote St. George, \$10; Dalhousie Mills, \$15; E. Hawkesbury, \$10; Winchester \$10.

KNOX CHURCH, OWEN SOUND.—The first printed report of the Church at Owen Sound, shews on the whole a favourable state of affairs. The Derby section of the congregation is not included in it, which is a pity, as it is desirable that the whole affairs of each charge should be exhibited at a glance, and this could be done without much difficulty by the Trustees and managers of each section, agreeing on a joint report on which their separate financial condition, and the state of affairs generally, could be shown, a proportion of the expense of printing, being borne by each section. We would suggest, too, that the close of the financial year should coincide with the civil year, as it would enable statistics to be clearly drawn up for the Synod, were the trustees of every charge to do this. The statement shews receipts from subscriptions and pew rents to have been \$390.97; collection for Mr. Morrison's travelling expenses, \$29.65, and \$10 from Derby, \$39.65, collection for communion service \$32.52. subscriptions to pay for church property \$76.75. since \$16.72, making with balance in hand \$779.29. The expenditure is minutely detailed and there is a balance left of \$42.50. It is to the credit of the congregation that the arrears are very trifling, and the minister returns thanks to members of each section, for having supplied wood for the Manse. The Sabbath School has a good library and the teachers meet once a month for conference and prayer with the minister. The whole arrangements of the congregation appear to be judicious.

ST. GABRIEL CHURCH.—The annual meeting of this congregation for hearing the reports of the Secretary and Treasurer, and for the election of four trustees in the room of the four that retired at the close of the year, in accordance with the constitution, was held in the Church on Wednesday evening, the 8th ult., Mr A. Bertram, Chairman of the Board of trustees, in the chair. Wm Darling, James Ducean, and Henry Lunan, were re-elected for a term of three years, and David Sleeth was chosen in the

room of Walter Peddie, who from age and infirmity has been unable to act. All the affairs of the congregation were shown to be in a most prosperous condition. Whereas it had been expected at one time that extraneous aid would be required from the wealthier congregations of the city to set this new enterprise afloat, and sustain it for some time, the result of the first year's efforts, ending on the 1st Dec ult, has been that they have not only sustained themselves but have a balance in the Treasurer's hands of \$176. The income during the past year has been \$2257. 70. This does not include \$83 raised for missionary purpose during the months of October and November, nor an equal amount raised amongst some of the members and adherents to make up the loss sustained by their minister during summer, so that the congregation have now demonstrated their ability to sustain ordinances in a creditable manner, and it is perhaps a pity that so time-honoured a structure should be disturbed. However, that may not yet be: and the congregation, it is believed, may consider themselves as likely to have at least another year's occupancy. The sum contributed to the Temporalities' Fund was \$130, not \$120 as reported in last number.

On the same evening the Quarterly Meeting of the Missionary Association was held, the President in the chair.

After an address by the President, on the present aspect of Ireland from a religious point of view, the Secretary read a brief and interesting report of the successful operations of the Society during the first three months of its existence. The lady collectors received in monthly contributions from the members and adherents of the Church, during this period, the sum of \$111.40. Of this sum, the following amounts were allotted by the subscribers:

To the Ministers' Widows' and Orphans' Fund	\$27.25
" Bursary	1.00
" French Mission	2.12½
" Home Mission	21.25

Leaving \$59.77½ to be voted away by the Executive Committee, which was done as follows:

In aid of the Sherbrooke Church Building Fund	\$30.00
" Sunday School	10.00
" Home Mission	3.75

and the balance, over, expenses, for the Presbytery's Mission Fund.

The second Annual Soiree of the St. Gabriel Sunday School was held on the evening of Friday, the 10th ult., Mr. John McPhail, Superintendent, in the chair. The report showed an increase of seventy-four scholars during the year, and indicated great prosperity in other respects as well. The children have adopted an Indian orphan, whom they have called "Maggie Campbell," and have besides contributed something to the Canadian School at Calcutta, and to the French Mission School, Montreal. The teachers were at great pains to make the entertainment attractive to the children, and to that end provided, besides the usual sweetmeats, two gay Christmas trees, laden with fruit and gift books, whilst jumping-jacks and other toys hang on a line across the building, were, both in prospect and in posses-

sion, a source of great delight to the more juvenile pupils. The Superintendent presented, in the name of the teachers, the prizes won in the several classes. During the evening, happy and appropriate addresses to the children were delivered by the Rev. Joshua Fraser, and Messrs. J. L. Morris, and John Paton, of Kingston, whilst the children, led by Mr. Robinson, the precursor of the church, sang at once heartily and sweetly, several beautiful hymns, anthems, rounds, and choruses.

CHRISTMAS MEETING OF THE MONTREAL SABBATH SCHOOL TEACHERS' ASSOCIATION SCHOOLS.—On Christmas morning six of the schools of the above Association met in St. Andrew's Church. There were about six hundred children present, besides parents and friends. Mr. J. L. Morris, President of the association, occupied the chair. Short addresses were delivered by the chairman, Rev. R. Campbell of St. Gabriel Church, and by the Rev. A. Paton of St. Andrew's. Well selected Christmas hymns were sung at intervals by the children, who seemed much delighted with the beautiful organ, which was played on the occasion by Miss McDougall, one of the teachers of St. Andrew's school. The meeting was one of the most successful ever held, everything being in keeping with Christmas, and the children seeming to feel that they had good reason to be happy on the children's day. After the benediction had been pronounced by the Rev. Joshua Fraser of St. Mathew's Church, all went to their homes to enjoy the merrier pleasures of the day.

THE NEW CHURCH AT KIPPEN, IN CONNECTION WITH THE CHURCH OF SCOTLAND.—On Sunday the 22nd of December, 1867, the new Church at Kippen was opened for public worship. The Rev. Mr. McKidd preached in the forenoon, and the Rev. Mr. MacLeod of East Williams, officiated in the afternoon, the Church being filled by a most respectable and attentive audience, whose contributions on the very interesting occasion were very liberal, and, therefore, highly creditable to the contributors. The solemnity of the Sunday's services was very marked, and it is hoped that many were confirmed in the faith. On Monday evening a soiree was held in the Church, and the large building was filled to excess, by persons of all ages,—you might say, of all ranks, our noble lords excepted—and, very likely, of every possible creed in that part of the Dominion: but the harmony of the meeting was not the less real on that account. Giffgall makes, &c. Addresses were delivered by the Rev. Mr. McKidd, the Rev. D. Camelon of Goderich—an earnest and pious minister, and by the Rev. J. M. MacLeod, Mr. J. Eakin, and Mr. Gray. Several pieces of sacred music were most admirably performed by the band, nor can we speak too highly of this part of the proceedings. Every countenance beamed with joy, and all present seemed to enjoy themselves, both young and old, to their entire satisfaction. Mr. Camelon and Mr. MacLeod made very stirring appeals on behalf of the Kippen Church, and, accompanied by Mr. Eakin, the excellent Missionary who laboured at Kippen during the summer of 1867, went through the large and crowded assemblage, with a subscription list, and we are glad to say that the result was that \$200.00 were collected on the spot. This

result is most gratifying, and shows that a thing may be got by asking for it in the right way and at the proper time, and from our experience we are warranted in saying that our people are as willing to give as we are to ask them. Kippen is a most striking illustration of this fact. We are glad to say that the Sunday's collections, and the proceeds of the soiree together with the above sum, amount to \$400,—no mean contribution from a single country charge. But that charge is destined to be one of the brightest stars in the firmament of our Church in the West. What then do we need? God's grace and energy! We have no doubt that the people of Kippen have kept this principle before their eyes. They have shown in that quarter that the Church of Scotland is not dead in the West. It is well, however, to acknowledge our gratitude to those who, though they do not belong to the Church of Scotland, have, nevertheless, shown a kindly feeling towards our young congregation at Kippen. As regards the members of that congregation, the Church throughout will laud their efforts, and sincerely pray that peace may be within their walls, and prosperity may be within their palaces. We do most cordially commend the Kippen people for what they have done, and we earnestly trust that other congregations will follow their example. Suffice it to say that the Church at Kippen is a very handsome and most substantial building, erected, as we have been informed, at a cost of \$2,500.00. It is a great credit and a bright ornament to the neighbourhood, and no small honour to the Church of Scotland. We hope too that the Church at Kippen may prove a blessing to many, especially to the young, and within its walls, many souls may be converted to the Lord Jesus Christ. It is in vain that we erect our temples if we rear them not in His name, for He is the foundation, the Head and the beginning of all things.

ST. ANDREW'S CHURCH, DUNDEE.—On Sabbath 15th December, this Church was re-opened for Divine Service, according to announcement, after having undergone a thorough re-fitting and repairing—in fact, after having been made, as it were, a new Church entirely. The Rev. Mr. Herald, the deservedly respected and talented pastor of the congregation, preached in the morning and evening, and the Rev. Mr. McGill in the afternoon. The services were all well attended, and were highly appropriate for the occasion. In the morning especially, Mr. Herald's discourse was eloquent and forcible, and those who listened to it must have been impressed with the conviction that the greatest possible unanimity and Christian love and fellowship pervade the entire congregation, and that the pastor and people alike have striven unitedly to render their place of worship what it now is—one of the most comfortable and greatest edifices of the kind in town. We congratulate the Rev. Mr. Herald and his congregation on the prosperous state of their church, and feel that we but speak the sentiments of all classes of the community when we express a hope that the worthy pastor may long be spared to "go in and out" amongst those whose spiritual welfare he strives so earnestly to promote. The collections taken up during the day were handsome.

ST. ANDREW'S CHURCH, EAST WILLIAM'S.—On the 7th instant a congregational meeting was held in St. Andrew's Church, Nairn, to consider the best way of paying off the debt on St. Andrew's Manse. Archibald Bell Esq. of London, was present, and stated that the Rev. Mr. MacLeod had not only given a subscription of \$300, but that, as shown by accounts presented, he had paid \$115 extra, which the Reverend gentleman was prepared to forego provided the congregation made up the balance. \$80 was subscribed on the spot. Several members said that they could not afford to lose such a man as Mr. MacLeod, and offered to double their subscriptions to his stipend if he would consent to remain at Williams. This expression of kind feeling on the part of his hearers, must be highly gratifying to Mr. MacLeod and his friends.

CALL FROM GLENCOE.—The Reverend J. M. MacLeod of East Williams, has received, for the second time, a unanimous call from the large and important congregation of Glencoe. We have been informed by the gentleman who moderated in the call on the 5th instant, that the call from Glencoe, in favour of Mr. MacLeod, is the most harmonious which he has ever known,—that there was not one dissentient from it, but, on the contrary, that several families not immediately connected with the Church of Scotland, had signified their determination to join the Glencoe congregation if Mr. MacLeod should be appointed to that charge.

GEORGETOWN.—The sum of \$73, transmitted to the Temporalities' Board on behalf of this congregation by Rev. Dr. Muir, is additional to the \$55 contributed by the same congregation since the meeting of Synod, making in all \$128. This shows that the people there rightly appreciate their situation, as knowing that the privileges enjoyed by them, under their present esteemed pastor, are not transmissible, so that it is for their interest, as it is for congregations of all commuting ministers, to sustain heartily the Temporalities' Fund. The annual missionary meeting of the Presbytery will be held in this church on the 12th inst., at 7 p.m.

RAMSAY.—It is understood that the Rev. John Gordon, of Georgina, Presbytery of Toronto, has accepted a call to this congregation, and will shortly be translated.

TO THE REV. ALEXANDER MCKAY, M.A.

DEAR SIR,—On behalf of the people of this section of your sphere of labour allow us to tender you the felicitations of the season—a happy new year to yourself and Mrs. McKay.

Although to many of us you are but a stranger, and to all of us comparatively so, yet it is a pleasing circumstance to us that you have settled among us with the hearty acceptance of all—with the best wishes for your own and family's welfare.

The circumstances in which the people of Dalhousie Mills in, connection with the Church of Scotland, were placed for a number of years, aside from the respect we owe you as a minister of that Church, renders it on our part, a duty imperative to give some manifestation of the feelings amongst us, at having now, the ordinances of the Church regularly dispensed, and

we sincerely hope that you may be long spared to discharge the duties of your sacred office, with benefit to yourself and us, and to the advancement of the Glory of God.

In entering upon your new sphere of labour, we are aware of the difficulties which may present themselves in your way—difficulties and trials, always to be found connected with a minister's office. But while such may be anticipated—and we trust they may be few, you can rest assured, that you have the sympathies of the people of this section of country, in which now exists that feeling of good will and social intercourse between all creeds and classes, which is at once the evidence of true Christian liberality.

In evidence of our pleasure at your settlement here, we beg you to accept, in the name of the people of Dalhousie Mills and country, a Cutter, Robes and set of Harness.

Signed.

A. CATTANACH, J. F. McRAE, A. McLEOD,
A. R. FERGUSSON, M.D.
Dalhousie Mills, 1st January 1868.

REPLY.

Messrs. A. Cattanach, John F. McRae, A. McLeod, and A. R. Fergusson, M.D.

MY DEAR FRIENDS,—It affords me much satisfaction to receive your expressions of good will toward Mrs. McKay, our family, and myself. We most cordially reciprocate these sentiments in desiring for you and the friends, all the true social greetings of the season. And be assured that it shall be my earnest and persevering prayer unto the Giver of every good and every perfect gift, that He would bless you with all spiritual and temporal blessings in Christ Jesus. Nor can there be any interchange of social feelings, at this, or any season of the year, more desirable, or more salutary, than the existence of friendly sentiments and good wishes, between a pastor and his people.

Being personally a comparative stranger in this portion of the Lord's vineyard, your congratulations are the more timely and pleasing; and being well persuaded that my settlement among you, is acceptable to all, affords me one of the most hopeful indications that my ministerial duties may be performed with profit to you, and with pleasure to myself.

Your devotion to our Church in the face of trying and discouraging events, and your manifest gratification, in the prospect of having the ordinances of our most holy religion regularly dispensed, is also a source of much encouragement, that your appreciation of these divine ordinances, will serve to secure God's blessing in their administration,—which shall be to the praise and glory of our common Lord and Master.

May these pleasing evidences be seen in your regular attendance in a crowded Church (as on this day,) in your devout worship, and close attention: and may our united prayers and efforts be, to have our religious exercises accompanied with the blessed fruits of the Gospel.

An acquaintance with God's word, and with the history of the faithful Ambassadors of the great Captain of our Salvation, fully testify, that there are trials and difficulties peculiar to the ministerial office, and incident to the faith-

ful discharge of the pastor's duties: At the same time, no support, save the Divine presence—can so alleviate or entirely remove these, as the sympathies and co-operation of a devoted and friendly people; or serve so much to enable the pastor to share in your sorrows and rejoice in your joys.

It is also very solacing to the human spirit to discover manifestations of good will and social friendship existing in the entire community. The honest smile of the human face is not to be slighted. True social and neighbouring intercourse is still more gratifying. But the fellowship that is cemented with genuine Christian charity, is the best, the most cordial, and is the only lasting friendship. It will be my pleasing duty while proclaiming "the message of peace and good will among men," and while "holding forth the word of life," to encourage and foster the pure generous spirit of the Gospel, and to urge "all who love the Lord Jesus Christ in sincerity," to cultivate the unity of the spirit in the bonds of Christian fellowship,—that we may thus adorn the doctrine of our Lord and Saviour.

I accept with hearty thanks your very generous, suitable, and handsome gifts, as at once a tangible proof of your Christian liberality, and your hearty good will towards myself. It will be my chief pleasure to use them, in coming to proclaim the Gospel to you, and to visit you at your homes.

With hearty thanks, and prayers that we may prove mutual blessings to each other in time, and especially for eternity.

ALEXANDER MCKAY.

To the Editor of the Presbyterian.

Sir.—I desire to acknowledge with heartfelt thanks the following contributions received in aid of St. Andrew's Church, Clifton, since last acknowledgement: and I owe an apology to the kind donors for not having published this notice sooner, as they were received last winter

Guelph.....	\$36.00
Peterborough	21.00
Whitby.....	21.75
Markham.....	24.50
Pickering.....	30.25
Thorah.....	20.00
Scarborough.	42.40
King.....	32.50

\$228.40

I am happy to be able to state that by the great exertions of the congregation, so liberally aided by friends in many places, the Church property is now entirely free from debt, the mortgage having been released more than a year ago, and some other debts having been paid a few months since.

GEORGE BELL, Minister,

PRESENTATION AT BROCK — On New Year's day a deputation from the congregation of Brock, Beach, and Mariposa, drove to the manse and in the name of the congregation presented their esteemed pastor, the Revd. Archibald Currie, with a handsomely cushioned cutter and buffalo robe.

It must be gratifying to Mr. Currie to receive such a substantial proof of the good wishes of his large congregation, and yet we are informed that had their liberality not been unlimited they might very creditably have contented themselves with the many favours they had previously bestowed, not least of which was the ploughing and sowing of the glebe in anticipation of Mr. Currie's settlement amongst them, so that he plentifully reaped where he had not sowed.

(From the Kingston Daily News.)

PROVINCIAL AID TO COLLEGES.

There is a striking difference in the speeches of the Lieutenant-Governors at Quebec and Toronto on the subjects of education and charities. Governor Belieu gives them a most prominent place; Governor Stisted is ominously silent. The *Globe* and *Leader* have spoken out in old familiar terms against the continuance of grants to Denominational Colleges. Some allowance must of course, be made for the line of argument adopted by the journals at the Provincial capital. They very probably express the views which prevail in the city of Toronto, which, like all large centres of population, seems disposed to grudge to the remote sections of the country a share of the good things which they enjoy to the full. With a University at Toronto open to all comers, what more it is asked, does the Province want. It is by no means certain, however, that this is the sentiment of a majority of the members of Assembly, and we will not be surprised at them taking a different view, and casting their votes in favour of the extension of support to Universities at a distance from the seat of Government. We do not propose to state at present the case of the denominational Colleges. There are strong arguments on both sides. Theoretically, it is confessedly difficult to reconcile the making of a grant to an Institution avowedly connected with a particular church, with the position of a government which beyond the limit of simple toleration, professes to ignore all churches. And practically, it is not easy to guard against abuse and prevent discontentment and other bad feelings when a government once begins to subsidize Institutions which make no secret of their ecclesiastical relationships.

In the present juncture of public affairs a favourable opportunity seems to offer itself for re-adjusting the policy on which the government of Canada has for many years been acting, provided there be anything like a general opinion that re-adjustment is necessary. We are at no loss to know that the issue will be in the Province of Quebec. It is extremely probable that grants more in number and larger in sum will be made to Colleges. But with respect to our own Province, it seems important that every section of the community should be fully alive to the interests involved, and we greatly mistake the temper of our people in districts at a distance from Toronto if they shall be satisfied that a single Institution there should do the work of a College for the whole country. We are of opinion that the policy strenuously and all but successfully advocated

a few years ago in favour of a Provincial University, with colleges, territorially placed, according to the wants of the country, in affiliation to the University, is the right one; and we hope that in the event of the government resolving upon any decided change, it will devote particular attention to this plan. It is obvious that in a Province so extensive as Ontario one College is not enough, if we are to consult the great end in view, and the convenience and means of our young men. In respect of the highest grade of education it is not a fair proportion to the number of our Grammar Schools. It does not admit of the operation of the wholesome principle of emulation. There can be no doubt that the presence of a College at a point in a large section of country, as, for example, our own city, has an influence in fostering the desire for a University education and a utility in furnishing it, to which an institution 150 miles off cannot pretend. And is it not, also, a particular advantage and comfort to the majority of parents, when they can give their sons this education without sending them far away from their homes.

Now, upon the presumption that a change of policy is desirable and generally desired, a generous consideration seems to be due, and ought not to be grudged, to the institutions hitherto subsidized. They have been doing a most important work. But for this one or the other of them many a talented young man, who would never have thought of going to College, has been prepared to take his place with the most highly-educated man in this and other lands, and in cases of keen competition for important positions sometimes taking the lead. Altogether apart from Government assistance, they have incurred very large expense in the acquisition of suitable properties, in the payment of professors, the purchase of apparatus, etc. They have, in fact, been rendering a public service, the cost of which has fallen comparatively lightly upon the public; the burden has been borne by private liberality. And with respect to Denominationalism, while it is true that each of these institutions has a particular ecclesiastical connection and some of them a Theological Faculty, we venture to say that in their Arts Departments the influence of these circumstances has been so imperceptible as to be unworthy of notice. Take, for instance, Queen's University, with which we are best acquainted, and which, if we mistake not, is the oldest in the list of our Universities, having been instituted at a time when a University education could not be obtained elsewhere, and because it could not be obtained elsewhere in the Province. It has been in operation for a quarter of a century. Its origin is entirely owing to private liberality. By the same means it has acquired commodious buildings and valuable properties, happily free of debt. Its Arts Department, to which the expenditure of the government grant is always confined, has been very fully equipped. It has educated 676 students, the majority of whom belonged to other churches than that with which it is connected. Not a few of its alumni have become eminent in the various professions which they have chosen. Its denominationalism has been of the most unobtrusive character. We do not believe it has

made a single proselyte or weakened, either directly or indirectly, the attachment of any student to his church. It is not true that this Institution was established only for the instruction of young men in Theological opinions. It has always professed that one of its chief designs is to give a liberal education; its curriculum has always been in accordance with this profession; the majority of its alumni have been its students on this account, and in this sense its degrees are publicly recognized by the laws of the land. With regard to the grant which it has received, the *Leader's* statement of it at \$37,500 for 1865 is calculated to mislead, inasmuch as that is the amount for a year and a half, not for one year. Would it not be scant justice, in the British sense, all at once and without any warning, to withhold a grant from this institution? Would it be fair to this community for our legislators to close the doors of its Arts Department without providing some kind of substitute? If the denominational principle is hereafter to be ignored in the distribution of grants, we must agitate for the application of the more expensive territorial principle. The latter admits of direct government control, but it will take time to complete the necessary arrangements. Meanwhile if government resolves upon a change of policy, we think the sense of justice throughout the Province would support it, in continuing the grants until the students who have matriculated shall have completed their graduation course, by which time, say three years, the authorities and professors of the Colleges would be prepared to make the best of their case. This interval would also afford an opportunity for the government or a committee of the House to negotiate with the Colleges an arrangement which might be satisfactory to the whole country, for we do not suppose that there are insuperable difficulties in the way of introducing government control into the Arts Department of any of the Colleges or at least of a sufficient number of them in order to meet the wants and views of the country.

Should things come to the worst as respects these Colleges, there are several ways in which they might continue to maintain their distinctive character. Wesleyan liberality might be found sufficient to maintain Victoria, Church of Scotland liberality sufficient to maintain Queen's. Two or more of the Colleges might combine under one of their Royal Charters, and, on the same plan on which the University of Dalhousie at Halifax has been revived with eminent success, might establish at Kingston or Ottawa a formidable and wholesome rival to the University of Toronto. Or they might all pull up their stakes and move down to the Province of Quebec and there easily obtain the sympathy and support refused to them here.

MEETING OF THE LAY ASSOCIATION.—The Annual Meeting was held in St. Andrew's Church. In the absence of the President, Mr. William Croil, Mr. T. A. Gibson was called to the chair, and the meeting was opened, with prayer, by the Rev. Andrew Paton. The secretary, Mr. W. M. Black, submitted the report for the year which was sustained. Since the last Annual Meeting, the President, Mr. Greenshields, has

been removed by death. At a special meeting held in May last, a committee was appointed to draw out a resolution, expressing the loss the Association had sustained, which was duly forwarded to Mrs. Greenshields. The only business transacted during the year has been the management of the *Presbyterian* and the *Juvenile Presbyterian*. With the close of 1867, the former completed its twentieth year. The *Presbyterian* is in a more satisfactory condition than it was at last Annual Meeting. Owing to the large sum due the publisher last year, it was necessary to sell a portion of the small capital of the Association, which would not have been required had those in arrears paid their subscriptions. A large number of non-paying subscribers was struck off the list, which was done with great regret. Several new subscribers have been added, but a larger addition must be made before the paper is self-supporting. A change has been made in the financial affairs of the *Presbyterian*, Mr. Wardlaw having been appointed to take charge of that department. Efforts have been made to increase the circulation, and it remains with ministers and sessions to assist the Committee to carry out this object. A statement was read from Mr. Morris regarding the *Juvenile Presbyterian*. The Committee have made arrangements to issue it in a new and improved form at a much reduced rate. The first number has been delivered and subscriptions received for two thousand copies. Mr. W. R. Croil was selected as President, and Messrs. Morris and Rankine elected Vice-Presidents, Mr. W. M. Black, Sec-treasurer.

CONTRIBUTIONS TO HOME MISSION FUND.

Additional from St. Paul's, Montreal.....	\$20.00
do " St. Gabriel, do.....	10.00
Inverness, per Rev. Alexander Forbes.....	11.50
Lanark, " Rev. James Wilson.....	69.00
Paisley, additional, per Rev. M. W. McLean.....	20.75
Almonte vacant, per Mr. James H. Wylie.....	40.00
Pakenham, per Rev. Alexander Mann.....	41.00
Seymour, per Rev. Robert Neill.....	65.00
Uxbridge, per Rev. William Cleland.....	25.00
The Reverend John Davidson \$20. His Congregation at N. Williamsburgh \$62, Branch at Morrisburgh \$15.....	100.00
Additional from King, per Rev. John Tawse.....	1.50
Thorah, per Rev. David Watson.....	60.00
Eldin, per Rev. Neil McDougall.....	60.60
L'Original, per Rev. George D. Ferguson.....	25.00
London, per Rev. Francis Nicol.....	69.00
Belleville, per Rev. Arch. Walker.....	50.00
Chinguaousy, per Rev. George Law, additional.....	10.00
Scarboro. St. Andrew's Congregation, \$82. St John's do \$73, per Rev. James Bain.....	155.00
Pickering, per Rev. Walter R. Ross.....	37.00
Huntingdon, the usual Home Mission Collection.....	25.00
Huntingdon, Special Collection at Huntingdon.....	13.50
Huntingdon, Special Collection at Athelstane.....	11.25
The Rev. Alexander Wallace.....	10.00
Orangeville, first instalment, per Rev. W. E. McKay.....	10.00
West Guilfimbarg Scotch Settlement, per Mr Matthew Paris.....	4.00
Arnprior, per Mr A. Garrioch.....	14.25
Nottawasaga West Kirk, per Rev. Alexander McDonald.....	20.00
Beckwith, per Rev. Walter Ross.....	20.00
Spencerville Sabbath School, per Rev. J. B. Mullan.....	10.00
Litchfield, per Rev. Duncan McDonald.....	22.50
St Paul's Sabbath School, Montreal.....	10.00
Russettown Flats, per Rev. Mr Masson.....	26.75
Hamilton, per Rev. Robert Burnet.....	125.45

Williamstown, additional, \$72.65, making in all.....	88.65
Toronto, per Rev. John Barclay D. D.....	435.00
New Richmond, per Rev. John Wells.....	15.00
Osnabruck, per Mr John Croil.....	47.70
per Rev. Robert Dobie.....	5.00
Caledon Mono, per Rev. William Hamilton.....	11.00
Cornwall, additional, \$95 per Rev. Dr.....	125.00
Urgubart, making in all.....	18.00
Laprairie, per Rev. John Barr.....	17.00
Southwold, per Rev. Ewan McCauley.....	10.00
Wolfe Island, per Rev. George Porteous.....	69.00
Melbourne, per Rev. James McCaul.....	255.37
Perth, additional, \$200, per Rev. William Bain, making in all.....	21.00
Chelsea, per Rev. James Sieveright.....	5.00
Lombardy and Oliver's Ferry, per Rev. Wm. Miller.....	8.00
Williamsburgh, additional, per Rev. J. Davidson.....	

The whole sum contributed in support of the Home Mission Fund since last July is \$7710.74. Deduct from this \$1300, the estimated amount of congregational collections, and there remains the sum of \$6410, as the result of our special appeal at this time. The deficit of revenue in consequence of the suspension of the Bank, is, for one year, \$7584: including expenses a further sum of \$1300 is required. The list of non-contributing congregations is becoming smaller by degrees and beautifully less; though there are about twenty-five who have not forwarded their contribution, most of whom are under promise to do what they can. It is obvious that we still need the support of all. *Verbum sat sapienti.*

JAS. CRCIL.

16th January 1868.

Secretary pro tempore

Mr Robert Chambers thankfully acknowledges receipt of the following sums to aid in defraying the debt on the Church at Norwichville.—

The church Agent.....	\$25.00
Mr William B. Hunter, New York.....	25.00
The late Mr John Greenshields, Montreal.....	5.00
Messrs. George Stephen, do.....	5.00
" James Johnson do.....	5.00
" John Rankin do.....	5.00
" Alexander Buntin do.....	5.00
" John L. Morris do.....	5.00
Principal Snodgrass Kingston.....	2.00

6th January 1868.

\$82.00

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Lachine, per the Rev. Wm. Simpson.....	\$30.00
Guelph " John Hogg.....	25.00
Litchfield and Colonge, per the Rev. Duacan McDonald.....	4.00
Clifton, per the Rev. George Bell.....	20.00
Brock, " Arch. Currie.....	12.00
Beckwith, " Walter Ross.....	14.00
West King, " James Carmichael.....	13.00
Toronto, " John Barclay, D. D.....	60.00
Finch, " Hugh Lamont.....	6.00
Woolwich, " James Thom.....	6.00
Huntingdon, " Alex. Wallace.....	12.00
Beauharnois, " F. P. Sym.....	21.00
Chateauguay, " ".....	6.00

\$228.00

ARCH. FERGUSON.

Treasurer.

Montreal, 21st January, 1868.

FRENCH MISSION FUND.

Chatham and Grenville, per the Rev. D. Ross.....	\$10.00
St. Paul's Church Sunday School, per Wm. M. Black.....	10.00
Lachine Sunday School, per Rev. W. Simpson.....	15.50
Woolwich, " James Thom.....	2.00
Huntingdon, " A. Wallace.....	8.00

\$45.00

ARCH. FERGUSON.

Treasurer.

Montreal, 21st January, 1868.

THE SYNOD'S SCHOLARSHIP AND BURSARY COMMITTEE.

Peterboro, per Rev. D. J. Macdonell.....	\$10
D. Ross, Esq., of Montreal, " Ross scholarship,".....	100
Woolwich, per Rev. J. Thom.....	2

JOHN PATON.

Treasurer.

Kingston, 14th Jan., 1868.

Montreal Anniversary Meetings.

The first of these meetings, which was of a purely devotional character, was held in the Wesleyan Church, Great St. James Street. There was a good attendance. The Rev. George Douglas occupied the chair, and conducted religious exercises. The other gentlemen who took part in the proceedings were the Rev. Mr. McDonald, Mr. James Court, Mr. George Young, Rev. Mr. Green, Mr. J. Baylis, Mr. J. C. Becket, and the Rev. Mr. Bonar, the latter of whom delivered a short address.

The thirty-first anniversary meeting of the CANADA SUNDAY-SCHOOL UNION was held on the 21st ult., Principal J. W. Dawson in the chair. The attendance was good.

A hymn having been sung, and prayer offered by the Rev. Dr. Wakes,—

The CHAIRMAN said, in welcoming them to the service of that evening, the committee did so with cheerful hearts and thankful spirits. A larger amount of work had been done by the Union during the past year than in any preceding one. The number of scholars had increased, and also a large number of new persons had been enlisted in the labour connected with the schools; while the schools themselves had improved in character. He would recommend those present to read the report, when it should be printed, from which he would now call upon

The Rev. J. ALEXANDER, the corresponding secretary, to read some extracts.

THIRTY-FIRST ANNUAL REPORT OF THE CANADIAN SUNDAY-SCHOOL UNION.

The Report stated that during the past year the work was commenced in the Province of Quebec, and had been gradually extended westward. The Eastern Townships, the locality watered by the Ottawa and its tributaries, and the eastern portion of Ontario from Kingston, had been visited by the agents of the society. The Rev. John McKillican spent five months in the counties bordering on Lake Simcoe and Georgian Bay. In addition to 66 schools visited, he organized 31 new ones, with a staff of 171 teachers and 1,349 scholars. Though there is no permanent agency employed in Western Ontario, like that in the East, yet many ministers and influential persons are deeply impressed with the importance of the work, and efficient means will be taken to supply the lack of service, by the Sunday-School Union, or some local organization. The field of the Sunday-School Union is the whole Dominion, and its object ought to be to cover the whole Dominion with a network of Sunday-School organization.

AGENTS.

Many localities visited by the agents did not need the aid of the Sunday-school Union, but gladly contributed to its funds. In addition to collections outside the city, Mr. McKillican devoted a portion of his time to the city itself, and the result was that the Society was considerably augmented.

Mr. Walker's labours had been confined to that portion of the country east of Kingston, bounded by the Ottawa, the Rideau, and the St. Law-

rence; and those of Mr. McKillican extended in the Eastern Townships, Northern Ottawa region except the five months spent in Ontario.

Mr. Walker states that, during the past year, there have been about 1,900 children brought into the school in different portions of his district. He complains, however, of the want of spirituality in Sabbath-school teachers but speaks hopefully of his field, remarking the care exercised in organizing new schools, and the impression gaining ground among the teachers that more fervent prayer is indispensable for the blessing of the Sunday-school.

Mr. McKillican spent much time last year in the destitute settlements of the Northern Ottawa region, where his labours were much appreciated. Some very interesting extracts from his journal are given in the Report. Among the Germans and Highland Scotch he organized several schools with encouraging prospects.

STATISTICAL RESULTS.

During the year, Mr. Walker has organized 16 schools, with 91 teachers and 709 children; he visited 118 schools, with 757 teachers and 7,299 scholars, and delivered 223 sermons and addresses.

Mr. McKILLICAN, in connection with the S. S. Union, organized 10 schools, with 51 teachers and 350 scholars; he visited 44 schools, with 275 teachers and 2,348 children, delivered 80 sermons and addresses. In Western Ontario, he organized 31 schools, with 171 teachers and 1,340 scholars, and visited 66 schools, with 353 teachers and 4,372 scholars, and delivered 135 sermons and addresses on the subject of Sunday-school instruction. Thus through the agents of the Society, 57 schools have been organized, with 313 teachers and 2,390 children. They have visited 228 existing schools, with 1,425 teachers and 14,619 children.

THE DEPOSITORY.

The business of this department has steadily increased, and it now pays its own working expenses. Without this department, from which schools can be furnished with all the requisites they need, the efforts of the Society must be crippled. During the past year the issues have been as follow:—School Books, 5,974; Elementary Books, 5,810; Hymn Books, 3,231; Union Question, 4,953; Maps, 54; Tracts, 8,318; Notes to Teachers, &c., 4,309; Sundries, as Roll Books, 1,365; Periodicals, 26,353; total 63,467.

The increase over 1866 has been 54,714, from which, if 8,318 tracts are deducted, there remain 46,396. Increase in library books, 3,264; elementary books, 2,415; hymn-book., 1,303; Union Questions, 8,175; and of periodicals for Sunday-schools and Bible-classes, 12,189.

The cash sales at the Depository during 1867 amounted to \$1,901.49, being \$414 increase on the previous year.

The sales by agents, remittances from schools, and grants for 1867, amount to \$1,537.12, being \$158.32 over 1866.

With such encouraging results in every department, the Society feel they must still in-

crease their efforts. In closing their report, the Committee refer to the Sunday-school Convention in Toronto, at which the Society was represented by Mr. Benjamin Lyman, and Mr. S. B. Scott, Recording Secretary: also to the organization of the S. S. School Association of Canada, and the Sabbath-School-Teachers' Association of Montreal. They also advert to the S. S. Teachers' Institute, held in Montreal during the present month, the good effects of which are already apparent. They also express their obligations to the Religious Tract Society of London, for favours during the year.

The Treasurer's report showed a balance on hand of \$96

The Rev. Mr. SULLIVAN moved the first resolution. He said, if the object of the present meeting commended itself to him, when he was first called upon and requested to speak on this occasion, much more did it do so now, when he had heard the report. This society was one that went about its work noiselessly, but who could calculate its results? Indeed, he regarded this society, and Sunday-schools generally, as being destined to play an important part in the regeneration of the world, and hastening on a coming millennium. There was a variety of subordinate agencies, but only the general uplifting of the cross of Christ, as was done in the Sabbath-schools, could bring about this period. The religious element of the Sabbath-school harmonized with the religious sentiment that existed in the youthful mind. That such sentiment existed was evidenced by their dim perceptions, as those of a creature vaguely conscious of a state not yet realized; and witness those perplexing questions asked by children, their seasons of pensive thought, their folding of the hands, looking not into vacancy as it is often termed, but far away into the invisible world, commencing with, and trying to grasp, the unseen. How, then, was this religious element in children to be provided for? The pulpit was not adapted to the weekly conveyance of instruction to the young. But home, with its filial and parental relations, was particularly adapted to religious teaching. Yet did our nominal Christian homes exercise such a Christian influence? No. There was there a miserable minimum of home religious teaching, and its want was lamentably deplorable. Parents were frequently both remiss and ignorant; and as Hospitals and Houses of Refuge were remedial agencies, so were Sunday-Schools. The great evil was in parents virtually ignoring that they were in duty bound to provide for the moral and spiritual wants of their children. Even the Sabbath-school could not take away the responsibility from the parents, nor supply their lack of duty, for the ministrations of the school came but once a week. Parents were bound to teach their little ones from God's word, and they should qualify themselves to do so, and even then the school would supplement their efforts and through the combined agencies of both, their children would be brought to the truth as it is in Jesus. The absence of religious teaching in the schools established by law, might also be one reason why the children should attend a Sabbath-school. These Sabbath-schools would meet with success, for Heaven must smile on such an effort as this. The word of the Lord

would not return unto him void, but prosper in the thing whereunto He had sent it. The speaker had much pleasure in moving the following resolution:—

"That the Report, an abstract of which has just been read, be adopted and printed under the direction of the Committee; and that while we humbly and gratefully acknowledge the tokens of Divine favour, with which the agents have been blessed during the year, yet we would implore a still greater measure of Divine favour in the future. And that the following be the office-bearers and Committee during the year, with power to add to their number:—

President—J. W. Dawson, L. L. D., Principal of McGill University.

Vice-Presidents—Hon. J. Ferrier, Rev. Canon Bancroft, Rev. J. B. Bonar, John Redpath, J. C. Becket, H. A. Nelson, J. A. Matthewson, H. Lyman.

Treasurer—James Court.

Corresponding Secretary—Rev. John Alexander.

Recording Secretary—S. B. Scott.

Depositary—Thomas Muir.

Committee—George Hagat, Alexander Milloy, E. K. Greene, George Rogers, L. Paton, T. J. Claxton, S. A. Clark, B. Lyman, James Walker, David MacFarlane, T. M. Bryson, S. J. Lyman, F. W. Torrance, D. Morrice, C. A. Stark, William Rowan, John Gardner, P. D. Browne, Wm. Dickson, Jas Stewart, T. R. Johnson, S. B. Caldicott.

The Rev. J. McKILMICKAN, travelling agent of the Union, seconded the resolution. Montreal was eminently a Sabbath-school city, and the influence of these gatherings was mighty for good; and not the least portion of the good effected lay in the circumstance that they annually brought Christians of different denominations together for one blessed purpose. The Christianity of a country was responsible for the religious education of the youth of that country; and the friends of this Society had a noble example set them in kindred societies of England and the United States, that helped them in the work. But some, in an official capacity, had asked, do these Sabbath-schools, established by the Union, live any length of time? Are souls converted, and do they result in the foundation of churches? In answer it had been found that, in one field, out of 111 Sabbath-schools, only 14 had ceased, 17 had grown into congregations, and 5 had resulted in the organization of churches. In another sphere it had been found that, out of 150 Sabbath-schools, only 6 had died; and in 17 places churches had been organized. In fact, whenever Christians did their duty in connection with these schools, they almost always eventuated in the founding of a church. There were, in the back settlements, many intermediate places of fifteen or thirty miles between the churches of different missionary pastors, and it was there the Union especially sought to plant its schools. In these parts individuals were to be found who had not heard a sermon for years. Yet some of them were sons and daughters of religious parents, and even of ministers in Britain, which they had left, and others were persons of refinement and education. The results of thus being cut off from religious ordinances were hurtful in

the extreme. There was yet much to do both West and East. Let them look this matter in the face, and listen to the voice of the Master, who had said, the night was coming wherein no man could work.

Rev. Dr. Taylor then moved :

That this Society has undiminished confidence in the Sabbath-school as a missionary agency, through which the best interests of the population may be promoted for time and eternity; and as the organization of new schools, and the improvement of those already existing, can be best accomplished by personal effort, this meeting pledges itself to sustain at least two agents in the coming year for this important purpose."

He said, all now rejoiced in the prosperity of the Sabbath-school cause; but it was not always so; for at one time this movement was looked upon with something more than suspicion. About the beginning of the present century, a poor shoemaker in Edinburgh opened a Sabbath-school in his workshop: but when a good minister heard of it he was horrified, and, visiting the place, ordered the children away, telling the shoemaker that the children ought to be at home learning their catechism from their parents. The shoemaker replied that most of those children had no parents. The speaker remembered soon after this period a certain village congregation felt scandalized because a Sabbath-school had been established near the church. But now every church hailed the Sabbath-school, and none thought its organization complete without one. It was the will of God that His Church and people should be an educated church and people, and this education must be given in early life. A revival of education had almost always been followed by a revival of religion, and the power to do good. The generation which Moses led into the wilderness were the most thoroughly educated in a religious point of view; for they had little else to attend to, and they were the most religious and valiant of all that were known in Hebrew history. Samuel founded the schools of the prophets, and the palmy days of David and Solomon followed. Paul was the only educated apostle, and he was the most successful, and his sphere of labour was in the then most educated countries of the world. A revival of learning preceded the Reformation, and the Sabbath-school movement began in 1781; and before the end of the century the great missionary enterprises of the present were begun. It was a significant fact that the great revival of religion of the last century, and which was still going on, was preceded by twenty years of the Sabbath-school. These schools had a tendency to raise the standard of piety demanded in the Church, and their influence was felt even in the pulpit. The Church had thus been inspired with a degree of vigour which was felt both at home and abroad. The speaker then referred to the improvement in the character of Sabbath-school teaching, and to the recent Teachers' Convention at Toronto and in this city. He requested young men and women to become Sabbath-school teachers. In the school they would not only do good, but get good. It would place them amidst good associations and keep them from many snares.

Mr. H. Lyman, briefly seconded the resolution.

Rev. Robt. Campbell moved the next resolution, which was as follows :

That this Society rejoices in the increased attention given by the Churches of this city and elsewhere to the Sabbath-school cause; and regarding this as an answer to our long and persevering efforts, we did take encouragement therefrom to increase our efforts in the work we have undertaken: remembering the command, "in the morning sow thy seed and in the evening withhold not thine hand."

My resolution declares what is true, that great attention is just now bestowed upon the Sunday-school question. There was a time, not very far distant, when men argued in favour of Sunday-schools, from the good they were calculated to do, reasoning that the assembling of the young to be instructed in the Word of God must needs be a good thing. The inquiring spirit of this age will not, however, be satisfied with merely knowing what the Sunday-school is likely to do: it wants to know what it has done. This age is one which reasons from facts up to principles, instead of occupying itself much with speculating from principles down to probable facts. Everything is thrown into this modern crucible of induction,—the Sunday-school as well as theology and philosophy. Thoughtful and inquiring men in England believing that the Sunday-school has already had a fair chance to show its power for good, are beginning to inquire after results, so that the institution may now be said to be fairly on its trial. I think we have no reason to fear the ultimate issue of this inquiry: my resolution declares that the friends of Sunday-schools court inquiry and attention to them. Some timid persons may tremble for the cause as if the inquiring spirit were necessarily hostile to it; but all progress and advancement are made at the cost of much pain and trembling. No change of view ever overtook any mind, no light ever entered into any soul, no improvement was ever effected that was not accompanied with the pains of travail. It is the only process by which doctrine and institutions can be taken out of the category of mere conventionalities and be vivified with the vigour and freshness of reality.

If the Sunday-school has not accomplished all that its fond friends could have desired or expected, let us say so. There is nothing lost by truthful concessions; by this course we rather take the ground from beneath the feet of the objector. The skillful general loses nothing when he yields doubtful territory in order to reach a more advantageous position. Now, whilst I hold that they have accomplished untold good, which eternity alone will reveal, I am willing to acknowledge,—and that we are all trying to improve our schools is acknowledgment of the fact,—that they have to a certain extent failed in fulfilling the expectations of their sanguine promoters. I have conversed on the subject with ministers of various denominations of Christians, and they have agreed with me that the result of Sabbath-school training has not given us, to the extent we would have desired,

solid information or moral thoughtfulness in our catechumens. Defects and failure are of course to be expected, are indeed inevitable, in everything in which human agency has to be employed; yet some of the causes of failure are, I think, sufficiently near the surface to be easily traced, and should not be regarded as remediless, and I do not know any place or occasion more fitting than the present, when we are met to promote earnestly the interests of Sunday-schools, to glance at these.

One cause doubtless why we have not greater moral earnestness and love of truth and solidity of character in many of those who come out of the Sunday-school, is the influence which a few thoughtless, restless scholars exercise over our schools. There is what may be termed a chemical affinity between the young, so that they are influenced more by each other than by their graver seniors. Through this active sympathy with each other, a few forward, restless spirits may more than counteract the moral influence of the most thoughtful teacher. I apprehend this dissipated influence exercised by a few in a school is a difficulty every teacher of experience has had to grapple with; and I don't know that any satisfactory solution of it has yet been found. But this is felt as much in day schools, and is a continual source of trouble and vexation. I do not speak of the airiness and mobility of character which are essential to the young, and which it would be cruelty to repress into unnatural gravity; the difficulty of which complaint is made, is that some are persistently and wantonly idle, and try to make others like themselves. Perhaps the late Dr. Arnold of Rugby's mode of treatment was, after all, the best,—to request parents to keep such scholars as are in-origible, and persist in negligence, at home, and get some person to deal with them privately, if they themselves cannot do it.

Another difficulty very nearly related to the last, and perhaps the true parent of that restlessness that characterizes some Sunday scholars, is that children, especially in cities and towns, are so taxed during six days in the week by their day-school teachers in this hurrying age, that they have no energy left for patient work on the seventh. The recuperative forces of nature are at work on the seventh day to recover the nervous force and mental energy expended during the week. I have no doubt that to this source is to be traced much of the dissipation of mind in his pupil which occasions the Sunday-school teacher so much trouble. The restlessness is just the outcome of the self-protecting forces in their constitution by which they reject any more work than their minds can accomplish healthfully; for it is generally the cleverest pupils that are hardest to manage. And the restlessness and propensity to mischief are all the greater that the Sunday-school teacher is not furnished with the same powers of persuasion that the week-day teacher has at command. Consequently, through that influence that the clever, restless spirits have over their fellows, and through the sympathy the young have with each other rather than with their seniors,—from those thoughtless ones, as a centre, a fashion of thoughtlessness always spreads, causing the Sunday-school

sometimes to be what the day-school has often proved to be, a nursery for evil as well as good. I suppose many of you have seen this, as I have in almost every school I have been acquainted with, and that is a good many.

But because that evil undoubtedly arises sometimes out of Sunday-schools as well as good, are we on that account to cry them down? For the same reason we might also cry down day-schools, for indeed these evils connected with the Sunday-school have all been borrowed from the day-school. Sunday-schools are as necessary for imparting religious instruction as day-schools are for secular information, now that in systems of Protestant education the two are completely divorced. As the majority of parents can neither themselves give their children instruction in grammar, geography, and arithmetic, nor afford to employ a private tutor to do so; neither are they qualified to give systematic religious instruction, nor can they procure the means of private religious tuition. I say this with no desire to weaken a sense of parental responsibility; but I mention what is a fact. If then the great masses of the youth in the Protestant community are to be made acquainted with the elements of religious knowledge at all, it is only in the Sunday-school it can be acquired. And what I would suggest is, that Sunday instruction should be calculated upon as a part of the necessary education of the young, as it surely is; and to that end the parents should protect their children from the overfostering influences of the day-school, so that some energy of mind will be left to the Sunday-school pupils. Perhaps if Saturday were uniformly observed as a holiday, this might serve the same purpose.

But there is a third cause why Sunday-schools have not been so efficient as we could have desired, and that is that in the past the right description of persons has not been always found for teachers. I know I shall be met by the statement that we have had to take those whom we could get. Very true, but have we exhausted all the means at our disposal to procure the services of efficient teachers? Of course a willingness to engage in the work is a fundamental qualification for the Sunday-school teacher, as it is for the Minister of the Word. But there are other qualifications that should be super-added. And the first of these is aptness to teach. I hold, that as great care should be employed in obtaining Sunday school teachers, as in obtaining Ministers, and that the qualities deemed necessary in the one should be equally so in the other. I fear that the great responsibility resting upon the Sunday-school teachers is not adequately considered. There is surely as much involved in the commencement of religious education, as in its subsequent development, just as it is a principle laid down by Quintilian, Arnold, and other great educators, that the best teachers should be employed in teaching the simplest rudiments of learning to infants. Because, if it is ill commenced, a distaste for it may be created that cannot be afterwards overcome, just as we know the blundering stupidity of schoolmasters in those days in this country, when if any man was lame or maimed and disqualified for other employment, he was deemed qualified for teach-

ing novices, made dunces of children that were naturally intellectual, and created an aversion for books which clung to them through life. Now, I do not insinuate, that matters in our Sunday schools are so bad as this, by any means; a great improvement has taken place and is taking place. But more requires to be done. One very obvious fact has been hitherto overlooked, and that is, that parents should know who are going to have charge of the religious education of their children, and so should have a say in their appointment, as they have in the case of their own religious teachers. The Pastor and rulers of the Church, too, should in the case of Congregational Sunday-schools know who are to engage in this work; for it is properly speaking their work—it is the ministry to the young—and if their other duties will not admit of their performing it themselves, they should have at least the appointment of their substitutes. Where ample materials for teachers are at hand, as is the case in cities and towns, there is no reason why we should not have those engaged as teachers who are capable of stirring up the moral perceptions of the young, the grand end of all religious teaching, but that which has been most wanting in the results of the past. Most of the teaching has been mechanical, the pupils have neither made proper inferences from the lesson, nor appropriated its moral bearings to themselves.

But my remarks hitherto, have borne chiefly upon the schools in cities and towns, as my motion set me off in this direction. I am aware it is somewhat different in the country districts. Country schools are to a considerable extent free from the objections and difficulties I have enumerated, except the last; which is felt in them with treble force. Yet, in spite of this defect, they are attended with less evil so far as my acquaintance goes, and I ought to know, for I myself got all the Sunday-school training I ever had in one of them. Country children come with reverence to the school, as if they were going to church, and this is as it should be. There is more moral earnestness in the pupil, partly, perhaps, because they have not the same chance of exercising an ill influence on each other, owing to their living apart; and partly because their intellectual powers and thoughtful energies have not been taxed through the work, so as to produce a sort of self-protecting dissipation on Sunday. Country Sunday-schools, with all their defects, I take, therefore, to be an unmixt good, a precious blessing, a centre of health-giving moral and spiritual light to the community around; and as the operations of this society are chiefly carried on in such conditions, every token of its success should be matter of great gratitude and joy. I have a special interest in those fields of labour in which our agent has been working, because many of them may be said to belong to my native district, a district that very much needs the earnest attention of such a society. I have much pleasure in moving this resolution.

Rev. Dr. WILKES very briefly seconded the resolution. He spoke of the good the agents were doing in their labours throughout the country. The community should liberally respond to the appeal of the society for funds to sustain them.

Rev. S. B. GUNDY moved the next and last resolution, as follows:—

That this meeting, while it views with satisfaction the interest which is felt in the cause of secular education throughout the Dominion, is deeply impressed with the importance of combining with it sound religious instruction; and regarding Sabbath-schools as one great means, under the blessing of God, of attaining this end, would earnestly commend them to the countenance and support of every friend of religion and good order.

This resolution wisely recognized the importance of secular education; and, while he was willing to concede to it all the importance it deserved, he must still believe that it was of minor importance as compared with religious education. Men might cultivate the intellect, but if religious culture was withheld, that alone which could exercise an influence upon the conscience, they only cultivated their power for evil. Most of the eminent Grecian and Roman philosophers were certainly men of cultivated minds, but their morals were most corrupt. The leaders of the French Revolution were educated, but of infidel opinions. Their lives corresponded with their principles, and the reign of atheism in France was indeed a reign of terror. Take away the restraining influences of a religious education and the very foundations of society would be broken up. Two-thirds of the children now receiving religious culture, would be wretchedly neglected if not cared for in Sabbath-schools, for many went to no other school. As the people value the prosperity of the country, and prize the glory of God, they should sustain the institution of the Sabbath-school, which had already accomplished so much, and which was destined, in the providence of God, to be one of the great instrumentalities of reforming the world.

Rev. W. S. WALKER, agent of the Union for Ontario, was called upon to second the motion. He believed that secular education was indispensable in fitting youth to perform their duties, and meet the responsibilities falling upon them; but when the real elements of a successful character were considered, we would see that religious culture was even of a higher necessity. Secular education trains the mind to act, and teaches skill to the hand; but it does not reach the soul, which is the immortal part of man, and which should therefore occupy the most attention from the parents in the education of their children. Religious education forms character, and this is the most essential in the battle of life.—Parents would prefer to see their children occupy a high moral position; and men, in general, would place more trust, and repose greater confidence in them,—if they were guided by religious principles. Let this be the first object, and knowledge afterwards. He had seen many parents toil from year to year for the support of the mere perishing bodies of their children, but not one word would they say, or not one thought, perhaps, would cross their minds, with regard to their deathless spirits.

The doxology having been sung, and the benediction pronounced by Rev. Mr. Parker, the meeting was closed at about ten o'clock.

The forty-seventh annual meeting of the MONTREAL AUXILIARY BIBLE SOCIETY was held on

Wednesday evening in the Wesleyan Church, Great St. James street. That vast edifice was filled, and seats had to be placed in the aisles for the accommodation of those who could not find room in the pews.

The Hon. James Ferrier, President, occupied the chair, and on the platform—besides the ministers who had to move and second the resolutions—were Major Gen. Russell, and a number of leading laymen.

The Rev. Geo. Douglas conducted the devotional service, after which the Chairman rose and said he would, without any preliminary remark, call upon the secretary to read the annual report.

The Secretary (the Rev. G. Cornish) then read an abstract of the report, of which the following is the substance:—

The Committee report, with thankfulness and satisfaction, that the operations of the Society during the past year have been marked with steady growth and success.

BIBLE-HOUSE.

The Bible-House and General Agency have been conducted by Mr. Muir, with perfect satisfaction to the committee. The premises are occupied jointly with the several religious societies of the city.

COLPORTAGE.

For the last year, six Colporteurs have been employed in various sections of the field, either wholly or in part. From numerous applicants, three new Colporteurs have been selected, who are now permanently employed; one speaks English and French, another English and Gaelic and the third English alone, and their districts are appointed accordingly. The one employed among the French-Canadians gives hopeful reports of his labours.

BRANCHES.

These have been visited by the travelling agent Mr. Green, and many cheering indications of strength and efficiency have been afforded. The following figures from Mr. Green's report are instructive:—

In the Province of Ontario the Society has eight counties, with an aggregate population of 171,996 souls; 120,427 Protestants, and 51,569 Roman Catholics. In Quebec, it has thirty-six and a half counties, with a population of 674,571, of these 546,292 are entered in the census as Roman Catholics; 5,000 as of no creed, and 123,279 as Protestants. In the whole field, therefore, there are, in round numbers, 243,000 Protestants, and 598,000 Roman Catholics.

This work is becoming better known, and its claims more generally recognized.

The amount returned by the Branches during the past year is \$5,906.51, against \$5,709.54 for 1867, being an increase of \$197.03 over a year whose receipts were the largest ever received from the Branches by this Auxiliary. The receipts from the Branches have increased threefold within twenty years, and fully one-third within the past ten years, although the country population has been very nearly stationary.

ISSUES

During the year, the Depository issued 7,203 Bibles, 7,390 Testaments, and 1,332 Portions; in all, 15,925 copies, being an increase of 2,324 over the number for 1866.

GRATUITOUS DISTRIBUTION.

The number of copies of the Scriptures gratuitously disposed of is 472 Bibles and 1,231 Testaments, total, 1,706, value, \$517.46. Of these, two-thirds have been in the French language. The Committee visited the hotels and public institutions, and to those which were not supplied with Bibles and were willing to accept them, free grants were made.

FINANCES.

The total receipts amount to \$16,22. 39, and the expenditure to \$11,913. 71, showing an increase of receipts amounting to \$1,586.57, as compared with the year 1866; and \$678.42 increase of expenditure.

The thanks of the Auxiliary are tendered to the U. C. Bible Society for its liberal donation of \$621.33 for the circulation of the Scriptures among the French Canadians.

BIBLE-WOMEN'S REPORT.

The Bible-Women's Mission, in connection with the Ladies' Association, has been prosecuted diligently during the past year, and a persistent effort is made to make it more essentially a Bible work, in contrast to an organization for the relief of indigence.

The sales of Bibles are not large, but the reading of the scriptures in mothers' meetings and from house to house, constitutes a great part of the work of the Bible-woman, and has proved highly useful and acceptable. During the year five Bible-women have been employed; one of them only for a few months. The French Bible-woman still pursues her work, and three of the others are employed in the city districts. One was employed for a short time in two of the regiments, but, owing to her removal to Quebec, this part of the mission was discontinued. There is the prospect, however, that another may shortly take her place.

THE PARENT SOCIETY.

The Report of the Committee, an abstract of which is given in the appendix, shows that the past year exceeds all others in success and prosperity.

The Rev. M. GIBSON, M.A., moved the first resolution, which ran as follows:—

That the Report, an abstract of which has now been read, be adopted, printed, and circulated, and that the following gentlemen be the office-bearers and committee of the society for the ensuing year:—

President—Hon. James Ferrier.

Vice-Presidents—Principal Dawson, LL. D., F.R.S., John Mathewson, John Smith, Rev. Dr. Taylor, Rev. Dr. Wilkes, Rev. W. Bond, M.A., Major-Gen. Russell, C. B.

Treasurer—H. Vennor.

Secretaries—Rev. George Cornish, M.A., Corresponding Secretary, Alexander Johnson, LL.D., Recording Secretary,

Committee:—Revs. P. Wolff, D. M. MacVicar, J. B. Bonar, Dr. Bancroft, W. B. Curran, E. Sullivan, John Alexander, Joshua Fraser, Dr. Lillie, J. M. Gibson, G. Douglas, A. Macdonald, Dr. Jenkins, Dr. Irvine, W. Briggs, H. C. Kahler, A. Paton, S. B. Gundy, M. S. Baldwin, J. Borland, J. B. Clarkson, Dr. Balch, J. P. Dumoulin, R. Ferrier, A. Young, Robt. Campbell, G. M. McRitchey,—Hunter, J. P. Lewis,—Shaw, Thos.

Gale, S. N. Jackson, Theo. Lafleur, Messrs. W. Lunn, B. Lyman, T. M. Thompson, T. Paton, Theo. Lyman, J. Sinclair, R. Campbell, G. E. Jacques, H. Munro, S. B. Scott, G. Rogers, John Torrance, jr.; J. A. Mathewson, Dr. Reddy, T. M. Pyson, M. H. Seymour, J. P. Clark, George Moffat, James Ferner, junior, Doctor Squire, Captain Malan, A. D. C., Lieut. Turner, Messrs. A. Robertson, George Brown, W. D. McLaren, W. F. Lighthall, Robt. Irwin, Lieut. Col. Ward, 60th Rifles, Staff Surgeon Major Smith, with power to add to their number.

Mr. GIBSON said it was an honour to move the adoption of a report so suggestive of grateful acknowledgments to the God of the Bible. He then, in passing, paid a tribute to the memory of the late Mr. Greenshields, whose name had formerly occupied a constant place amongst the roll of names that had just been read over. He then directed attention to the changeless and wonderful progress of the word of God, and its safe transmission down to the present, notwithstanding that it had been written thousands of years before the invention of printing, and though the great libraries of antiquity had been burned, and two systematic attempts had been made to destroy all copies of the Old and New Testaments. Not only had it stood these shocks, but it had come down to us with proofs of its genuineness tenfold greater than those possessed by any other book whatever. It differed, too, from all other books in its abiding freshness. Other books grew out of date, but the Bible still kept ahead. The infidel writers of the present day would not stand by those of only a century ago. These latter were perhaps only to be found in the British Museum; but the path of the Bible was not, like theirs, down to dark oblivion; but rather, like the shining light, shining brighter and brighter to the perfect day. Whatever might be said to the contrary, the Bible did not contradict science. The works of scientific men, he said, soon became antiquated; and, as an instance, he would read to them some passages from the greatest work of one of the greatest of England's men of science, dating back only as far as the beginning of the seventeenth century, namely, from the "New Organum" of Lord Bacon. Having read a few extracts from the second or scientific part of that work, he said he would put it to them to say which of the two was out of date, that work or the Bible. He read those extracts not to cause them to respect Bacon the less, but the Bible the more. The word of God still existed in all its pristine freshness; not like the faded flower, laid between the leaves of some volume, perhaps a copy of the Bible itself; not like the mummy, nor yet like those fabled dragons of the prime. It could still guide through life and be a light in the article of death, when the spirit was leaving the body, and going into the shadowy land alone. Its passages of promise and comfort could enable the soul to pass with joy through the valley of the shadow of death. The great secret of this wonderful efficacy and perennial virtue in the scriptures was the fact that they were inspired. Of every other great literary work of antiquity, from Homer to Milton, it might be said that, they being dead yet speak, but of God's word it must be affirmed, it being *alive* yet spoke, and of all honors this was

the greatest, to be connected with the spread of this Word, in however humble a way.

THE REV. JAMES GREEN, travelling agent, seconded the resolution, and, in so doing, observed that this was the first meeting of an Auxiliary Bible Society in the new Dominion; and as the Bible, in the words of Her Majesty, contained the secret of England's greatness, let them, then, endeavour to make the new Dominion a land of Bibles. There was around us a population of 750,000, whose religion had a tendency to make them indifferent about the Word of God; but the giant intellects which were to be found in that communion were beginning to perceive and to acknowledge the claims of the Bible.

The speaker here quoted the beautiful and powerful tribute paid to the Bible by the Hon. Mr. McGEE, in his paper on the Mental Outfit of the New Dominion, and his declaration that it was, of all other books, the book for the reading of the household and for the young. It was not from a wish to disturb, but because they believed the Bible to be God's last gift to man, that caused them to seek to give it a wider currency in the Dominion. Instead of one colporteur, this Society should employ six or seven. The British and Foreign Bible Society were doing a great work in China, Italy, and Germany; in the last-mentioned country, 600,000 copies having been circulated during the last year. Wherever the Bible was circulated, it cleared the judgment and drove away superstition. It had driven away the almost incredible belief in relics entertained by our forefathers in the 14th century; and, above all, wherever God's Word came, there followed a revival of religion; for, as the rain came down and accomplished that whereunto it had been sent, so the Word of the Lord would not return unto him void. The Bible had done more to revolutionize society and bless the world than all other books put together. Even the waves of human passion had helped to spread it, and it was still going about doing good, both for this life and for the next. Such a book must be of God.

The resolution was adopted and the collection was then made, after which

The Rev. M. S. BALDWIN, M.A., moved the second resolution:—

That this meeting records, with all thankfulness, its appreciation of the great value of the growing liberality and co-operation of the part of the branches and other friends of this Auxiliary, in the work of Bible-circulation during the past year; and, also, to express the hope that the more intimate political relationship into which the several provinces of this Dominion have been brought with each other, may lead to more zealous and united efforts to distribute the word of God through the length and breadth of the whole land.

He observed that the sum of the resolution was, that this meeting desired to record its gratitude for the past, and its hope for the future. Gibbon, in his history of the "Decline and Fall of the Roman Empire" had remarked that the downfall of that great empire was not owing to the enemies without, but to the corruption within. The stern fortitude of the days of the Gracchi and the Scipios having gone, when

vast hordes that came sweeping down on her from the steppes of Asia and the forests of Germany met with but a feeble opposition; for the great pulsating heart that had supplied life to the length and breadth of that empire had ceased to beat, leaving only a pallid corpse, the image, but not the reality, of Rome. As it was then, so was it now. The prosperity of every society abroad depended on the health and vigour felt at home. Let there be but a rapt and fervent piety among ourselves, a chastened desire throughout all the Churches of the land we call home, including not only this Dominion of Canada, but the great kingdom to which it is our privilege to belong, to consecrate themselves to the mighty work their Redeemer has given them to do, and then the green tendrils of the vine of Truth, being well watered at the roots, would rapidly spread, and overleaping the rugged barriers of nations, would clasp the utmost ends of the earth with living bands, more lasting than the faith of treaties, more indissoluble than fetters of brass. Men sometimes ask with a contemptuous sneer, "What is the Church doing abroad?" She is doing much, but would do more were there a deeper piety at home. All, humanly speaking, depends on home influence, and if the cause be weak here, it will be weak abroad. If we wish our missionaries to contend successfully with the disciples of Confucius on the distant bank of the Yang-tse-kiang, or Hoang-ho, or to triumph over the followers of Mahomet in the crowded marts of Cairo, Bagdad or Isbahan, it is imperatively necessary that at home we overcome the dictates of indolence, and labour incessantly for them in prayers and supplications, that the blessing of God may rest upon their honourable toil. We live in an age of dull materialism, when the interests of trade and pursuits of commerce seem to be absorbing all the time and capital of our moneyed men. Trade is the great god of our day, not war as in years gone by. Its fluctuations shake Europe and America. An unexpected fall or rise in the price of woollen or cotton stuffs agitates far more profoundly the whole community than to hear of the death of a million untaught, unredeemed savages. But when a man regards at a low price the great world within himself, it could not be expected that he would take much interest in the one which was without. For these reasons, there was a peculiar propriety in the society, thus recording its gratitude to Almighty God for the increased interest which had been taken during the past year in its welfare, affording, as it did, an indubitable proof that, amid all the excitements and anxieties of life, there were not wanting men to hasten to the rescue of the ark of God, and to the establishment of his cause upon the earth. The second part of the resolution expressed a hope that the confederation of the Provinces of British North America may be productive of good in the universal circulation of the word of God throughout the land; the hope, said the speaker, is pious, and we shall endeavour to show by what means it may be realized. The Confederation of the Provinces has been not to sever, but to cement, eternally, the connection between this country and Great Britain. Two thousand miles of watery waste separate our shores; but between our feelings and affections there is no seam or crevice into which

conspirators at home, or enemies abroad, can insert the wedge of separation. But the greatest glory of England, rich as her ancestral traditions may be, rests not upon the magnitude of her commerce, or the prowess of her arms, but upon the high, and, until lately, almost solitary, position which she has occupied, as the disseminator of light and truth, among the distant nations of the earth. Her people have been a wise and understanding people, and have laboured hard for the glory of God: so that, to-day, the number of people who owe their conversion to English instrumentality far exceeds that produced by all the churches of the world put together. Thus, then, is the spirit of our great progenitor, which we hope to see infused into the Confederation. Great and mighty efforts had been, and were being, put forth by the Great Republic in the direction of spreading the Word of God; and he now bore testimony to this on account of the amity which should always exist between the two peoples, and we ought to pray that our brethren in the States might be still more successful. It had been said by an ancient that Rome and Persia were the two eyes of the world, and so to-day, amongst Christian nations, England and America were the two eyes of the universe.

After stating that Confederation was not only an accomplished fact, but a necessity in the growth of a people, Mr. B. thus continued, alluding to the present state of affairs in Europe. There is an idea inherent, said he, in the human mind, that the northern kingdoms of the earth must by mere dint of their intellectual and physical superiority, eventually overrun and subjugate the southern; but it seems to me there is a deeper and more spiritual law at work, by which the relative position of empires is determined, not by the magnitude of armies or the power of fleets, but by the spiritual light and consequent intellectual advantages which they possess. Nations in which was the light of gospel truth must expand. Asia and Africa were to-day in deep ignorance and vice, and their people were vassals. Europe was comparatively enlightened, and so far free. By what process of reasoning other than this can we explain the fact that the once majestic empire of the Ottoman Turk has sunk into decay, while the Muscovite kingdom has risen into pre-eminence and power. The Turk may linger yet for a brief space by the placid waters of the Bosphorus; but sooner or later, the last vestige of Mohammedan power in Europe is sure to be swept away, and the proud empire that once startled the peace of Europe, be forgotten and unknown. I shall not more than allude to Prussia, where we see what was once a weak and insignificant State, through her adoption of the Protestant faith, not only of the head of Central Europe, but exercising the most commanding and powerful influence amid the nations of the earth. Spain sunk in Papal bondage, had gone down. Austria, once the pillar of the Papal Power, covered amidst the shadows of the Carpathian mountains. But Protestant Prussia, once insignificant, had become not only first amongst the Germanic States, but amongst the first of the foremost nations of the world. But the strongest proof of that which I advance—namely, that nations,

according to their light and spiritual advantages, are sure to outstep their original limits—is to be found in the Italian peninsula. Italy is all her ancestral traditions, by all the valour she evinced in the past, by the vigour of her manhood and the suffrages of her people, ought to be free. During the middle ages, and down even to recent times, Italy under the Papal Power, lay like a chloroformed patient in the hands of a surgeon, and at that period what was the state of the country? When other nations were advancing in light and truth, she was stagnant and dark, her commerce gone, her spirit dead, her freedom forgotten, her people sunk in ignorance, superstition, and vice. The morning at last broke. Almost through every hamlet, and through every city, the Word of God was quietly circulated, and men gathered the idea of political liberty as they read the Gospel of Christ. Then came the revolution of 1848, by which the Duchies were swept away; and, still later, the great change by which, under Garibaldi, the Italians overthrew the Bourbon dynasty in Naples and made all Italy, with the exception of Rome, absolutely free, from the plains of Lombardy to the Gulf of Taranto. But the ancient home of Roman greatness is yet enslaved, and Garibaldi in the greatness of his great heart, has sworn that she shall be free. The sphinx of the Tuileries and the genius of the Vatican are confederate to-day, but we may rest assured that on the very first occasion when France becomes embroiled in a foreign war, Italy, perhaps strengthened by the great political power (Prussia), will make a bold and effectual stroke to acquire the long-looked-for and coveted prize. And now the question presents itself: Why is Italy so prosperous to-day? Why is she throwing off the fetters and maxims of centuries, and rising into dignity and power? It is because the truth has made her free, and a spirit more deep and true than that which reigned in the heart of the Scipios and Cæsars has been evoked, which neither the haughty policy of France nor gloomy intrigues of the Vatican could overcome. Hitherto the nations of the earth have been the offspring of war, and brought into the world amidst the smoke of battle and the tumult of conflicting passions. But we have been born when peace, profoundest peace, reigns from the Atlantic to the Pacific seas. Our land is fertile, our people contented, and our Bible free: but we must ever remember that the peace and security of our country rests, not upon any physical advantages, but upon our carrying out in our lives the pure precepts of the Word of God. We have no grand history of the past, rich in heroic memories, to refer to, but by labouring for God, we can occupy, in the future, the honourable position of being, not only one of the first of her Majesty's dependencies, but also one of the first amid the nations of the world in radiating the divine light among the far-off peoples of the earth. And when, at last, the great scroll is opened and the list of nations is read out, if we be found not among the destroyers, we shall be among the benefactors of our race, and the blessings of him that was ready to perish, and the blessing of many a weary nation shall rest upon our heads.

Major General Russell—in the absence of

Rev. Dr. Jenkins—seconded the resolution. He regretted the absence of the Rev. Dr. Jenkins, and said that when invited to address the meeting after the accomplished speakers who had preceded him, he felt inclined to refuse, but if he did so, he should be failing in his duty. With regard to the wondrous book for whose dissemination they had met this evening, he said others may doubt its authenticity, and deny that the holy men of old who wrote it were moved by the Holy Ghost, he felt confident there was no one here who, from the age of ten years, had not experienced that these were God's own words. All must have seen the influence of the principles of the Bible upon the lives of men. Each one could probably recollect some acquaintance, the whole tenor of whose life had been changed by it. No power could work so great a work upon the human mind as the word of God. It was wonderful also to notice the almost perfect identity of feeling between those who had received the word of God into their hearts; and this peculiarity was noticeable even among those of different races and language. He joined earnestly in the hope that every part of this Dominion would come nobly forward and work hand in hand, in the great work of spreading this book of life. Let us all remember this truth of that Book, "Them that honour me I will honour."

The resolution was adopted.

Rev. Dr. Inyise moved the next resolution, which was as follows:—

That the members of this Auxiliary desire hereby to make known their unshaken confidence in the Parent Society; and they rejoice in the fact that the past year of its labours "constitutes one of the brightest and most memorable epochs in its history," especially because of the large increase in the distribution of copies of the Bible in "foreign lands, where the Scriptures exist in numbers sadly disproportionate to the urgent wants of the masses of the people." And further, that the sum of £100 sterling be remitted as a donation to the funds of the Parent Society.

He could not understand how there could be any want of confidence in the operations of the British and Foreign Bible Society,—one which has done more, under God, than all other societies combined, to put the word of God into the hands of every son of Adam. The British and Foreign Bible Society has our noble Queen Victoria for its patron, and, during his life, it had also her consort, Prince Albert, as a patron and zealous supporter: while, at its head now stands that great and good man, Earl Shaftesbury, as President. In all countries we found that the very best and holiest men were among the supporters of this great institution; and if we erred in supporting it, we erred among the best men that ever lived. He had rather err with them, than in company with Bishop Colenso and his thirty-three followers among the clergy of England. If they took away the Bible, what would they give in its place? If he was standing by the side of a dying person, could he offer to read to that person for consolation an essay from Hume or Colenso, or an extract from Byron or Buzani? No: the poor sufferer would plead longingly for the old family Bible.

The resolution drew attention to the large increase in the circulation of the Bible amidst foreign lands. Passing the straits of Dover, we found, for example, that in France, during the past year, there had been circulated more than 92,000 copies of the Bible, and, during the 24 years of the society's existence, over three million copies of the Word of God had been so circulated in that country. During the past year, the number of Bibles distributed in the following countries respectively, were in round numbers:—Holland, 30,000; Germany, over 60,000; Switzerland, 48,000; Austria, 156,000, being an increase over last year of 96,000; Denmark, 21,000; Poland; 34,000; Iceland, 10,000; Norway, 25,000; Sweden, 27,000; Russia, 62,000; Italy, 43,000; India, 124,000, being an increase of 47,000; China, 63,000, being an increase of 15,000. The Parent Society tells that it rendered the Bible into 178 different languages, tongues, and dialects: over 60 of which were never reduced to a grammatical construction until the British and Foreign Bible Society prepared an educational grammar to enable them to render the Bible accessible to the multitudes. This was indeed a miracle as great, though accomplished in a different way, as that in the olden time when those of different languages heard the apostles speaking to them in their own tongues. At the present time, more than 750 millions of people were reading the issues of the Society in their own tongues. The resources of that Society were almost inexhaustible, and their finances showed an increase over last year of £34,000, the whole receipts being £216,445. It was an interesting fact that, at the beginning of this century, Great Britain was bearing men by the thousand, and materials of war, into France, to restrain Napoleon from subjugating Europe under despotic rule: but, to-day, instead of sending soldiers, Britain was sending 95,000 copies of the Bible into that land, thus showing us that the Truth of God does teach nations to beat their swords into ploughshares, and their spears into pruning-hooks, and learn war no more. Six thousand copies of the Word of God, in the German language, will soon purge that land of the last vestige of rationalism. And Italy, that land which formerly persecuted Christians to the death, is now receiving Bibles by the thousand. The Pope had felminated his curses against the British and Foreign Bible Society, but he could not restrain its work. Indeed, he had far more to fear from that Society than from Garibaldi. He believed that, under the blessing of God, this world of ours was to be regenerated by this society. If we would bring this world to Jesus, let us give its inhabitants the Bible. If we would elevate our mother land and purify the commerce and all the other streams of her industry, let us give her people the Bible. If we would place this New-Dominion among those lands which work that righteousness which exalteth a nation, let us put the Bible in the hands of all the inhabitants thereof.

Rev. J. B. CLARKSON was called upon to second the resolution, which he did, but on account of the lateness of the hour he made no remarks.

The resolution was adopted.

After the singing of the doxology, the benediction was pronounced by Rev. Dr. Wilkes, and the meeting separated at about ten o'clock.

The twenty-ninth anniversary meeting of the FRENCH CANADIAN MISSIONARY SOCIETY was held on Thursday evening in the Wesleyan Church, Great St. James street, the Rev. W. Taylor, D.D., Vice-President, in the chair. A number of pupils of both sexes from the schools at Pointe-aux-Trembles occupied a portion of the gallery.

At seven o'clock the programme was opened with singing by pupils of the school, at Pointe-aux-Trembles, followed by devotional exercises conducted by the Rev. J. B. Clarkson.

The CHAIRMAN then rose, and said he was proud to preside over the meeting, on account of the cause which it represented. He regretted the reason, however,—namely, the sickness of the President, Mr. John Redpath, who otherwise would have occupied the chair. The Society disavowed any hostility towards their Catholic fellow-men: but on the contrary, felt the most profound respect for every honorable man, whether Catholic or Protestant; even for the priests of Rome,—those of them who were humble, sincere, devoted, self-denying men; and they extended this feeling to the Pope himself, in so far as his personal character was concerned.—for, in that respect, he compared most favourably with many of his predecessors. Nevertheless, they held that the religion taught by the Church of Rome was not the religion taught by Christ, but a Mariolatry: and it was becoming more and more so every year: and they claimed the right of warning the members of that Church that such was the case. Great providential changes—especially the movement towards the unification of Italy—must lead to the overthrow of the temporal power of the Pope; for two supreme powers could not continue to exist side by side in that country. A so recent political changes in our own land should make us more careful to preserve our civil and religious rights therein, both for our immediate selves and for others.

The Rev. A. McDONALD, Secretary of the Society, read the annual report, preceding it by the reading of some encouraging extracts from the journals of the colporteurs of this Society. The following is an abstract of the

ANNUAL REPORT.

In presenting their twenty-ninth annual report, the Committee would renew their gratitude to God for his continued blessing on the labours of the Society during the past year. They would also express their great satisfaction that the mission has now, in full and successful operation, all the various agencies which experience has shown to be necessary for the successful prosecution of such an enterprise as that in which the Society is engaged.

COLPORTAGE.

Of the twenty-five missionaries employed by the Society last year, sixteen were engaged in colportage. Eighteen large counties were thoroughly visited, and 1,259 copies of the Scriptures, in whole or in part, 105 portions only, and 11,973 books and tracts, were circulated. His word, in numerous instances, had not returned unto him void.

MONTREAL.

This important Missionary centre is now in a most effective condition. The Rev. G. M. Desjlets, having resigned his charge in New York, accepted an invitation from the church to become its pastor, and entered upon his work in September last. The Sabbath congregations have increased, and often include a large proportion of French-Canadian Romanists. A Sabbath-School and Bible-class are in successful operation, and the prayer-meetings on Wednesday evening are largely attended. Mr. Desjlets acknowledges, in the warmest manner, the aid given to the Church by our zealous city evangelist, Mr. Van Buren. Mr. Van Buren continued during the year his important work in the city; going from house to house, offering the Scriptures and holding conversations with the people. The five students of Mr. Cousserat's class are also employed as colporteurs in the city one day every week. The depository, on Craig street, had its stock replenished by importations from France of useful books, and by valuable grants from the Religious Book and Tract Society of London, and the Tract Society of Toulouse, and reading-rooms are being appreciated by the young men of the Church, and cannot fail of effecting good amongst them. The former now contains 1,393 volumes of French and English books.

JOLIETTE.

The labours of the Rev. Marc Amiat this station, although somewhat interrupted by severe personal and domestic affliction at the commencement of the year, have been marked by his usual and zeal and devotedness. Mr. Vessot still occupies his stall on the market-place, much to the dissatisfaction of the Romish clergy. A most important and hopeful movement occurred amongst the French Canadian Roman Catholics in Chertsey, a township near Joliette, which has resulted in the conversion of several families, and the enlightenment of many others.

OTTAWA.

Mr. Jamieson, who still continues to occupy the stations in this region, has been very much encouraged during the past year. He reports four families as having been brought to a knowledge of the truth, and about forty others as having been awakened.

OGDENSBURGH AND OTTAWA.

The Rev. P. Ducloux remained last year in charge of these two stations, the latter of which was also visited by Mr. Jamieson. At the former place Mr. Ducloux continues his Sabbath services. As the society here had to bear the whole of Mr. Ducloux' expenses, the Committee propose to withdraw Mr. Ducloux from Ogdensburgh, and employ him at a point in its special field, where the services of an ordained missionary are now much needed. In relation to Ottawa, Mr. Ducloux expresses himself as hopeful, although many difficulties remain yet which have to be overcome.

BELLE RIVIÈRE.

Mr. A. Geoffroi, who was sent to this station last year, still occupies it, preaching on the Sabbath and conducting a Sabbath school. The members of the Church continue firmly attached to the gospel, and appreciate the services of the

sanctuary. The French-Canadian Roman Catholics in the vicinity are manifesting more willingness to receive the visits of this missionary.

MONTCALM AND TERREBONNE.

Mr. E. Richard continues to occupy this field, residing at "St. Anne des Plaines," ministering to the scattered families of converts who reside in it, and offering the gospel to many around him who have not been made partakers of its blessings. From his journals, extracts of which are here given, it is evident that the truth is surely making its way amongst the people in that district.

MEGANTIC.

The field is still occupied by our zealous Evangelist, Mr. A. Solandt, who continues to reside at Inverness. He reports favourably in relation to the spiritual condition of the converts, but regrets that their numbers have been reduced by removal of two families, one of which emigrated to the State of Vermont.

EDUCATION.

The importance of this department of its work has ever been recognized by the society. It has, therefore, endeavoured to maintain the efficiency and multiply the number of its educational institutes.

INSTITUTES AT POINTE-AUX-TREMBLES.

The session of these schools for 1866-7 closed, as usual, with a public examination, held in May last. The exercises were interesting, and manifested the zeal and devotedness of those engaged in the instruction of the youth assembled on the occasion.

The present session opened on the 15th of October last, and there are now in attendance at the institutes 48 boys and 31 girls, of whom 27 are entered as Romanists. Of the whole number, 39 are new scholars.

The Rev. J. A. Vernon continues Principal of the Boys' Institute, and Mr. Rivard as Asst. Teacher. Mrs. Moret and daughter, aided by Mr. Moret, remain in charge of the Girls' School. Mrs. Vernon and Miss Sarah Vernon ably superintend the household matters of the former establishment. The Committee of the Montreal Ladies' Auxiliary, who share with the General Committee in the management of the Girls' School, have, by their monthly visits and superintendence of its domestic affairs, done much to promote its efficiency.

THEOLOGICAL CLASS.

The Committee have been able, after years of prayerful effort, to form a class for the training of missionaries. In April last, they happily succeeded in securing the services of the Rev. D. Cousserat, M. A. & B. A., of Montauban, for this important work.

Three young men, the fruits of the mission, and pupils from Pointe-aux-Trembles, with the two already studying for the ministry, are now attending this class.

SCHOOL AT GRENVILLE.

The school here under Mr. Matthieu's charge was in session for ten months. The average attendance was 29 scholars, of whom one-half were Roman Catholics. The answers given by the children were very correct, and manifested the faithfulness of their teachers. The Bible is daily

read and studied by all the scholars. Mr. Mathieu reports that the priest has begun a school in his vicinity, of which he thus writes:—

"The Priest's school has not lessened the number of Roman Catholic children attending ours; indeed I have four more of them than I had last year, making in all eighteen of that class; while at the priest's school there are only five children in attendance. They read the word of God every day with the other children, and appear to enjoy the exercise more than the rest, because it is so new to them. At home to they read the Testament to their parents."

TREASURER'S ACCOUNT.

The receipts from contributions from different countries were as follows:—Great Britain, \$1,560; Quebec and Ontario (of which Montreal subscribed \$1,674), \$11,525; Nova Scotia, \$121; United States, \$115,—which, with the balance of last, amounted to \$17,167. Total expenses were \$15,805, leaving a balance on hand of \$1,392. Owing last year for Protestant Church, \$4,626; proceeds of Ladies Bazaar, \$1,503; leaving a balance of \$3,123.

The Rev. D. H. McVICAR then moved the following resolution:—

That the Report, an abstract of which has now been read, be adopted, printed, and circulated; and that the following gentlemen be the office-bearers and committee of the Society for the ensuing year:—

President Mr. John Redpath, and a large Committee.

In moving the adoption of the report, he proposed to glance at the extent and character of the field. This field comprised the greater part of the Province of Quebec, and parts of Ontario, and sent its influence amongst the French Canadians of the United States. The Society received great aid and a large amount of sympathy in this city. It sought the enlightenment and religious regeneration of a million of people of the French race, and was opposed by the learning, skill, energy, and perseverance of 300 priests, besides friars and nuns without number. These ecclesiastics were not to be blamed for their self-sacrifice. On the contrary, it was matter for admiration, but the right was claimed to tell them that their zeal was not according to knowledge. The society was opposed by agencies many and powerful,—by richly endowed colleges and churches: the influence of the confessional box, and all that in an imposing and sensuous worship was suited to the inclinations of man: also by the power of granting absolution, and of a demission from purgatorial fire. Not only these, but by the potent auxiliaries of institutions calculated—in the shape of asylums, refuges, and other eleemosynary and benevolent forms—to meet the wants of the poor and the unfortunate. And here again, we were in justice bound to commend: but, at the same time, compelled to lament and complain,—inasmuch as all these were administered by, and associated with, a religious system, which prevented its votaries from becoming morally free, and shut out the truth from their minds, being, in fine, a power for evil, while performing works in themselves commendable and good. Over and above all these, there were convent-schools with all educational appliances, especially for

the accomplishments of music, drawing, &c., and with masters brought from the old world; these were making terrible inroads into our ranks; for while the common-schools were miserable affairs, with their waste of precious time and attention by ecclesiastical formulas, these city schools, which seemed especially formed for vacillating Protestants, were cheap, and efficient in bestowing the accomplishments desired by some for their offspring; but they were out-and-out Catholic,—presenting Romanism in its most specious garb; and shame to those Protestants, who sent thither their children, sacrificing their daughters on the altar of an idolatrous faith and worship! These were mighty powers wielded by the sacerdotal arm, but to these were to be added the crushing control which the civil law put into the hands of the Church. The Bishop of Montreal had more power than had the Archbishop of Paris. If he wanted a church to be built, he could have it, and tax the people for its erection, so tremendous was the ecclesiastical machinery which, under the civil law, could be brought into operation. But some would say, Why disturb the people in all this? The answer is obvious. It is felt that in all this, the real life and soul of religion is wanting: the people are not free; the people ask to have these things disturbed; they are restless and discontented, and calling for teachers to be sent to them,—teachers who were themselves taught of God, and who should bring with them His open word,—and we were bound to come forward as the self-sacrificing friends of this noble people. We, as Protestants, were bound to accede to them a distinguished ancestry. If we believe we could discover something that was a matter for pride in our true British lineage and the deeds of our progenitors, then we could not refuse to this French people an equally distinguished origin. They were the descendants of the power that once ruled the world, and well did the great French nation uphold their descent; claiming famous names in every walk of literature, science, art, and theology. These men, bearing these world-renowned names, were the ancestors and kindred of the people whom we desired to make spiritually free. We even now saw great things in them, and if some thought they had degenerated from their race, as it existed in its native home, it was because there had been here some unfavourable things to warp and check them since the days of Jacques Cartier. They were naturally courteous, light-hearted, loyal: ready to die for the sovereign of their country: and amongst them that vile thing called Fenianism was unknown. (Applause.) Let, then, these noble, natural qualifications, only be wrought up by means of schools, and the good Spirit of God guiding them into his truth: and who would say we had not wherewith to build up an enduring and fair, political fabric? Hence, we claim for these people the right to govern themselves; a freedom from the domination of a mighty religious hierarchy, acting through the confessional box, the determination of political issues; and the stopping of demands on the national exchequer for the purpose of the priesthood. We wanted them to send men to parliament who would represent the people and not the priest; we wanted the

voice of the people to be heard, and not that of the priest, in the halls of legislature. And there was claimed for these people a free and enlightened system of education. We, as Protestants, have been too much on the defensive; have fallen down on our knees, and humbly sued to be allowed to follow our conscience and God's word in the education of our children, and he was glad to say we had not sued in vain, but, under the act of Confederation, had obtained the same educational rights as were enjoyed by the Catholic portion of the population of Ontario, so that we can, if we will, have the education of our children and youth in our own hands. But we still say, Let these French Catholics have their school purged from the priests' works, and made as free and insectarian as are our own; for the granting of this is the only safeguard, since it is impossible to build up British institutions without at the same time having an enlightened people. We claim for these people also the right of private judgment in religious matters; we question the right of their clergy to tax the people at all, and not the less so because it is done in the sacred name of Christianity. We question their right to unman the people in the confessional box, or any claim of the priesthood over the people. Did not the priests come from the people, and wherein lay their ecclesiastical superiority? They might answer they obtained the guiding influence of the Holy Ghost in the sacrament of ordination, and were thus enabled better than their people to understand the scriptures, &c.; but was it not admitted by them that the people likewise received the Holy Ghost in confirmation? But what right had they to interdict the word of God to the people or prescribe penance or prayer so them, thus when they asked for bread giving them a stone? Let the Bible go free, and let the people read and judge of it for themselves. It was idle to deny that there were immense religious differences between ourselves and this people, and in the presence of these, mere political considerations would not be able to keep us together. We must scatter God's word amongst them, and say, Read it: they must be taught to yield up their manhood to none; and then—and not till then—should we be really united to run a national career leading to power, honor, and glory.

Capt. C. H. MALAN, A. D. C., grandson of the late Rev. Cesar Malan, of Geneva, seconded the resolution. He said the French Canadian Missionary Society was the representation of the cause of God amongst those people. The heritage which the speaker had received from his father's had been the heritage of God's Word in the French language. The holy principles of the Gospel were the rules of their lives, and persecution had caused them to cling only the closer to the word of God. As sure as God's Word was true, so sure was the success of this Society amongst the French-Canadian part of our population. If Christian communities in the Appennines and the south of France, in the 12th, 13th, and 14th centuries, had the Bible, then he could claim for this Society, which might be said to represent those communities, a precedence in point of date over the Bible Society. In 1184, the people of the Vaudois Church were excommunicated by Rome, and

afterwards nearly exterminated beneath a crusade of persecution that was raised against them. In 1220, the Council of Toulouse forbade the Old and New Testament; but he thanked God that he could stand there, and say his fathers preferred death rather than part with the Word of God. In 1540, a parliament which was held at Aix decreed that they should be destroyed; but they had a respite allowed them of four years, and, eventually, they were spared at that time. One of a ruined family of these people escaped to Switzerland, and attained to competency; and a descendant of his was one of the earliest promoters of this Society. As one having French blood in his veins, though a British soldier, he could testify, from an acquaintance in arms with that race, that they were, naturally, a docile, a chivalric, and an energetic people, and wanted only the word of God to make them amongst the noblest and most valuable of the great family of nations. He had twice visited the schools at Pointe-aux-Trembles, and he believed that, by means of these schools and other agencies, connected, or otherwise, with this Society, the light of the scriptures would soon shine from one end of Canada to another. In conclusion, he was persuaded that the man who would refuse to help this Society knew nothing of the truth of God's Word.

The Rev. H. H. JESSUP, D. D., missionary from Syria, supported the resolution in an address freely illustrated with anecdote, and giving an idea of the state of religion, or rather irreligion, amongst the sects of Syria and the believers in Mahomet. They would, he observed, if they were to walk through the streets of Damascus at midnight, hear the watchmen calling to each other the words "God lives," and if he were then asked, Watchman, what of the night? he would answer, God lives, Christ lives, who said go out and teach all nations. The missions of the American Board to the East had for its object to reach with the gospel the hundred millions of Mahometans, but the Mahometans accused them, as Christians, of being also idolaters, and pointed to the Catholics, Armenians, Maronites, and Greeks of the country bowing down before images and shrines: and the missionaries were compelled to acknowledge the justice of the taunt. The work of the American missionaries in the Turkish Empire was just such a one as that of the French-Canadian Missionary Society in this country. Maronite and Greek clergy all married, though the Papal legate had been trying the last twenty years to break up marriage amongst the former. If he were to be asked how it was that in a land so full of hallowed and scriptural associations, the knowledge of God had died out, he would answer that, in the early ages, there were no Bibles for the people: and the only security now for the Bible-lands lay in the putting of the Word of God into the hands of all. Abolish the Bible Societies, and Protestant Christendom would relapse into Catholicism. It had been proposed to draw together the Greek and Protestant Churches. But he would tell them that a union of Protestant with Catholic was far more feasible. The Greek Church was the far more intolerant of the two, denying all validity in connection with baptism and other Christian rites when performed by any other than clergy of their own creed. They

even excluded them from Heaven, so all hope of union with them on earth was vain. But there was hope for these people of the Greek Church, for they were becoming educated, whilst their clergy were almost universally ignorant, and, amongst the Maronites, even a priest might not read God's word, except by permission. There were in the Turkish empire about 2,000 evangelical Protestants, and whenever the Protestants went there, they established schools,—indeed the two always went together, and along with them an open Bible. The morality existing in these nominal Christian denominations in the east was strangely associated; or, rather, religion and morality were divorced from each other. Thus, a man, according to their notions, might be highly religious, yet very grossly immoral—even to the committing of murder and parricide. At the same time, there were amongst them encouraging instances of men being brought from out their gross darkness, into the light of gospel spirituality by means of the study of the Bible. The pure gospel, when accepted, had the same sustaining and refining power in the East as in the West; and the speaker told a touching story of a little girl, a cripple, suffering intense pain from a diseased limb, but who had been taught by the American missionaries at Beyrout, and who died in a state of ecstatic calm, and literally with the words of a popular hymn upon her lips. Another anecdote he related, which made a fitting finish, that a certain old Maronite priest had visited the American missionary establishment at Beyrout, and, having inspected its schools, &c., and at length its printing-office, where steam-presses were throwing off copies of the Bible in Arabic, he exclaimed in despairing astonishment, "All that we have is going to be swept away, and nothing will stand except the Bible"; and, Dr. Jessup added, this declaration of the old priest was true in Canada as in Syria.

Rev. Dr. WILKES moved the next resolution which was as follows:—

Resolved,—That the present condition of Romanism in this Dominion, and the unhappy influence it exerts upon all our interests, social and political, imperatively demands the united efforts of Christians and patriots in the use of all those means which God has appointed and promised to bless, not merely for the counteraction, but final overthrow, of the system of error and superstition.

He said it was not his purpose now, as it had been when coming in, to speak upon the resolution, as Mr. McVicar had given an exhaustive speech upon its substance. They were very interesting points concerning Romanism now, as compared with that system 30 years ago, on which he might speak at some future time.

Rev. Mr. BOSAN seconded the resolution, and he also declined to speak upon it, owing to the lateness of the hour and personal indisposition.

Rev. Mr. DESISTERS spoke briefly in French to his compatriots. He appealed to history to show the different results of Roman Catholicism and Protestantism. In the 16th century, Spain was the greatest power in Europe or the world, and England was a comparatively small power, but now Protestant England had grown into Great Britain, and Catholic Spain had fallen very low. Turning to the members of the

committee, and speaking in the name of his nationality, Mr. D. said: "English friends, we ask from you the Bible. You have given it to some of us and it has proved our greatest treasure, but many more are holding out their hands for it. We want to be free and strong and prosperous, and it is only the Bible that can make us so. The churches which maintain Divine life in them are churches which cherish the Bible. The long list of Christian heroes were men who loved the Bible. Port Royal was learned, enlightened, influential, bade fair to make a second reformation; but Port Royal and its great work have perished. Why? Because it placed tradition on a par with the Bible, and St. Augustine alongside of St. Paul."

Rev. GEORGE DOUGLASS was called upon to move the third and last resolution, which was as follows:

Resolved,—That the peculiar difficulties of the work in which the Missionaries of the Society are engaged, and the trials which they are called upon to endure, claim for them our prayerful sympathy and active co-operation.

He remarked that he had come quite unprepared to say anything upon this resolution, and he, therefore, considered it impolitic to offer any observations thereon. He was sure that it would command the assent of the entire audience.

Rev. MARC AXI, French missionary, seconded the resolution. He said that it would require more time than had been allotted him to speak upon the subject. They hoped to hear before long that a new pentecostal season had been granted them; but such a season would come only with preparation, and it was therefore necessary that divine truth should be disseminated among those to be evangelized. Rev. Dr. Taylor and Mr. Court had brought from Switzerland those men who first laboured as missionaries among the French Canadians. At that time the people were sunk in superstition, and to speak against the priest was considered to be an abominable crime. But the people were different now. Missionaries had gone among them from place to place, and from parish to parish, offering the word of God to all; and it was this word which had accomplished this great change. Ignorance had commenced to flee away, and the clergy had lost some of their influence among the people. In view of the results to be ultimately accomplished, the work of this Society was only a work of preparation, for nearly one million of our fellow-subjects were to be disenthralled from the bonds of Popery. The priest did not fear the colporteurs so much as the Bible, for they directed their efforts mainly for its extermination. Instead of sixteen colporteurs, they ought to have engaged a thousand who would go to the most remote backwoods and present the Word of God to the people. By this word, the French-Canadians might be raised as high, intellectually and materially, as the English Protestants of this country, or the Protestants of any other country. The priests very rarely spoke openly against the missionaries. They preferred to exercise their influence covertly, and the confession-box was the means by which they did this. In that place, they would instill into the minds of the women and children,

hatred and horror of the missionaries and the Bible, and it was also in the box of the confessional that the most outrageous plots and persecutions were concocted. But the day approaches when the people of Canada would be free. The liberal party among them was steadily gaining in strength, and a great many of the people were in secret sympathy with them. In conclusion, the French missionaries need the sympathy of Protestants, and their material and active assistance, as well as thorough co-operation, to render the work of evangelization prosperous and successful.

The thirty-second annual meeting of the RELIGIOUS TRACT SOCIETY was held on Friday evening. The attendance was not so large as that at the previous meetings of the anniversary week.

Mr. T. M. TAYLOR, the President of the Society, occupied the chair, and the devotional service was conducted by the Rev. Dr. Wilkes.

The CHAIRMAN said, he could not open the proceedings of the meeting without expressing thanks to God that this Society had, amidst many discouragements, been able to hold on its way during thirty-two years. The Society did not gather around it the same amount of prestige, public favour, and support, as did the other societies; yet it had been eminently owned of God to the conversion of sinners. And these tracts, in small compass, often carried comfort and strength to God's children, a circumstance too apt to be lost sight of in considering the primary object of these little messengers. One reason, amongst others, why tract distribution should be promoted, was, that our people in the country parts had but few books. Yet the Society had not done much during the past year, but had rather been preparing itself for a larger work than heretofore, especially in colportage, so much needed in Canada.

Owing to the continued absence of the Secretary in Europe, the Chairman would himself read an extract of the report:—

ABSTRACT OF REPORT.

The society being still without a Secretary, his duties devolved upon the President. As there was no report at the last annual meeting, owing to the absence of the Secretary to preserve the continuity of the record, the work of 1866 had first to be dealt with.

THE ISSUES OF TRACTS, 1866.

The issues of tracts in 1866, in different languages, were 54,175, having 243,630 pages. Value of gratuitous issues, \$649.60; grants in tracts from American Tract Society, \$5.00, from T. M. Taylor, \$83.33.

ABSTRACT OF TREASURER'S ACCOUNT, 1866.

Receipts, \$1,128.73; expenditure, \$1,184.90; balance due Depository, \$56.17.

REPORT FOR 1867.

The decision embodied in the resolution at the general meeting of January 22nd, 1866, to give up the bookselling branch of the society's work and extend that of tract distribution, &c., has been persistently carried out, and the committee believe they have been bringing the society into a condition to start afresh.

SALE OF BOOKS.

The sale of books, which was resolved on in last printed report, has at last been consummated to the Sunday-School Union, as also the book-debts of this society, both of which together were sold for \$260, payable in June next. The sum is admitted to be a small one; but the stock of books had depreciated in value, and many of the book-debts were "doubtful and difficult to collect."

FUNDS.

Owing to the legacy of Miss Barrett of four shares in Montreal Bank stock, which brought \$1,040, and the legacy of Miss Lucy Barrett of \$100, the Society this year has been enabled, without any collection, to pay off all its debts; and has now, by means of book-sales, a balance of \$260. There is also a sum of \$125 specially contributed to the Scripture-Reader's Fund, and a balance of \$35 in the Depository's hands.

STOCK OF TRACTS.

The stock of tracts having become exhausted, and the debt some time owing to the Religious Tract Society of London having been paid, a grant from that Society of the value of £30 stg. was procured, and afterwards a further grant of the value of £50. In November last, these were opened for distribution, and there have since been added a variety of the American Tract Society's publications.

DEPOSITORY.

From May till November of the past year, the Society, having no stock on hand, were free of depository charges. It was arranged that, commencing on the first of November past, the Society should pay the Depository Committee of the Bible House \$50 a year for the necessary accommodation and facilities afforded. The share of fixtures (one third) of the Bible House, remain nominally the property of the Society, to be estimated in deciding the rental, but not subject to removal.

GARRISON SCRIPTURE-READER.

Towards this important work, there have been received, among other special contributions, \$100 from Major-Gen. Russell, who thus made up the amount the Army Scripture-Readers' Society had discontinued. Other sums of \$25 have been received from the officers of the Garrison.

The establishment of a Soldiers' Home as a place for the reading of the Bible and prayer, has led to the transfer of Mr. Burns to the committee of that Institution. His salary has been paid to the close of 1867, but he is no longer under the management of this Society.

From the foregoing, it will be seen that the Society is out of debt, \$300 in the treasury, and a good stock of tracts in the Depository, without any depository-management to settle or book-debts to collect, leaving the way clear for the more energetic prosecution of the tract work.

At this favourable juncture, occasion is taken, by Mr. Taylor and Mr. Vennor, as President and Vice-President, to retire from the hands of the Society, which they have so long served. They express a hope that advantage will be taken by the new committee of the unencumbered condi-

tion of the Society, at this time, to secure it a more liberal and intelligent support from the people of Montreal.

Rev. Professor CORNISH moved—

I. That the Report which has now been read, be adopted and printed, and that the officers and committee of the Society be as follows:—

President—Mr. J. A. Mathewson.

Vice-Presidents—Principal Dawson, LL D.; Major-General Russel, C. B.; and Mr. T. L. Taylor.

Treasurer—Mr. Vennor.

Secretary—Mr. John Popham.

Committee—Rev. Professor Cornish, Rev. Joshua Fraser, Rev. J. A. Lillie, D. D., Rev. J. A. McLeod, Rev. A. McDonald, Dr. Reddy, Dr. Squire, Messrs. W. O. Buchanan, John Murphy, William Clendinning, John Telfer, John Shapley, James Court, F. W. Torrance, and Capt. Malan, A. D. C.

He had, he said, been secretary to this Society formerly, for several years, and there had always been a chronic difficulty in the want of funds; but this report told them that the Society was now free from debt, and had a balance in hand. He did not think this Society should again undertake the bookselling business. A few books might, perhaps, be taken out by their colporteurs, serving sometimes as an introduction, and the colporteurs might thus do a co-ordinate work with those of the Bible and French-Canadian Missionary Societies, aiding, not interfering with, their operations. For the rest, he did not see why this Society should not do as good a work in the future as it had in the past.

The Rev. Mr. GREEN seconded the resolution. He remarked that it was sometimes objected to tracts, that they were either not minded at all, or they were wasted. But this was a most frivolous objection indeed. They, no doubt, sometimes failed of their effect, just as the sermon or other agency frequently failed, but this was no reason why they should be discontinued or rejected. Many who resided in cities might think tracts were but a trifling addition to literature, but a different estimate would be put upon them in parts of the country where scarcely a newspaper or a book was to be seen. A tract often came with all the novelty of a stranger, their titles were often striking, and they were in a condensed, attractive form: and if they were all collected, what a collection of literature would they not be! These tracts were calculated to operate upon men in all the walks of life; but, perhaps their influence was most beneficially felt in the lonely places of the Canadian forest. The activity shown by the enemy in the spread of immoral literature was great, and called for renewed activity on the part of all good men, and on that of this Society; therefore, let it go forward with renewed vigour, and, in the shape of tracts, let fall what might be as dew-drops to thirsting and famishing souls.

Rev. Dr. LILLIE moved the next resolution:—That the Tract work, at whatever time in its history it may be viewed, is seen to have been an effective agency, under God, for the conversion of souls to Christ:—enough this to stimulate its prosecution, but faith in God's Word looks to saving results which eternity only will

reveal. There were two things, he said, which should commend any cause to confidence and support,—first, that the object should be good and commendable, and second, that the manner in which it was carried on should be honourable and effective. These claims to support could be fairly put forth by the Montreal Tract Society, and its pleaders ought to have an easy task to perform. We could conceive no object higher or more worthy of our concurrence and our help than that aimed at by the Tract Society. It was co-incidental with the aims of the Bible, for it sought to effect the salvation of the souls of men, and it tended also to benefit them in relation to this world. This being so, it sought the promotion of intelligence and information upon subjects of the greatest importance. It might also be regarded as a sort of Auxiliary Bible Society, whose object was to gather all the truths contained in the Bible and apply them in a practical manner to human life in all its varied forms and in almost all its circumstances. All this it not only may do, but, as a matter of fact, had done in innumerable instances. These small messengers might do a very great work; for it was not necessary that truth should be presented to the mind in large masses, but was often more effective in simple forms. A single sentence, even a word fitly spoken, might accomplish what a large amount of words would only help to dissipate. He advocated the preparation and circulation of tracts specially adapted and designed to combat those infidel opinions which were finding their way among the people and undermining their faith.

Rev. Dr. Jessup, American missionary to Syria, seconded the motion. Whatever the apathy that might exist among the people of Christian lands upon the subject of giving a cheap and portable Christian literature to the masses, no such apathy existed among the missionaries to foreign lands: for they well knew, by experience, the almost absolute necessity of using the press in spreading the Word. The peculiar circumstances of the East rendered it quite necessary to the promotion of Christianity among the heathen, that tracts should be prepared and printed in their own language, and distributed among them. The Mahommedans, among whom he had been labouring, read their Koran a great deal, and were trained to disputation in its defence. We must meet them on their own ground, and oppose to their Koran tracts containing the truth of God. These tracts should be very carefully prepared, and avoid disputation or condemnation; for only then could the Mahommedans be induced to read them. They would not suffer a paper or book to be printed which spoke against their religion. The only argument which could possibly shake a Mahommedan was this, that no way of salvation was provided in their religion. The Dr. spoke for some time upon the phases of Mahommedanism, and the best way of carrying on an aggressive work; his remarks being repeatedly applauded.

The last resolution was moved by Principal Dawson, and read as follows:—

“That there is need in this country for enlarged tract effort, and that the circumstances of this Society justify and require its doing its

full share of such effort, in the several departments of tract-circulation, colportage, and the printing of tracts and handbills specially adapted for our Canadian population."

He had, he said, a few practical suggestions to make. In the first place, we ought not to despise tracts because they are little things. In this respect, they resembled the books of Scripture, because they are short, pithy, and concise, statements of things which can be easily borne in mind. Yet this work might be regarded as a small work. But little attention was paid to tracts at the present time, compared with former times, nor could this be wondered at, when we consider the flood of cheap religious literature which was being brought into existence. But there were fields of labour in this department which were yet unoccupied, especially here in Canada; and they wished to take advantage of the opportunity. At the present moment, the society had a large stock of tracts, but it was difficult to get them distributed. He thought Christian people should undertake to circulate tracts when they had opportunity, and when they could give them for nothing. But as they wished to enlarge the sphere of their usefulness,

there were three things which they ought to do. First, the committee ought to have \$3,000 with which to publish a little educational series; works specially adapted to the circumstances of this country should be got up. Second, to employ local agents throughout the country to whom large stocks might be consigned, and who would see to their distribution. Third, to employ colporteurs to visit the settlements with good selections. Those persons should be reliable Christian men, who would be able to speak a little for Christ at the same time they circulated the tracts. He believed there were many places in the back districts of our country, where there were families who might have been for years without seeing any religious tracts or books, or having any offered them. The committee were willing to see that all this work was done if the Christian people of Montreal would furnish the means.

The resolution was seconded by Mr. J. A. Mathewson and carried.

A collection was taken up, and after the doxology had been sung, Rev. Mr. McKillican pronounced the benediction, and the meeting closed at a quarter before ten o'clock.

The Churches and their Missions.

DR. NORMAN MACLEOD AT BOMBAY.



MISSIONARY meeting was held at St. Andrew's Church, Bombay, on Friday evening, Nov. 29, when the Rev. Dr. Macleod, the Editor of "Good Words," who has lately arrived from England, delivered an exceedingly interesting address upon missions and mission work.

The Rev. D. Macpherson occupied the chair, and there was a large attendance.

The proceedings having been opened with prayer and singing, the Rev. chairman introduced Dr. Macleod and Dr. Watson to the meeting. He said that he was sure that not only their own, but every branch of the Christian Church must feel the deepest interest in the visit of those gentlemen to Bombay, and there could be no doubt that their presence and labours would be for the material welfare of India and of their national Church, of which they were among the most honoured and wisest members.

The Rev. Dr. Watson thanked the chairman for the kind way he had introduced them to the congregation that evening, and said that for his own part he felt that there was something decidedly like presumption in a man coming 6000 miles to tell them what was being done under their own eyes and at their own doors. But his chief object in accepting the invitation of the Church to undertake the work was not to give but to get information, and to see, and hear, and gather from personal intercourse with the people of this great country, the knowledge of which he stood in need. Dr. Macleod and

himself came to India at the request of the Church at home, and at the suggestion of the Church in India. At the General Assembly a letter was read from their corresponding board in Calcutta, strongly urging Dr. Macleod to come and witness for himself the exact state of things there and in other stations. The committee heartily approved of this, and brought up in their report a recommendation to send Dr. Macleod, as he was willing to go. The report was accepted and acted upon, and he (Dr. Watson) was chosen by Dr. Macleod as his companion. Their great object was to see in what way the cause of missions could be advanced in India. Dr. Watson concluded his speech by an allusion to the paucity of missionaries in India.

Dr. Macleod then said: Mr. Chairman and Christian friends, I cannot say that I am unaccustomed to public speaking, as I have had, perhaps too much of it in my life, but I can truly say that I am not at all accustomed to speak on such an occasion as the present. The fact is, everything is so new, and there are so many things I have seen, even this very day, that are so strange to me—what more strange can there be that I should be addressing hearthens at one part of the day and Christians at another. You may think it common, but I think it very strange, having come so recently to this country. I can assure you that I feel a total incapacity to gather my wits together, not from any lack of ideas, but from inability to put them together and speak as I should wish to do. I feel somehow as if I was in a dream, and that if I awoke I should find myself back again in Glasgow, and think that I had been dreaming I had been to Bombay and seen a heathen school, and addressed a congregation in St. Andrew's Church. At the same time as

I hope to return to Bombay on my way home, I would much rather address an audience after I have seen a little of India and had time to gain some information. At present we are come much more to receive than to give; we have received much; but can yet give but little. You have no idea how thankful I feel at meeting you here, and being assured of your goodwill and kindness towards us; and I hope we shall have your sympathy, your sincere sympathy. I presume I am addressing members of the different churches in Bombay—Presbyterians, Episcopalians, and others. You may receive us with a hearty welcome, for we have come here as Christian clergymen for an object in the furtherance of which all Christians must be united. We have come here to a far off land, and the work we have to do is not confined to one Christian denomination more than another. Among all clergymen there are none I look at with more affection and more deep-seated gratitude than upon my venerable friend Dr. Wilson, who has honoured us by coming here this evening. Christian friends, I address you as believers in Jesus Christ. I have been addressing heathens to-day, now I am addressing Christians. I will not in a meeting like this attempt to prove what ought to be the A B C of every Christian, that he ought to advance the kingdom of Jesus Christ. If he has experienced any good from this, he would desire to extend it to others; the mere creed can have no conceivable influence on his life. But I cannot conceive for one moment any one who knows Christianity, not as a creed, but as a life, who has derived personal good from his intercourse with the living Christ—it is inconceivable that he should not wish his brethren to share that good. We may consider one another, and increase one another's faith in the good work. Laity and clergy should have in all our churches a deeper, firmer, and more absorbing faith, and not only have it, but be possessed by the idea that it is the greatest work we can be engaged in to the glory of God the Father, and Jesus Christ our Saviour, the new and eternal *Yes*, the only living and true God, and Jesus Christ whom he has sent. Christian friends, I could not have any interest in this work in India unless I believed that Jesus Christ had an interest in it; and I believe that as I believe in my own existence; for if I may use a familiar expression which may seem somewhat irreverent, it is not all the same to Jesus Christ whether a man is good or bad, or whether India is good or bad. He has returned from the world, and I fear to many he is merely an idol of the imagination. It is not all the same to Him whether India is happy or miserable. I say this, that Christ has a deep interest in India. It is impossible for you to believe that Christ Jesus lives, and that God rejoices in good, and yet is indifferent to His brethren of mankind who are bone of His bone and flesh of His flesh. Is it conceivable that He is indifferent whether we are holy or not? He has given us holiness and happiness, and can He be indifferent to us? I believe that there is on the part of professing Christians horrible unbelief in Christ. They think He has passed away into some mysterious place called Heaven. They have faith in a good

man, but yet do not believe in the God Christ. There is not a lady or gentleman here, who, if they were told that the missionaries had no interest in the work in India, would not reject the imputation with scorn. What a change would be created among nominal Christians if they had so much faith in Jesus Christ as in some measure to act as if they believed in the existence of life in Jesus Christ, like those who have laboured in heathen lands. If we lose faith in that it is all over with us; it is one thing for a man to work as a machine, and another for him to work as a fellow-labourer with Christ. I feel no difference in working here than in Glasgow. You may feel interest in your fellow-creatures, but you are working for yourselves. This should not be your position, for we are all fellow-labourers and workers together with Him, and we beseech you not to receive the grace of God in vain. He is working, and we are working with Him: He working in the hearts of our friends and we working with Him. I don't feel that I am come to a country which God or Christ Jesus cares nothing about. I cannot look over these millions, and say here are men come from America, Germany, Great Britain, they have no interest in those they find here, God has none, Christ has none; that is not our position. If Christ has no interest in India, what is the meaning of Christianity and hearing sermons and prayers and chanting psalms. If we have faith in Him, believe in Him, and have fellowship with Him, surely we must feel that it is good to follow Him, and that we have a brother, Jesus Christ. Otherwise for what end were we created? If I did not believe that I don't know what brings me here. I don't believe Him because I am a minister, but I believe Him, and therefore I am a minister. I believe Him with all my heart, and am glad to labour with those who labour. I think we should pray God to increase our faith, if not, the mere profession of Christianity is no use; it is no use turning round and saying, that is your theory, how do you account for the present state of things. I am not come to reconcile the present state of things. I have one end of the rope, but I don't know where the other end is fixed. If there is a Christ as there must be, who is true and just, I am glad to peril my life on His mission, and there are many true and good men who peril their lives in doing what Christ likes and desires. Christ wept bitter tears over Jerusalem, and said, "I should have gathered you and ye would not." I am not going up to Him, and look at his careworn countenance over which bitter tears were rolling, and say I don't believe in your sincerity because Jerusalem is not saved. I may not be able to answer that, but I am willing to believe and act on my convictions that Jesus Christ died for me. In carrying out the work to those for whom Christ died, we learn to consider and see how it ought to be done. We have an experience of many centuries—more than 1,800 years have passed—and that is a considerable experience. We know that the work is to be done by Christian men, for Christ does expect the work to be done by those who know Him as their Saviour and friend. I do not mean to say it might not be done by others; by the angels and the saints in Heaven, who cannot be indifferent to the well-being of

the world; but for those who know the Grace of God to neglect the work is selfish. They wish to be quit of all anxiety and all care, like a man who has been saved from drowning and says, "I am safe, I don't care now who drowns." In proportion as men grow up in love and sympathy with Christ, they must have love and sympathy for the missionary work throughout the world. God has so willed that these men, the saints and angels, are not permitted to come down to earth. It is a great wonder that it is given to so-called Christians, when we think of their hardness of heart and selfishness to the good of others, each man seeking his own things and not the good of Christ. When we consider our vain selves who are nothing, it is a great wonder that Christ should commit all this work to his people on earth. Can we see such force of generosity? It seems to me to be the greatest inconceivable proof of love—for what he lived and died, the greatest work on earth, to be entrusted to us; a work as compared with which all railways, all cotton, all trade, is as nothing. The privilege of extending the blessing of God to human souls, that greatest privilege, is a generosity that we must be far from realising, for many think it is a hardship and take no interest in it. Their great interest is in money-making, they appear to have no interest in effecting the salvation of immortal beings. I read once of a Belgian regiment,—I may be saying something wrong against the country, I only give the story as I heard it,—which found itself in an uncomfortable position when in the field, and asked permission to retire: they did not like the shot and shell; they were allowed to retire and took no part in the battle. Is that the position Christians would like to find themselves in? they don't like to be troubled in the matter, and consider it a great bore to them if they were asked to take part in this work, and complain that they have other things to do. They seem to me parallel cases. That regiment was allowed to leave the field, and so you may depend you will be allowed to leave the field of Christ. If anybody says, "let me alone," he will be let alone; if they don't want to be troubled, they won't be troubled; if a man takes an interest in other things he will be allowed to follow them. But suppose the commander-in-chief came in the crisis of a battle and said, 'this is our turning point; I commit the front of this battle to you, I commit this perilous work, this great work to you,' why, there would not be a soldier in the brigade who would not lift his head higher at such confidence being reposed in him. When God points to us and commits to us the duty of spreading Christianity, to which all else is nothing, he comes to us and says, "I commit to you the greatest work, the one work for which the world was made, and the world preserved; I give this work to you, Christian men and Christian soldiers, instead of raising up any special means." God has given to the members of the Christian Church this great privilege. But how little sympathy do we find at home and abroad in the mission work; it seems as if Christianity was for the ladies and gentlemen who could say, what does God care for the ten thousands of men born only to die? We should be ashamed of ourselves; I am not using the language of exaggeration, but the language of

simple truth. The work is to be done by ourselves as Christian men and followers of Christ.

But I fear I have been occupying a great deal too much of your time, and I will detain you but a moment longer. You might say to me, "What can we do in this matter?" Brethren, it rejoices my heart, and I thank God to know, that there are many, very many, who are doing it by the lives they live, by the example which they set, by the manner in which they administer justice, by their truthfulness, by the simplicity of their lives, by all that they are in the presence of the heathen, and what the heathen assume them to be, not preaching by words but by their lives, and so doing the good work in India. There are others, again, who are just the reverse, and who lead careless lives, though I am glad to say that a great change is taking place in India in that respect, and I hope the time may soon come when it may be said, "My people have made my name glorious among the heathen so that the heathen shall say, 'they are the people, from the Lord's land.'" There are, my brethren, many in every part of India assisting in Christ's work in the noblest manner, by their lives and holy conversation. I cannot give you advice with respect to Indian missions at present. I don't know the state of the country sufficiently well, but I can quite sympathise and agree with what was said by my friend and brother in thinking many persons keep aloof from the work, not from want of interest, but from the feeling they are of no use. Permit me to take the liberty of saying that much harm is done to the cause by persons who do not know what is actually done. Men from India who come home to Scotland destroy the work of the missionary: they say, "I have been in India, and I can assure you that there is nothing doing." They have never taken the trouble to enter a mission school, or ascertain the minute details which an intelligent missionary could afford. Much might be done here by kindly sympathy and by mastering details, and actually knowing what is going on at their doors, that would be an immense blessing. Going to the schools and seeing three or four hundred children speaking to those that speak English—in fact, the simply obtaining a knowledge of them—they could also see five hundred young men coming up for examination. I cannot express to you the effect that this sight had on my mind, as it must to any one who would take the trouble to understand the missions. A person doing this could when he went home give a sound and well-grounded judgment, and very great benefit would be conferred, but I rather shrink from entering into details. I do not at all profess to give you an address on this great subject, but merely offer a few remarks upon those things which have most struck me on my visit here. I thank you very much for welcoming us into this land, and will express to you my confident hope that sooner or later the great work in India will ultimately, by the blessing of God, succeed. When I think of the children of Israel in the wilderness for 40 years, and read what India was 50 or 60 years ago, during the memory of many men here present, it is a great comfort to see what India is now and what she was then, not by missionary work alone, but in many other ways; when we see this marked and rapid

improvement, we should thank God and take courage. I remember a very remarkable deputation which was sent forth a long time ago when Moses with the children of Israel were entering the land of promise. He sent twelve men to spy out the land, and they came back and gave a good account of the land, but then they spoke of the tremendous difficulties. They spoke of the walled cities, the immense number of inhabitants, and the giants who were there, and said that it was truly impossible for them to take the land. Had Moses and Aaron taken the report of the spies who can tell what might have been the effect upon the future civilization of the world. The people said, "Let us make to ourselves a captain and go back to Egypt." Moses said, "God is with us and not with them, we are well able to overcome them, but do not lose faith in God." And the people answered, "let us stone these men, and they took up stones to stone Moses, Aaron, Caleb, and Joshua." It might be a speculative question if they had gone back how that would have affected the world and its future civilization, God uttered these words when four men confessed His name in the wilderness. "I forgive them, but as sure as I live my glory shall fill the earth and the glory of the God of Abraham, of Israel, and of Judah"; and the glory has been coming ever since, slowly and surely, but as sure as we live come it will till the whole earth is filled. We measure events by our own little day; is it to be converted in fifty, a hundred, five hundred years, who knows what is to be the result? All is in the hand of God as it was in the times past; in the times of Abraham. If the history had been given him of all that had taken place in the world since he lived, when he was told that through him should all families of the earth be blessed, could any one have anticipated the result? We know that there is a right and a wrong, that the Lord reigns and will not fail us. As sure as we have a Lord and Saviour Jesus Christ, so sure will the kingdoms of the world become the Kingdom of Christ and his anointed, and the glory of the Lord will fill the earth. If it be not right that men should know the Christian truth, the highest the world has ever yet seen, then I know not what is right or wrong. Believing in this as you believe, and believing it because we see it and know it to be true, not because we have heard it with the hearing of our ears: believing in this we wait with patience and we live in hope that all men will become brothers, and that everyman as a brother will put his arm round the neck of his neighbour and say, "Come and share the Kingdom with me." If we sink down from the higher to the lower by devoting our time to mere money making by cotton, new railways, and such things, what shall the end be? I read a story of an eagle winging its lofty way across the St. Lawrence in winter. He was soaring straight up when suddenly he saw his quarry lying dead upon the ice. He descended upon the ice and fixed his claws in his prey and gorged himself and was satisfied. While he had been so occupied the ice was doing its work, and he was frozen fast to the ice and could fly no more. So it is with us. When a nation sinks down from the light of heaven till all that is noble in it is frozen, it can fly no more.

Dr. Wilson also addressed the meeting. He

was sure that they all most cordially welcomed their friends who had come to visit them from the land of the West to do the work of the Lord and he trusted that the Christian enterprise which had led them to visit India would be attended with much good. Dr. Wilson then made some remarks on mission work generally, and said that he had always found the natives of India very grateful and susceptible of kindness. He earnestly prayed that the work which Dr. Macleod and Dr. Watson had undertaken would, by the blessing of God, be crowned with success; he most cordially welcomed them to India, and wished them God speed.

The meeting then terminated.

DR. MACLEOD AT THE GENERAL ASSEMBLY'S INSTITUTION.

A public examination of the pupils connected with the General Assembly's Institution took place on the 3rd inst., upon which interesting occasion there was a large assemblage of ladies and gentlemen. The Rev. Dr. Macleod presided.

The proceedings having been opened with prayer,

The Rev. Chairman said that as there were present about 350 boys, it was perfectly clear that anything like an examination of all was simply impossible, unless the audience were willing to attend for three or four days; all that could be done was to ask some boys, taken indiscriminately from the different classes, a few questions.

A number of boys were then called forward who answered the various questions in grammar and Gospel history which were put to them readily and accurately, while others recited various pieces,—an extract from "Paradise Lost," "The little wandering Jew," &c. while one youth exhibited his vocal capabilities in a vernacular song. They all seemed highly intelligent boys, and the care and pains bestowed upon their education had evidently not been thrown away.

The Chairman observed that a few days ago he examined one of the junior classes in the Gospel of St. Mark, and he never hears boys at home give more intelligent or correct answers.

The Annual Report was next read by the Rev. Mr. Cameron. It stated that the Institution was founded in 1835, its professed object being to supply the native youth of Bombay and the neighbourhood with sound Christian instruction including the different branches of a liberal education as taught in first class English schools, and this, with various modifications and with various success, had been unhesitatingly pursued up to the present time. Another, and in fact the principal, object was to impart such a knowledge of religion in general, and of the Christian religion in particular, its intrinsic value and relation to other forms of belief, as was calculated to enlighten the minds of the pupils, and prove to them in a calm and rational manner the absurdity of all idolatrous systems and the superior claims of the religion of Christ. The different departments of a secular education were also taught and pupils were trained in the school up to the University standard. The school was always opened with prayer, and closed with prayer, and addressed in English and Marathi. The total number of boys on the roll was 410,

of whom 329 were Hindoos, 58 Christians; 4 Mahomedans; and 19 Jews; and the percentage of attendance for the year now closing was 77. A class of candidates for matriculation was commenced early in the year, which now numbered 22, two of whom were sent to the last examination, the result of which was not known. The income of the school for the year 1867 was Rs. 154-15-6, and the expenditure Rs. 499-11-10. Two teachers had lately been added to the staff, the rate of pay to the teachers increased, and a considerable sum laid out in school furniture and class books, which accounted for the diminution of the expenditure not being proportionate to the large increase of income when the accounts of 1867 were compared with those of previous years. It was hoped that the local collection would soon be sufficiently great to relieve the Home missions entirely from the expense of the school. Various alterations and improvements had lately been made, which conduced greatly to the health, comfort, and convenience of the teachers and pupils; but other things were still needed, especially a further supply of books and school appliances. Mr. Cameron concluded the report by saying, "I am sure that I express not only the sentiments of members of the Church of Scotland in this city, but also of all men and women who have the work of missions and the cause of Christ at heart, when I say how heartily and joyfully we welcome the presence of Dr. Macleod, the Convener of the missions of the Church of Scotland, who now occupies the chair, and of his colleague, the Rev. Dr. Watson, with us on this occasion. We hail it as a token of the deep interest which the Church takes in our welfare that it sends out its most honoured members to aid and encourage us. We regard it as evidence of the importance of our work, if any evidence was wanting to us, that such men should account it a privilege to undergo the labour and discomforts of such a journey. And we especially rejoice for the prospects which this deputation gives us that the causes of missions will occupy a larger and more general share of the attention of the Churches when their report is made known, and I cannot permit this occasion to pass without expressing our hearty welcome to the members of this deputation, not merely in their official capacity but also as men—men whose deep interest in the work of missions and their earnest labours in the cause both at home and abroad, one of whom is known and loved as a friend, through his works, by thousands who have never seen his face, until his name has become a household word. I feel also that I can but inadequately express the wishes of this Assembly and of all connected with it, when I wish for personal health and safety, abundant prosperity, and a happy return to their friends, for those whom I have now the honour of welcoming in the name of this Mission. (Applause.)

The Chairman then said that he observed from the programme that he was not merely to take the chair at this meeting, but there was likewise the very serious announcement that there was to be an address from the Chairman. He should not pretend to give them an elaborate address on the present occasion, but it would be much more difficult for him to be entirely silent at such a time than to make a

short speech. It was now 25 years since he first began to take a very deep and personal interest in the cause of missions. He was then profoundly impressed—though he need not now go into the circumstances—with the claims of British India upon Great Britain. In looking at the immense continent of India, and thinking of its teeming millions, and its remarkable culture in times gone by, and of the marvellous manner in which England had been brought into connection with such a great Empire, he did feel that it had very great claims upon those who now held it to do all the good for it they were able to confer. The people of India were not only fellow-citizens, but, as Wilberforce remarked in 1832, they were fellow tenants, and had almost tenants' claims upon the English as the proprietors of the country. When he thought of all that had been done and suffered for many years, before that remarkable result—the connection of India with Great Britain—he could not but feel, and ask himself for what means, or what was the cause, for he could not see any sufficient reason, why so much loss of human blood, and so much suffering on the part of the people of India should have been permitted by Providence unless, sooner or later, Great Britain should be able to confer upon them the highest good that could possibly be given to any nation—the knowledge of Him who was our life, the God and Father, the Lord Jesus Christ, and the Peace of God which passeth all understanding. When he (Dr. Macleod) looked back upon past years and thought of the many times he had met with those at home in prayer for the cause of missions, and the number of addresses he had given, and all that passed before his eyes, and in the end found himself in India in the honourable position of Chairman of such a meeting; with such an audience as that present, the like of which he never saw before, clergymen of different denominations, gentlemen of influence in the country, and natives, some of them most intelligent, he could not but feel that he should look back with gratitude upon the past and take courage for the future. (Applause). The Missions of the Church of Scotland were much better known to some than to others. The idea of the Scotch Missions was first conceived by a well-known man in Scotland, who now occupied one of the most important positions on the bench of Justice—General of the Supreme Court in Scotland, Lord Inglis. His scheme was that they should, by the education of the young, by their being so educated that they should receive from the Christian Church the highest instruction in the principles of Christian religion, on the ground that they could not confer a greater blessing upon their brethren. From them must come the Christian teachers whose work would be in the Church of India. Independent of the work that had been done at home, the idea had been most nobly taken up and worked out in Calcutta, by a man whose name, associated with others, was well known—Dr. Duff—and by his venerated friend whom he was rejoiced to see present with them that evening, Dr. Wilson. He hoped that still better times were coming, and that with his dear friend Dr. Watson he might have the high honour of working with his brethren in India,

and of advancing the kingdom which was so dear to them all. Churches in India could not be antagonistic to each other. The idea that people had at home, that churches were divided, did not exist among the clergy and laymen in India: if that were so it would be necessary to get those at home to send out missions to them to bring them to Christianity. In India they were all united together as one grand army, different perhaps in organization like the one in Abyssinia, some were like Cavalry, some Infantry, some native troops, and some European; so in the Church, some were Presbyterians, and some Episcopalians, but they were all different regiments in the same army, and all had the same object in view as in Abyssinia to give liberty to the captives. It would be horrible to think of antagonism, let them then have a real hearty love for all engaged in the work. Their good was our good, their gain was our gain, and their reward our reward. Christians of every denomination should with one heart and one soul, as believing in Christ, go forth with their brethren in India and make them partakers of the common good. Nor could he understand how there could be on the part of thoughtful men, notwithstanding their belief, any antagonism in religion. Their was no thoughtful man who could be opposed to their educational system—that their countrymen should know the country of Great Britain, understand the English language, be able to enjoy the English literature and be sharers in that great wealth of science and literature which existed in the western and northern world. No Hindoo, Parsee, or Mahomedan could be opposed to what was taught at their schools. Dr. Macleod then went on to speak of his first impressions of India, and said that he could not find two men who had been long in India agree about anything, and said he had been told that if a person remained for 20 years in India, he fancied in the first year that he knew everything, next year he thought he knew nothing, and this was the case even after 20 years. But he was not to be turned aside from his own common sense and his powers of judging of the state of things. He had never in his life seen more intelligent boys than very many in the classes they had seen that evening, more gentle faces, or quicker comprehension. He had seen highly intelligent boys, very docile and teachable and full of aptness of understanding comprehending with wonderful genius and intellectual power, and listening to what was said to them with the greatest respect. A missionary could travel the whole of Hindoostan and go into the marketplaces and bazaars and preach. He could talk to natives who did not believe, but would nevertheless give the most respectful hearing and the clearest and most thoughtful answers, when he (Dr. Macleod) found that he thought he breathed a freer air than he did in Portugal, Spain, Germany, and in many parts of Europe. That was one thing that had much struck him, and he was very thankful to find it so. He was sure they would forgive him if he said a word or two more upon a subject that touched the English people of India. He need not say how intensely anxious he was as a Christian man and minister that the ladies and gentlemen of England should feel profoundly their responsibility

as to what they ought to do and what they say, for it was one thing to learn Christianity from the lips, but a far different thing to learn it from life. The influence from the lives led by Europeans in India, he might be pardoned for saying, was not altogether such as to induce the natives to come to the fold of Christ. He was aware he was saying this among the highest in European society, but he must say that the influence and the whole impression made by Europeans as to their honesty, justice, and truth was very remarkable, and he certainly should desire from his heart that such lives were led by all Europeans as that their light should shine before men. He did not say that their lives were bad, but that they should be careful as to their lives and conversation. There were many who lived in India who did not know a word more about missions than the Hindoos did about missions in Glasgow. They ought not to be discouraged, as some were at home, at the apparent small results of missions. Let them look at the past history of the world, and see how slowly great results were worked. Let them look at the children of Israel in the land of Egypt, in the Wilderness, in the land of Promise, the Babylonish captivity, and all the events of the world a long time before Christ came. Then let them think of 120 men meeting trembling in an upper room in Jerusalem, and let them look at the missionary work as introduced in Europe by two men singing psalms. He admitted that little had been done, but that little was like a little light upon the mountain top, but it was one ray of those rays which would enlighten all the tabernacle. He hoped his friends would pardon him for occupying so much of their time which he did not intend to do when he began. He thanked them for the patient hearing they had given him and would bid them farewell. He might be present with them in future years, but they would be the subject of his prayers, and he hoped that he might hear of the progress of the work among their fellow-citizens. (Applause.)

Mr Connon, in proposing a vote of thanks to the chairman welcomed Dr. Macleod and Dr. Watson to India. He was speaking in the presence of some gentlemen who were not all Christians, and he might say that it must strike them as very strange that members of the Christian religion, servants of God, had crossed the sea and deserts to come to India, not to make money, for they had no interest in cotton, or reclamations, or companies, or railways, but absolutely inspired by nothing but a pure devotion to the cause of Christ—a mission of love and devotion to the human race. They did not hear of any Hindoos, Parsees, or Mahomedans going to England to reach a new faith and good-will to the human race.

The Honble A. Brown, in seconding the vote of thanks said he was sure that all present must feel the very deepest sympathy in the objects for which they had met together that afternoon, and he hoped that that meeting was sufficient evidence to Dr. Macleod and Dr. Watson that sympathy was felt in Bombay for missions.

Mr. Vichranath Narayan Mumdlick said that he thought it was a subject of gratification to the natives of India that gentlemen in the posi-

tion of Dr. Macleod and his colleague should come to the country on the mission upon which they had embarked. They would find in India a large, wide and extensive field for the prosecution of their labours, and a people who were always willing, in fact, he might say, eminently inclined, in a religious sense, to give a fair hearing to gentlemen of such a stamp as those they had now amongst them. The hearty expression of sympathy, of kindness, and of humanity with which the address was flooded had been heard by him (Mr. Vishvanath) and as well, he was sure, by all his country-men present, with feelings of the deepest gratitude, and of the most genuine and heartfelt emotion. He believed that some European writer had said that language was given to man to conceal his thoughts, but he believed that it was given to man to utter his thoughts, and those who had heard the remarkable address of Dr. Macleod that evening must feel and the whole Christian community must feel the great accession of moral and spiritual influence which must accrue from it in his work in India. They had no doubt many of them heard eminent preachers and divines, but what he thought must strike every intelligent person was that they should see so little of the practical side of Christianity, if he might so term it, in this vast Empire. He thought upon a practical view of Christianity, and when they looked at the practical treatment of the question, as they would of all great questions, its influence on the morals and social system and the politics of that great land, when they were viewed as they had been that evening viewed by Dr. Macleod—he said when all those things were viewed in that Christian light, he thought the cause for which their distinguished visitors had come to the country would receive greater encouragement than it had hitherto done. (Applause). It was certainly the most remarkable occurrence that had taken place on that side of India since his residence in it for twenty-two years, that gentlemen like Dr. Macleod and his colleague should be sent all the way from Scotland to encourage and superintend and invigorate the establishment which had for its object the enlightenment and amelioration of the natives of India, and he himself, however much he might differ in his opinion on some of the great subjects which had been touched upon by Dr. Macleod, would yet congratulate the country upon the accession of strength which such visits were calculated to impart to the moral and social condition of the glorious empire of India. He begged to thank Dr. Macleod and Dr. Watson in the name of his countrymen present.

Col. Harriott briefly supported the vote of thanks, and Dr. Watson having replied, and the books distributed to the prize-takers, the proceedings terminated.

THE EPISCOPAL CRUSADE IN SCOTLAND.

The Mace, Dec. 16, 1867.

Sir.—As a minister of the Church of Scotland and a constant reader of your paper, I have read with some interest the recent letters of Bishop Wordsworth and those of his correspondents; and in common with the great majority of my brethren, I am disposed to give

the Bishop credit for purity of motive and other good qualities in connection with the very unpromising undertaking in which he is embarked. He may rest assured that of the ministers of the Church of Scotland, ninety-nine out of the hundred cherish towards the Church of England feelings of the very highest respect; and if they have begun to look coldly, and even with some degree of aversion, on Scottish Episcopacy, the phenomenon is due in no small degree to himself, and to some other Episcopalians on this side the Border whose zeal has been outrunning their discretion. I understand that the great end after which he is aiming is the re-establishment of diocesan Episcopacy in Scotland; and this he would bring about in a peaceable way, by inducing a majority at least of our Scottish Presbyterians to acquiesce in the measure. This, of course, appears to him to be a most desirable consummation; but let me ask the two following questions:—

1. What reasonable probability is there of such a consummation being ever arrived at all? I believe I am stating a matter of fact—it is a fact which, from school statistics, marriage registrations, and other means, is becoming more and more apparent every day—that of the three millions and odds of our Scottish population, not much short of the two millions are still in ecclesiastical connection with the Church of Scotland. From my own knowledge, I could name, I dare say, a score of parishes, the Church communicants in which have been doubled in the last dozen of years. Now, the whole of these are Presbyterians, most of them very decidedly and strongly so. But if—and the fact is scarcely to be doubted—the Presbyterianism of the Church of Scotland is of an exceedingly tolerant type, it is not to be imagined that the great body of Presbyterian Dissenters are of that mind. Far from it. The Free Church, the United Presbyterians, and the other smaller dissenting bodies, contain a very strong infusion indeed of the old covenanting spirit. And what are we to say as to the numbers and social influence of the Scottish Episcopalians? It is admitted that a large proportion of the peerage and gentry of Scotland are Episcopalians. Speaking as a Scotchman, a Conservative, and a patriot, I regard that fact as very much to be deplored—a fact which at the present moment, is productive of much social evil and little else; and which, when the days of trial come, which seem to be impending, will not contribute much to the influence of these parties, either politically or patrimonially. As to the figure at which Scottish Episcopacy must be estimated, I believe it does not exceed 57,000 of the population. Is it to be imagined, therefore, for a moment, that an Act of Parliament will be obtained in these days, ignoring the religion of three millions of people, and proclaiming that of so small a fraction as the religion of the State? Why, Popery, which can now boast of five times the numerical strength of Episcopacy in Scotland, would have a far stronger claim to the distinction. Moreover, Bishop Wordsworth is greatly in error, if he supposes that the hygienic history and noble contending for liberty on the part of our Presbyterian ancestors are forgotten or likely soon to

be in Scotland, or that the conversion to Episcopacy of any body of our Scottish clergy and people could be regarded as anything else than an act of contemptible apostasy, having no other effect than exposing such parties to scorn and reprobation. Besides, has the Bishop reflected on the tremendous changes in Church, school, and other things which must be attempted at least, if his union should be forced through the Legislature? Are we to abandon our free prayer, and take to the English Liturgy; are we to give up our masculine and manly Shorter Catechism, and substitute for it the meagre Church Catechism; are we to throw our churches topsy turvy, with a view to introduce altars, candlesticks, and what not? Does he suppose our Presbyterian clergy are prepared to face such things, or that the people would allow them, if they were? No! This scheme of the worthy Bishop is a dream. Episcopacy never will be established in Scotland.

2. Supposing all difficulties taken out of the way, and Episcopacy substituted for Presbytery as the State religion of Scotland, what practical benefit will result to the people at large? As we of the Church of Scotland understand matters, an Established Church exists for the religious good of the people, and for nothing else. Moreover, we think that the Church is doing a great deal in this way at the present moment. Nay, we do not hesitate to affirm that it has been, and is, doing a great deal more in this way than any Episcopal Church on the face of the earth. We read the Word of God, pray, and preach the gospel from our pulpits, we go, Bible in hand, from door to door through our parishes, doing what we can to induce all the people to love God and keep his commandments; we get Sabbath schools, Bible classes, prayer meetings, and other religious and philanthropic organisations a-going. In the name of reason and common sense, what more could we do though we had bishops tomorrow? Would we get better help from such a personage than we get at present from that whole council of Church office-bearers which we call a Presbytery? There may be some who think it a very pretty thing to be able to point to a dignitary a hundred miles off, calling himself my Lord Bishop: but I really must submit that such an office is a mere ornamental appendage, and of no practical value whatsoever. I notice that Bishop Wordsworth is perpetually ringing the changes on that pet phrase of his—"the threefold ministry." What does he mean by this? Has he read our standards to so little purpose as not to be aware that we in Scotland have our "threefold ministry," as well as our friends on the other side of the border? He ought to know that in every parish of Scotland we have a Bishop, a council of Presbyters, and, where such officers are required, deacons also. The Bishop, the Presbyter, and the deacon are as much recognised in our Presbyterian standards as in the Episcopal Church, the only difference being that with us these offices are defined, and their work regulated by Scripture, and not merely by ecclesiastical tradition. I wonder if the Bishop has ever seen or heard of a book on the "Parochial Bishop," by the good old Willison of Dundee? The great question is not one betwixt a Bishop and a Presbyter, but

betwixt a diocesan and a parochial Bishop; and, moreover, I think that if the resolution of that question is sought from Scripture, no Presbyterian need be alarmed. Jesus Christ sent forth his ministers to preach the gospel to every creature, and a better mode of accomplishing this it would be difficult to mention than that which prevails in this land—a Presbyterian establishment; that is, a congeries of parishes, each having its Bishop, and each responsible for his conduct to a synod composed of the whole.

I have to ask pardon for intruding so long a letter upon your notice. I did not intend to be so long when I began. I wished, however, and with some degree of emphasis, to state to the Bishop, and all who adopt his views, that the scheme he has been advocating is absurdly impractical, and, moreover, utterly useless, even if it could be carried into effect.—I am, &c.

A MINISTER.

THE Rev. Dr Macleod and the Rev. Dr Watson, who have been appointed by the General Assembly of the Church of Scotland to report on missions in India, have arrived safely at Bombay. The following address, signed unanimously by the passengers on board the Rangoon, was presented to Dr Macleod on the 25th November:—

"REV. AND DEAR SIR,—We, the captain, officers, and passengers on board the steamship Rangoon, cannot bid you adieu without expressing our grateful sense of the peculiar privilege we have enjoyed in your society and your ministrations. As being all of us connected with India, we cannot but feel and believe that the visit to that country of one who exercises so great and beneficial an influence on public opinion at home must be productive of the greatest benefit. We all most sincerely unite in wishing you and your colleague Dr Watson a prosperous journey and a safe and happy return to your country and families."

GREENOCK—LANGRANK.—At a meeting of this congregation, held on 11th November, the Rev. Robert Crawford, assistant at Laurieston Church, Glasgow, was unanimously elected minister.

MONTRAE.—At a meeting of the Presbytery of Brechin, held in Melville Church, Montrose, on Thursday, November 7, the Rev. Mr Steven was ordained to the pastoral charge of the congregation worshipping there.

STRANRAER.—On Thursday, Oct. 24, the Presbytery of Stranraer met in the Parish Church and ordained the Rev. Thomas Little to the pastoral charge of the parish of Stranraer.

DEATH OF THE OLDEST MINISTERS OF THE CHURCH.—

[The venerable and Rev. David Harris, late minister of the Parish of Fearn, Forfarshire, took place at Riverside Villa, Blairgowrie, on Monday, October 28, at the advanced age of 95 years and 2 months, having been born in the neighbourhood of Blairgowrie in the month of July, 1772. He had been longer minister of one parish than any other clergyman known in ecclesiastical records. He was ordained, we believe, in 1793.