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# THE PRESBYTERIAN.

SEPTEMBER, 1867.



ERE we disposed to be critical we might suggest that a less motley compound than that of "Pan-Anglican" would have been in better taste as a designation for that meeting of Anglican Bishops which is shortly to convene at Lambeth, under the auspices of the

ARCHBISHOP OF CANTERBURY. Some of our readers, perhaps, need to be told that this Meeting (it is a misnomer to call it Synod) is to be convened at the suggestion of the Right Reverend the Metropolitan Bishop of the Episcopal Church of Canada in connection with the United Church of England and Ireland.\* It is to consist of as many of the Bishops of England and Ireland as may be willing or able to come together; of the Colonial Bishops (the Right Rev. Dr. Colenso, Bishop of Natal, excepted), all of whom will, without doubt, be ready to put in an appearance at Lambeth, if they are able; as many of the Bishops of the Episcopal Church in the United States as can be spared from their dioceses; and the Bishops of the Episcopal Church in Scotland, who will be glad, doubtless, to be placed for once on a par with their titled and better-paid brethren of England and Ireland. If all come who

shall be asked, for there is no *summons* to attend this Synod or Council of Bishops, twelve times twelve will assemble together. It is safe to predict that one hundred will be the outside number that will present themselves at the Archbishop's Palace at Lambeth on the appointed day of meeting. We concede that there will be congregated on that occasion a large amount of piety, of learning, of talent, and of sense, and that no such meeting can take place without resulting in good to the individuals composing it. Iron will sharpen iron, thought will quicken thought, sense will awaken sense; and mutual prayer will bring down from heaven upon the assembled Pastors the blessings, may we not hope, of harmony and love. What will be the result of this conclave of Bishops upon the Church Catholic we are unable to divine, but we are willing to wait that we may see it.

It is of moment to bear in mind that this meeting of Bishops will have no authority over the churches or dioceses which shall be therein represented. Those recommendations and decisions at which it may unanimously arrive will doubtless have their due influence upon the Anglican community. They will deserve the respectful consideration of every member of the Protestant Episcopal communion, whether he be Briton or American. But what can we hope for of unanimity in a meeting in which will be maintained views so contradictory as those which are severally held, for example, by the Bishop of Salisbury and the Bishop of Ohio? Will the ritualists and consubstantiationists of the Salisbury type be drawn towards men of such low and loose churchmanship as Dr. McIlvaine and the Bishop of Durham? Will those who are quite ready to plunge into union with the Greek Church, if not with the Church of Rome, listen to the appeals which will be made by others for Catholic unity in the direction of Lutheranism?

\* *A Pan-Anglican Synod.* A Sermon preached in the Cathedral Church of Christ in Oxford, on Sunday, Dec. 23, 1866, by Francis Fulford, D.D., Lord Bishop of Montreal and Metropolitan of Canada. With an Appendix. Published at the request of the Lord Bishop of Oxford, and the Clergy then ordained.

Will there be any common ground upon which the Broad Church Bishops and the Evangelicals can stand?

But a principal object which the promoters of "Pan-Anglicism" aim at is the device of some method by which the Churches which, as from a mother, have sprung from the Church of England can be brought into practical and visible unity. If this can be accomplished, it is hoped that the Anglican Church thus cemented may become the centre to Christendom of an all-embracing and therefore catholic union. There are some difficulties in the way of such a union. The Episcopal Churches of the British Colonies, of the United States, and in Scotland might find no interposing hindrance to some general scheme of inter-recognition and correspondence, but the United Church of England and Ireland must obtain the sanction of the THREE ESTATES ere she can become completely *en rapport* with her daughters. Then would arise the delicate question of the position which the Church of Scotland sustains towards the British (not English) Parliament. Could the Church of Scotland be ignored in any legislation affecting the ecclesiastical interests of the Empire? The Episcopal Church in Scotland is not recognised by the Parliament and Government of Great Britain. Moreover it is not the offspring of the English Church, and widely differs from her in her ritual and its teaching.

Let us however suppose this difficulty surmounted, let us imagine Pan Anglican unity accomplished, what proportion of even Protestant Christendom would be represented in this union? In Canada not a third, in the United States not a sixth, in Australia not a larger proportion than in Canada, in England a little more than half, and as to Scotland and Ireland a comparative handful in each. Yet this is the church which is to draw all men into its embrace! The millions of Baptists, of Methodists and of Presbyterians in the United States, the millions of Presbyterians in Scotland and Ireland, and the millions of dissenters in England and Wales, impressed by the unity, and consequent power of Episcopalianism, will it may be hoped, see it to be their privilege to fall into line, and swell the numbers and magnitude of "the Church!" There are to be no concessions. The conclave of Bishops will insist upon the divine right of Episcopacy; Christendom it is expected will receive the dogma, and bowing itself

before the Right Reverend Fathers, humbly seek from their consecrated hands the gift divine. No one who reads the appendix which follows Dr. Fulford's "Sermon" in his Pan-Anglican pamphlet can doubt that this is the temper with which the subject of Catholic Unity will be discussed at Lambeth. The Bishop, and we blame him not, is a firm believer in the New Testament authority for the three-fold order of ministers in the Church—Bishops, Priests, and Deacons. We can find no such warrant in the Second Testament; but then this may arise from defective searching, or from the prejudice of early education. What we wish to show is that there was a time when the Church of England preferred no such assumption as is now put forth, namely, that no true order of ministers can exist where Episcopal hands have not been superimposed.

The Society for the Propagation of the Gospel long employed Missionaries who were non-episcopally ordained, and, unless we mistake, has some such still on her list of missionary clergymen. Protestant Pastors from the continent, non-episcopal, have within the last forty years occupied English Church pulpits on the authority of the Primate. Scotch clergymen ere now have been inducted into Anglican benefices; their ordination by "the laying on of the hands of the Presbytery" having been deemed valid; and there is the case cited in Convocation by the Dean of Westminster of consecration to the episcopal office being conferred by the sanction of Bancroft, Archbishop of Canterbury, upon Whitgift, a presbyter of the Church of Scotland, without reordination. We say then that the Church of England has gone backward in Catholicity and that she is in a temper now less likely to promote Catholic unity than she was fifty years ago when she recognized as true Churches her sisters of the Reformation, whose ministerial orders were Presbyterian and not Episcopal.

We hope for no return to "Catholic Unity" in this direction, albeit the following statement by the Bishop of Montreal of one of the subjects to be considered by the assembled Bishops:

"In order to bring about the restoration of such intercommunion with any other branches of the Church, now estranged from us, some arrangements should be agreed upon, whereby the terms of such restoration may be settled with the general consent of the whole body: since it is neither wise nor just that separate Churches, and still less

that individual members, should in so serious a matter be supposed to speak for the whole communion, while in truth they are only acting on their own judgment and after their own will, and so perhaps, instead of advancing, are really retarding any satisfactory more general action. Churches may be in the enjoyment of real and effectual intercommunion, without being identical in all their usages and ceremonies, provided that 'the pure Word of God is preached in them, and the Sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same.' But 'it is not necessary that traditions and ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word.' "

This looks very liberal on the surface; but the hinge upon which the door of intercommunion hangs is, that in the Churches to be admitted to fellowship "the pure Word of God is preached in them, and the Sacraments duly administered in those things that of necessity are requisite to the same." But this opens the whole question of ecclesiastical orders and government; and who does not know that this nineteenth article of the Church of England is the pivot upon which turns that High Church Artillery which Anglicans level against non-episcopal communions. The Sacraments are not "duly" administered save by episcopally ordained ministers, *ergo* they are not "duly" administered by Presbyterian Clergy. We have stated enough to prove that this was not the interpretation put upon the nineteenth article by the founders of the English Church who, with their successors, acknowledged the true ordination of the ministers of those Reformed Churches which did not retain Episcopal forms. The assumptions of the Anglican Church are such that a very large proportion of the Protestant Clergy throughout Europe, Great Britain, the Colonies and the United States are disowned as Ministers, and are declared destitute of the power of "duly" administering the Christian Sacraments. This is the general opinion and teaching of the Anglican Church of the nineteenth century, the comparatively few Bishops and Clergy who concede a true ordination to Presbyterian Ministers are voted unfaithful to Anglican "principles."

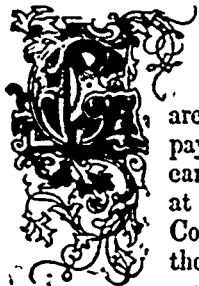
It is undeniable that the thought of the

Church of England is largely turned towards the Greek Church as the safest and surest step towards "Catholic unity"; and we do not doubt that the propriety of a movement in this direction will occupy the attention of the Pan-Anglican Conclave. That such a union will find earnest advocates amongst the assembled bishops is certain. Many of the "chief pastors" in the English Church, and some of the bishops of the Episcopal Church in the United States have for some time past looked with longing eyes towards the Eastern Church, wishful to gain strength and influence in Christendom for their own communion by a sort of amalgamation with the larger and more ancient body. We suppose they have felt their comparative fewness and feebleness in the Church Catholic, and are desirous of presenting a more august and influential appearance before non-episcopal communities in favour of their ecclesiastical assumptions. We will imagine all the difficulty as to errors in Oriental doctrine and worship surmounted by the Anglicans who favour this union, we will imagine these Right Reverend Councillors willing to overlook the ignorance and superstition and immorality which so largely prevail amongst the "Apostolic" clergy of Russia and Greece, and taking them into their cordial embrace; did it never strike them that it would be the child embracing a giant? Anglicanism would be absorbed by its mightier rival in apostolic claims, partaking of the oriental taint of superstition and heresy. Do the Anglican clergy suppose that the Greek Church will allow them to dictate terms of union? A separatist and schismatical sect impose their forms and articles upon the Church of Constantine and Athanasius! Or for the sake of "Catholic unity" will these members of the Anglican Church be willing to conform to the practice in worship, to the dogmas, and, by re-ordination, to the orders of the Greek Communion?

A growing section in the Anglican Church are looking for peace with Rome. Dr. Pusey leads the van of this movement, and, as is meet, the Roman Catholic Church disparages and despises the coquettings of these "advanced" churchmen. Viewing the English clergy as schismatics, they demand repentance and a return to "the Church." Archbishop Manning invites them to this step as the only way to union and reconciliation. "Come back to your Mother against whom you have sinned. You are conferring ordination which is no ordination, for your hands have not received

the true apostolic consecration, you are ministering sacraments devoid of sacramental grace, for your priestly ordination is invalid. Imitators of our ritual and order, your communion is destitute of the true, the Catholic basis." With such language as this are these Anglo-Catholics met, and on their own advanced principles they have never answered it. We do not suppose that any of the bishops who have been convoked to Lambeth will advocate an advance by the Anglican Church towards Rome. But why not, if the sacraments are duly administered by the Roman Catholic "clergy." If they have apostolic order, if the bishops are true bishops, the priests true priests; if no error in doctrine, if no degradation of superstition suffices to deprive the Church of Rome of apostolicity, by all means let the theory be confessed, and let those who accept it return to "the Mother of us all."

The progress in England of advanced ritualistic practices, the embodiment of Tridentine doctrines and teaching, is the great danger which the Anglican Church has to fear. The mind of the people of England is intensely Protestant; and so long as the Reformed origin and character of the English Church are maintained, the people will be willing to uphold its connection with the State; let this Romanizing tendency be fostered and followed, let it be seen that Anglicanism is but another name for a reproduced Romanism, and, through the Parliament, the people will insist that the Church shall be no longer National but shall care for itself. It will take but little more to wake up the Protestant feeling and determination of the people of England; and then, though it should be by a Revolution and through blood, they will overthrow the once Reformed, but now fast-becoming faithless church of their Protestant ancestors.



**C**ONGREGATIONS in arrears to the Synod Fund are respectfully requested to pay the amount due at the earliest date possible, in order at once to place the Finance Committee in command of the funds they require to meet the expenses of the Synod, and also to allow a reasonable interval to elapse before the annual contribution is called for. The attention of Presbyteries

is directed to the fact that there is not one Presbytery which has no congregation in arrears. It is believed that a little timely and well directed effort might place all the Presbyteries in the honourable position which they should hold.

With a view to keep congregations reminded of the claims of this Fund, it is proposed to acknowledge sums received during the course of the year in the columns of the PRESBYTERIAN, to which contributors are respectfully referred.



**W**E invite the attention of our readers to the advertisement on the cover regarding the opening of the twenty-sixth session of Queen's College. We have received a copy of the calendar for 1867-68. The information it contains is all that can be desired. Its preparation shows, as usual, great care and excellent arrangement. The course of study is very complete, and, conducted under the regulations announced, must secure a high standard of education for intending graduates. The library must be rapidly growing in value, both by donations and purchases. It is gratifying to notice a considerable increase in the number and worth of the scholarships offered for competition, and we specially commend the determination of the authorities to render all scholarships and bursaries means of encouraging and rewarding the diligent student. We are pleased to know that inquiries for information are much more numerous than they have been for some years, as this circumstance is a very favourable indication of the prospects for next session as regards attendance, prospects which, we hope, will be fully realised. The central and healthful situation of the institution, economy of boarding, and thorough system of training ought to go far as inducements to seek at Kingston the benefits of a University education. We conceive it to be the special duty of all true friends of the Church to exercise their influence in this direction and behalf. The enlightened, animated, and generous discussion of the affairs of the college by which the last meeting of Synod was distinguished, was, in our opinion, an exponent of increasing interest and confidence which ought to have weight with parents and guardians and intending students, and

will certainly strengthen the hands of the managing Boards in their endeavor to augment the public usefulness of the institution. We are specially concerned, of course, with the provision made for the education of students for the ministry, while we desire as much as possible that the college continue to be of general benefit to all classes of the community. We therefore look with peculiar interest to the success of the project for endowing a new professorship in the theological department. The parent Church has made the liberal offer of £100 stg. per annum for this purpose, on condition that £200 stg. be provided in this country, and we are glad to hear that while this proposal disposes of an application for the institution of a theological school at Halifax, the Synod of Nova Scotia, recently met at Charlottetown, has accepted as highly satisfactory the resolution passed by the General Assembly. It only remains that a scheme to raise an endowment of say £3,500 be placed before our

people, that the necessity and advantage of the scheme be clearly stated, and that a vigorous and united effort be made to attain the object in view.

Copies of the Annual Report of the Juvenile Mission in pamphlet form have been sent to all the ministers of the Church, and also to others contributing to the scheme. It is respectfully requested that these Reports may be read and circulated, especially in the Sabbath Schools. The progress and success of our Juvenile Mission is a most gratifying and encouraging proof of the missionary spirit which animates the youth of the Church.

As the Secretary-Treasurer of the Temporalities Board will be absent from the Province for some time, it is requested that communications or remittances may be addressed until further orders to James Croil, Esq., Morrisburgh, P. Ontario.

## News of our Church.



**PRESBYTERY OF MONTREAL.**—The Presbytery met on the 7th ult., in St. Andrew's Church, the Rev. Joshua Fraser, Moderator in the Chair.

The Minutes of last meeting were read and sustained. Elders' commission from St. Gabriel Church, Montreal; St. Andrew's Church, Hemmingford, and from Russelltown Flats were read and sustained. Collections from Ormstown, St. Paul's and St. Matthew's, Montreal and Laprairie, for the French Mission were reported.

The Rev. Dr. JENKINS, as Convener of the Home Mission Committee, reported verbally the proceedings that had been taken since the meetings at Laprairie and St. Louis de Gonzague, and read a report of the work done by the Rev. Mr. Balmain, the Presbytery's City Missionary. The report was received and adopted.

The Rev. Dr. MATHIESON reported that he had proceeded to St. Louis de Gonzague and dispensed the Sacrament, the prospects of a successful effort to reorganize the Congregation being of a most favourable character.

The report was received and the thanks of the Presbytery given to Dr. Mathieson.

Th. Rev. Mr. NIVEN read a memorial from the Congregation of St. Louis de Gonzague, praying the Presbytery to grant such aid as they may consider suitable, and asking that steps be taken to settle Mr. Niven among them. He reported that the strongest desire was felt for this settlement, that the attendance was

largely increasing, and that assistance for a limited period was all that would be necessary.

The matter was left over till a later part of the meeting.

The Clerk was instructed to write to the Temporal Board of the Elgin Church, to request that the arrears due to the Colonial Committee be collected and paid over.

The Rev. Mr. CLARK moved that a Committee, to be called the Presbytery Committee on Statistics, be appointed to draw up schedule, and that they report at the next meeting of Presbytery. Agreed to.

The Rev. Dr. JENKINS read the minute which had been prepared to convey the thanks of the Presbytery to Mr. Ellice and Mr. Browning, for the gift of the church at Beauharnois, which was approved of and ordered to be engrossed.

The Rev. Dr. MATHIESON reported that he had made arrangements to have a deed prepared by Mr. Hunter in conjunction with Mr. Browning, so as to secure a legal title.

The report was received and adopted, and the appointment of Dr. Mathieson to receive the deed continued.

The memorial from St. Louis de Gonzague having been brought up, it was ordered that the legal steps should at once be taken to comply with the prayer of the memorial.

Rev. Mr. CAMPBELL reported that the congregation of Laprairie were most anxious to secure a manse for their minister, and had held a meeting for this purpose, at which it was resolved to raise as much as possible among themselves, but that it might be necessary to make a collection throughout the Presbytery, for which leave would be asked.

Mr. HUNTER confirmed the statements of Mr. Campbell, and thought the leave asked should be granted. The requisite leave was given.

Rev. Mr. BARR stated that it was with great satisfaction he begged to inform the Presbytery that Mr. E. J. Barbeau, Actuary of the City and District Savings' Bank, had in the handsomest manner possible, presented two lots adjoining that on which the church was placed to the congregation, and a deed would be signed as soon as prepared. The whole ground was now fenced in.

Dr. JENKINS moved that the Presbytery express their sense of the gift now mentioned, and he thought that the Clerk should be instructed to convey to Mr. Barbeau the thanks of the Presbytery for this handsome gift.

The suggestion was agreed to, and the clerk was instructed to convey to Mr. Barbeau the feeling of the Presbytery.

Mr. ROSS (Dundee) asked permission of the Presbytery to collect within the bounds assistance towards the building of the new church, the estimate for which was considerably over the amount the people had been able to contribute.

After discussion leave was granted.

On motion of Mr. ROSS (Dundee), seconded by Mr. MASSON, it was resolved that after the conclusion of this Synodical year, the days of the regular quarterly meetings be changed from Wednesday to Tuesday.

On motion, it was resolved that the Presbytery adjourn, to meet at St. Louis de Gonzague on Wednesday the 21st instant, at two o'clock.

**PRESBYTERY OF PERTH.**—The Presbytery met in St. John's Church, Brockville, on the 16th of July, for the purpose of ordaining the Rev. Daniel McGillivray, Preacher of the Gospel, to the office of the Holy Ministry, and inducting him to the pastoral charge of the Church there.

The Rev. Mr. Wilson, of Lanark, Moderator of the Presbytery, preached an appropriate and excellent sermon "On the Discouragements and Encouragements of the Christian Ministry." Mr. Bain, of Perth, addressed the Minister, and Mr. Mylne, the people.

Mr. McGillivray held high rank as a student during his course at Queen's College. He passed the Synod's Examining Committee, at last meeting of Synod, with great approbation. His trial discourses and examinations, also before the Presbytery, were sustained with commendation. He has received a unanimous call from the congregation at Brockville.

Both minister and people have our best wishes that the settlement which has so auspiciously taken place, may be a long and happy one—greatly conducing to their mutual advantage and to the glory of God.

**ORDINATION AND INDUCTION AT PRICEVILLE.**—On Wednesday, the 15th of August, the Presbytery of Guelph met at Priceville for the ordination and induction of Rev. Donald Fraser, A. M., Preacher of the Gospel, as Minister of St. Andrew's Church, Priceville. The Presbytery had met the previous day for the examination and for receiving the trial discourses of Mr. Fraser. These were found to be satisfactory.

The Rev. Alexander Hunter, of Leith and Johnson, presided on the occasion and preached an excellent discourse from Romans i., 14 15, "I am debtor both to the Greeks and Barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also."

After sermon and prayer, Mr. Hunter stated the occasion of the meeting, and narrated the principal steps taken for the settlement of Mr. Fraser, who, having been called upon, returned satisfactory answers to the questions put. The officiating minister then descended from the pulpit, and did, by solemn prayer and the laying on of the hands of the Presbytery, set apart the Intransit to the office of the Holy Ministry and afterwards gave him the right hand of fellowship. After induction the Intransit received the right hand of fellowship from all the members of the Presbytery present.

The newly inducted Minister was then suitably addressed by the Rev. John Whyte, of Arthur, and the assembled congregation were also, in an appropriate manner, addressed by the Rev. Matthew W. Maclean, of Paisley, on their respective duties.

After the conclusion of the service the young Minister received a warm welcome, in shaking of hands, from his numerous flock.

Priceville congregation is the fifth new pastoral charge that has been formed and supplied with a minister in connection with the Church of Scotland since the organisation of the Presbytery of Guelph in the year 1860. During the seven years of its existence pastors have been inducted for the first time into Mount Forest, Leith and Johnson, Kincardine, Owen Sound and Priceville. In addition to these, the pastoral charge of St. Andrew's Church, Paisley, has been revived, and is now in a very prosperous state. While all this affords no ground for boasting, the friends of the Church who know the circumstances of the case, will agree that it furnishes reason "to thank God and take courage." Much, very much work still remains to be done. This must, with Christian fidelity, be discharged. Difficulties must be overcome and trials endured. Then with the Divine blessing success may confidently be looked for. It is hoped that ere long Mount Forest, Kincardine and Southampton, which are at present vacant, will be supplied with good ministers of Jesus Christ.

It is highly probable that a new Presbytery will be formed by the authority of next Synod, whose designation may be, The Presbytery of Owen Sound, comprising nearly all the congregations now specified, with some not mentioned. It will then signify less than it would at present how the Presbytery of Guelph is disposed of.

The example of the congregation in Priceville in liberality, is likely to stimulate their neighbours. They have guaranteed their minister five hundred dollars annually.

**PARK HILL.**—On the 16th of June the Sacrament of the Lord's Supper was dispensed at the Church of Scotland Mission Station, Park Hill, Ontario, by the Reverend John M. Macleod of St. Andrew's Church, East Williams. We believe that this is the first Communion dispensed

in West Williams, in connection with any Presbyterian denomination, and we regard the circumstance as a favourable indication that the cause of the Church of Scotland is not dead in the West. There are, indeed, many in the western and north western regions of Ontario, who earnestly long for the services of her ministers, and who are proud to own her as their ecclesiastical mother.

**EAST WILLIAMS.**—The Holy Communion was dispensed in St. Andrew's Church, East Williams, on Sunday the 11th ult. The weather being remarkably fine there was an immense assemblage of people. The English services were conducted in the Church, and the Gaelic congregation, which was very large, met in the bush near the Church. It is a cause of unfeigned gratitude to God to see so many of his people gathering together on such a solemn occasion, to hear the word of life, and it is to the glory of his name, and to the honour of his Church, that the Reverend gentlemen who assisted the pastor of the congregation of East Williams on the above occasion, namely, the amiable minister of Westminster, and the earnest young minister of Fingal, have left an impression which it is sincerely hoped will be permanent.

The congregation of East Williams had its trials in former years: but it is to be hoped that these will be only remembered as a ground for deep self-humiliation before God, while on the other hand they should be regarded as of small account in view of the present satisfactory condition and future prospects of the congregation.

**BEAUFARNOIS.**—The annual report of the Beaufarinois congregation is in some respects of an encouraging nature. The manse is now free of debt, the last instalment having been paid, and a sum of \$19 left over. The collections for the year have amounted to \$135.80c. of which \$61.78c. were appropriated to the different Schemes of the Church, and \$71.92c. paid out for current expenses. All the operations of the congregation appear to be carried on systematically, and the accounts and method of drawing up the report exceedingly creditable. There is, however, one discouraging feature, and that is the falling off in the payment of stipend to Mr. Sym, the much respected pastor. Several causes have contributed to this, none of which reflect discredit on either pastor or people, the chief cause being the diminution of the Protestant population, from the removal of many to seek more profitable employment elsewhere. A very slight additional exertion would, however, there is little doubt, make up the shortcoming, and it is to be regretted if one, and he probably the least able to bear it, should have to sustain the whole loss. The neat way in which the different parts of the report are got up, is highly creditable to the Secretary and Treasurers.

**ORMSTOWN CONGREGATION.**—This congregation is about commencing to build a new Church, to be seated for five hundred and twenty five, on the ground floor, the necessary data are in the hands of an architect in Montreal for furnishing plans and specifications.

It is to be built in the plain Gothic style, and will be in every way in keeping with the wants and tastes of that large and respectable congregation. It is expected that the contract for completing the work will be given out this fall. We understand that no outside aid will be solicited, an honourable exception in these days in country places.

**PRESENTATION AT WATERDOWN.**—The ladies of the Waterdown branch of the Nelson and Waterdown congregation waited at the manse, on their pastor the Rev. Henry Edmison, M.A., and presented him and Mrs. Edmison with a valuable tea-service. This is not the first occasion on which the people of Waterdown have given tangible expressions of their good will towards their minister. Such indications of good feeling, on the part of the congregation must have a tendency to strengthen the hands and encourage the heart of the pastor in his arduous labours.

Amid the cares and anxieties incident to a minister's life, next to the smile of heaven, and the approbation of a good conscience, is the assurance that his services are appreciated, that he possesses the unfeigned affection and esteem of the people among whom he labours, and that they entertain kind and friendly feelings towards him.

**ST. ANDREW'S CHURCH, GALT, C. W.**—PRESENTATION.—On Saturday, the 20th of July, John C. Tindal, Esq., Secretary of St. Andrew's Church, Galt, waited on the Rev. Mr. Muir at the Manse, and in name of the ladies of the congregation presented him with a handsome silk pulpit gown and cassock.

The following is the address:

To the Rev. J. BARCLAY MUIR, A. B.—Rev. and Dear Sir.—In name and on behalf of the ladies of St. Andrew's Church, Galt, I beg your acceptance of this pulpit gown as a token of the esteem and regard in which you are held by the congregation over which you have been recently settled pastor.

Trusting that in the good providence of the Great Disposer of events you may be long spared to wear it as minister of that church,

I am, &c. J. C. TINDALL,

Sec. St. Andrew's Church.  
Galt, C. W., 20th July, 1867

To which the Rev. gentleman returned the following

REPLY:

RESPECTED SIR.—Permit me through you to thank the ladies of St. Andrew's Church for their valuable and beautiful gift. Believe me that this renewed token of their friendship and sympathy is very gratifying. Indeed ever since my settlement here, the kindness of St. Andrew's congregation has been to me both constant and cordial. I hope I may be long spared to wear this gown, and I further hope that those ties of friendship, which at present unite us, may be strengthened by the bonds of Christian fellowship.

May the Great Head of this Church bless us all with the riches of His grace, so that pastor and people may be a blessing to each other.

**SABBATH SCHOOL PICNIC AT LAKELAND.**—The St. Gabriel Church Sabbath School, the Vic-



toria Mission Sabbath School, and the La Tortue Sabbath School, held a united picnic on a common near the village of Laprairie on Wednesday the 14th ult., which was a very pleasant affair. The superintendents and teachers of the several schools spared no efforts to ensure the success of the celebration, and they were amply rewarded in the result which afforded satisfaction and delight both to the scholars, whose pleasure was chiefly sought on the occasion, and to the numerous parents and friends who accompanied them. The first attractive feature in the affair, so far as the two former schools were concerned, was the trip up the river per the steamer Laprairie, which was of itself enough to render the day memorable in the annals of the childhood of many of those who enjoyed it, as they had never been 9 miles from home before, nor had passed under the stupendous bridge bearing the name of their beloved sovereign, nor enjoyed the invigorating breeze always to be had on this trip, thanks to the agitation created in the atmosphere by the Lachine rapids.

The day's enjoyment so splendidly inaugurated was well sustained in the prevision made by the teachers for the entertainment of both mind and body. On the arrival of the two Montreal schools, they were met by the La Tortue school, and were welcomed to the village in a short address by the Rev. Mr. Barr. Refreshments in great variety and abundance were then distributed, after which the younger children were entertained with swings, and the elder boys and young men with football and Lacrosse, and the young ladies with croquet. After four hours spent in this way, all the schools marched in procession through the village to the grounds of Mr. Medcalf, where an hour was passed with singing, and addresses. The return trip was enlivened by music, and after singing "God save the Queen," three hearty cheers were given for her majesty, three for Capt. Demers, and three for the superintendents of the several schools, and the ministers present.

#### IN MEMORIAM.

Died at Ormstown, Quebec, on the 18th of August, aged 68, John Graham Esqr., J. P., for over thirty years a worthy Elder of our Church.

Mr. Graham was a native of the Parish of Logie, Perthshire, Scotland. Brought up under the religious training of pious parents, he united himself with the Church of Christ at an early period, and lived an unblemished and consistent Christian life. He was elected an Elder in 1835, and was constituent member of the first Kirk Session of Ormstown under the pastorate of the late Rev. James Anderson, towards whom he cherished the warmest affection.

He immigrated to this country in 1831, when by diligence, perseverance and consistency he gained ample competence, and what was of more value, the respect of all who knew him. He was present and took part in the celebration of the Lord's Supper, in July last, which was the last time he was enabled to attend the public ordainment of God's house. His illness

was brief but somewhat severe. He leaves a widow and one son, and a number of grandchildren to mourn his loss and copy his example. His last words were "Christ is precious" and so, gently he fell asleep in Jesus.

#### MEETING OF SYNOD OF NOVA SCOTIA AND P. E. ISLAND,

IN CONNECTION WITH THE CHURCH OF SCOTLAND.

The above body met in St. James' Church, Charlottetown, on Tuesday evening, June 25th, at 7½ o'clock. The attendance was larger than on any previous occasion. There were present 23 ministers, and 17 elders. Rev. Mr. Stewart, retiring Moderator, preached the opening sermon, having selected very appropriately as his text the words of Paul's exhortation to Timothy, "Preach the Word." Mr. Stewart briefly expounded the meaning of the terms, showed what the word to be preached was, who were to preach it, to whom it was to be preached, and the promised results.

After the discourse the Synod was constituted by prayer and at once proceeded to business. Commissions were read, appointing the Rev. Principal Snodgrass, Mr. McLennan, and D. Brymner, Esq., a delegation from the Synod of Canada, and the Rev. Dr. Henderson from New Brunswick Synod. These gentlemen were cordially welcomed, and invited to deliberate and vote in the Synod in its various diets. The Synod then adjourned to meet to-morrow morning.

Wednesday, June 26.

After devotional exercises, thanks were voted to the retiring Moderator for his able conduct in the chair as well as his excellent discourse. Various communications were read and referred to Committees. Reports from Presbyteries were called for, and a committee appointed to examine them. On Rev. Mr. Pollok's suggestion, a committee was appointed to prepare an address to His Excellency, the Lieut. Governor. It was also agreed, on motion by Rev. C. M. Grant, that a committee be appointed to prepare an address to the Queen. The Synod adjourned.

#### EVENING SEDERUNT.

The report of the Committee on the Young Men's scheme having been read and discussed, was approved of, and in accordance with the request of the Committee for instructions, it was resolved that the Committee be empowered to receive young men who may desire to prosecute their literary course in Dalhousie College alone, and for the completion of their Divinity course, either in Canada or Scotland, as the choice of students may dictate. In connection with this important subject, several excellent addresses were delivered, especially one by Rev. Principal Snodgrass, in which he thoroughly opened up the system of University education in Canada.

Rev. Mr. McCunn then gave in the report of the "Record" Committee, by which it appeared that the Committee had been largely successful in introducing the prepayment system, but that yet according to the estimate, there remained a deficit of over £12; so that the sale must be increased to that extent before

the Record be self-sustaining. The Synod then adjourned.

Thursday, June 27.

The report of the Convener of the Committee on Foreign Missions was read and elicited an interesting discussion. The report showed a most satisfactory state with regard to the finances for the Scheme, but also stated that no licentiate had yet offered his services for the Foreign Mission field. After considerable discussion, it was resolved in the meantime to continue the practice adopted last year of supplying Dr. Geddie, Missionary of the U. P. Church to the South Seas, with money for the employment of native teachers. The gratitude of the Synod was voted to Dr. Geddie for his assistance and advice; and the Committee were instructed to make renewed exertions in order to obtain a missionary for the Synod.

The report of the Committee on the Synod Fund was read and approved—after which the Synod adjourned to meet in the evening.

EVENING SEDERUNT.

Dr. Inglis submitted the report of the Delegates appointed at last meeting of Synod to confer with the Synod of New Brunswick on the desirability of a union of the two Synods. The report stated the success of their mission, and the urgent desire of the N. B. Synod for the speedy consummation of the union. The discussion which ensued brought out the fact that all the congregations of this Synod were either heartily in favour of this measure, or at least would offer no barrier to its progress. Before coming to a definite decision on the matter, it was thought proper to hear the Delegation from Canada, who had certain proposals to make regarding a more general union. Rev. Mr. McLennan in an able, eloquent, and most politic speech, set forth the desirability of the union of the three Synods under one general Assembly, in which might be discussed those questions of magnitude and importance that have been occupying the attention of Transatlantic Assemblies, and which cannot much longer be held in abeyance in these provinces. Mr. McLennan was followed in a similar strain by D. Brymner, Esq., another of the delegation, after which the Synod adjourned the question until to-morrow evening, when Principal Snodgrass was to complete the proposals of the Canadian Synod.

Friday, June 28.

The recommendations of the Convener of the Colonial Committee in Scotland were taken into consideration. All congregations were enjoined to have Lay Associations by which funds might be forthcoming to supplement the allowance from the Home Church.

The remainder of the sederunt was spent in the discussion on the reports of the Committee to prepare addresses to Her Majesty and His Excellency.

EVENING SEDERUNT.

The report of the Committee on disputed cases of Church property in Cape Breton was then given in. The Committee regretted exceedingly from the indefiniteness of the powers entrusted to the Committee appointed by the other body to confer with them, and from other reasons stated in the report, no final settlement could be come to. The report, which was a very

full one, was ordered to be printed separately in the pages of the Record.

The Committee appointed to examine Presbytery records gave in their report, which was adopted.

The report on the state of the Monthly Record was again taken up along with the financial statement. From these it appeared that while the Record was in a more satisfactory condition than it was last year, there would still be a small deficit which it was resolved to make up out of contributions from other funds of the church. It was suggested and agreed to that copies should be sent to the Synod and Presbytery clerks of the Church in Canada in exchange for a similar courtesy to the Synods of Nova Scotia and New Brunswick.

Dr. Snodgrass then addressed the Synod at considerable length, giving much valuable and interesting information regarding the Church in Canada, and powerfully urged the propriety of drawing closer the bonds of union between the two Synods.

The report of the corresponding members to the Synod of New Brunswick was then given in and fully considered, when it was agreed that steps be taken for consummating the union between this Synod and that of New Brunswick. With this view a Committee was appointed to confer with the delegates from New Brunswick as to the means of carrying out this resolution.

Saturday, June 29.

The report of the Home Mission Committee was read. Owing to the absence of the Convener, Rev. Mr. McGregor, the report, however, was necessarily imperfect, and the clerk was instructed to obtain fuller statistics, and to publish these in the Record.

The case of the Rev. Mr. Gunn, Cape Breton, was brought under the notice of Synod, when it was resolved that his allowance from the Home Mission fund of this Church be raised to £30, on condition that his congregation pay to him annually the sum of £50, and certify the Pictou Presbytery that they do so.

Mr. Mathieson, Elder from Portage, one of the congregation of the late Rev. Mr. McDonald, was then introduced to the Court. After referring to his late pastor and the present state of his congregations, he requested of the Synod that supply might be granted for Sabbath first. Various members of the Court referred in feeling terms to the late Mr. McDonald, when it was unanimously resolved that a Committee be appointed to draw up a minute in reference to him, to be engrossed in the Records of the Synod, and Mr. McCunn, the Moderator, was appointed to preach in Portage on Sabbath.

Monday, July 1.

The Committee appointed to draw up a minute in reference to the late Rev. Mr. McDonald, read a draft which was approved of and ordered to be engrossed. Messrs. Mathieson and Roberts, Elders from Portage being present, addressed the house, whereupon it was resolved that a Synodical Committee be appointed to receive any proposals that may be made by the congregations of Mr. McDonald, and if necessary to correspond with the Colonial Committee in regard to this matter.

A report was given in by the Committee appointed to confer with the New Brunswick dele-

gates as to union, when it was resolved that the two Synods meet next year in Pictou, with the view of consummating a union.

The report of the Sabbath School Committee was then given in and approved of.

The report of Committee on Theological Hall was then given in, from which it appeared that the Colonial Committee preferred giving additional aid towards the more fully equipping of the Divinity Hall in Kingston, and also offered to give assistance to students of the Lower Provinces going to Kingston to prosecute their theological studies. The Rev. Dr. Snodgrass then addressed the Synod at considerable length on the joint action of the two Synods in the matter of Theological Education. Whereupon resolutions were unanimously passed, expressing the deep interest the Synod felt in the union of the Synods of the Church of Scotland in British North America, and the desire that a Conference on this subject take place with as little delay as possible.

The Moderator then conveyed the thanks of the Synod to the delegates from Canada and New Brunswick.

Corresponding members were then appointed to attend those Synods.

After some routine business, the Synod adjourned to meet in Pictou on the last Tuesday of June, 1868, at half-past 7 o'clock.

FRENCH MISSION FUND.

Valcartier, per the Rev. David Shanks.....	\$2.40
Lochiel, per Mr. E. B. McMillan.....	3 53
North-East Hope, per James Crearer.....	4.00
Pakenham, per the Rev. Alex. Mann.....	6.00
Arnprior, per the Rev. Peter Lindsay.....	5.40
Litchfield, per the Rev. D. McDonald.....	3.35
Buckingham and Cumberland, per the Rev. J. C. Smith.....	20 00
Ormstown, per the Rev. W. C. Clark.....	15 00
Elgin, per the Rev. Wm. Cochrane.....	1.90
King, per the Rev. John Tawse.....	4.00
Leith and Johnson, per the Rev. Alex. Hunter.....	6.50
Williamstown, per the Rev. Peter Watson.....	11.25
Galt, per the Rev. J. B. Muir.....	15.00
West King, per W. R. Croil.....	11.00

\$111.63

ARCH. FERGUSON,  
*Treasurer.*

Montreal, 29th August, 1857

SCHOLARSHIP AND BURSARY SCHEME

Galt, per Rev J. B. Muir.....	\$19
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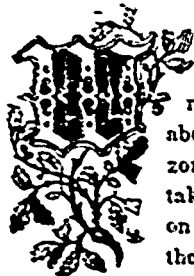
JOHN PATON,  
*Treasurer.*

Kingston, Ontario, 12th Aug 1857.

Correspondence.

THE "PAN-ANGLICAN."

To the Editor of the Presbyterian.



ATCHMAN, what of the night? One of the most remarkable signs appearing above the ecclesiastical horizon is the meeting arranged to take place at Lambeth palace on the 25th of this month, of the dignitaries of the episcopal church through out the world, deriving its origin from and following in the forms of the church of England. There is nothing in the proposed conference that need occasion us Presbyterians any anxiety, or on account of which our sentinels should sound the note of alarm. We need not apprehend that the assembled bishops will attempt either to create any new dogmas or to disparage any that are old, and we know even if they did, that no official weight can attach to their deliverances, there being no possible machinery through which the conclusions of an assembly so constituted can be enforced by pains and penalties, or even be enjoined upon conscience. But it is a great mistake to suppose that because the conference will have only a semi-official character, and is to be only a self-constituted, voluntary association, without power to promulgate decrees, therefore it is unimpor-

tant and its proceedings will not be worth watching.

Perhaps there has not been in this century so important an ecclesiastical movement. It is the first effort that has ever been made to give to Protestant episcopacy the character of catholicity. It has hitherto satisfied itself with being regarded as the established or most influential church of this or that country, but never till now did it aspire to rival the Church of Rome in her pretensions as the Church of the world. It is indeed to a certain extent a hopeful sign of the times, indicating the prevalence of enlarged and liberal views which stand out, in striking contrast with the national spirit, and the assumptions of dignity, on the one hand, and the petty pride and jealousy of such assumptions, on the other, that have hitherto kept the several elements of the proposed conference wide asunder. Both the churchmen of England in their willingness to come down from the position of factitious importance given them as the clergy of an established church, and the Protestant episcopalians of the United States in their willingness to overlook those peculiarities which distinguish the Church of England from herself in her relation to the state, shew themselves to be great and wise men, as well as ambitious men. They are prepared to lay aside difference of opinion as

to the mere accidents of the church, taken up as they are with the one idea of fortifying the position and extending the influence of the modified prelacy of which they are all equally standard bearers. And the result of this conference will undoubtedly be what they contemplate and desire. The cosmopolitan position which their church will henceforth assume will add to its *prestige*, and, by adding to its *prestige* will greatly add to its influence, as men of no decided ecclesiastical preferences will always seek to connect themselves with the church that is in the ascendant, and whose communion they can enjoy almost everywhere in the world.

But to give the subject a practical bearing, why is it that the Church of Scotland, both at home and in the colonies, is so much less pretentious and ambitious than the Church of England? We do not find fault with the latter in the present movement: we rather commend her for her ambition to extend her influence, as she is doing really if not nominally: we would not have her's less, but our own more. Persuaded as her prelates no doubt are of the rightness of their cause they deserve all praise for seeking to extend it. And if we had power to move our own church we would say: "Go and do likewise." But the church of Scotland is not and never has been ambitious to make her influence and power felt out of Scotland. We venture to say this is a great mistake in point of policy. She has cared little apparently to stand well in the estimation of other churches and peoples, as if she felt that her mission were fulfilled when the wants of her own peninsula were fully met. This has given an insularity to her influence and sympathies, as well as to her position which we would fain see removed. There is no reason why she should not occupy the same foremost position in the Presbyterian world that the church of England does in the world of Protestant episcopacy.

But a lack of assurance is fatal to her power in this direction. She does not lay claim to lofty pretensions, and as a consequence the world will not go out of its way to lift her up into the position to which she is really entitled, but which she does not assume as her right. Now we have yet to learn that this lack of assurance arises from a lack of confidence in either her history or her creed on the part of either her ministers or people. We have yet to learn that her record as one part of the body of Christ during the period of the Church's history which has been most creditable after apostolic times, has been, taken as a whole, less glorious than that of any other branch of it.

We have yet to learn also that her forms and standards are less Scriptural than those of any other Church, or less calculated to maintain and promote a vigorous faith and a healthy piety. On the contrary, we may claim without arrogance, they are more conformed to the progress of enlightenment and liberty, as they undoubtedly tend to stimulate thought, conferring greater importance and power, on those who receive them, than the principles of prelacy, which are the offspring of the times when the masses were held down in ignorance and servitude, the few ruling over them as if they belonged to a different order of beings, do upon those that accept them. There is, therefore, no reason why Presbytery, which is more in keeping with the advancing spirit of the world, should not aspire to be the Catholic faith, as well as prelacy; and all that is necessary to this is for Presbyterians to raise their pretensions and assert with greater assurance than they have lately done, the superiority of their forms and creed, not only as less conformed to the world and more consistent with the simplicity of the early church, but also as better calculated than any other system for securing, as Dr. Crawford has so well said, the greatest amount of individual liberty with general ecclesiastical efficiency. What we need is a generation of men of the loyalty of Dr. Crawford to his own Church, and of his boldness in asserting her rightful position.

And as there is no reason why Presbytery should not aspire to as general an influence and position in the world as episcopacy, so there is no reason why the Church of Scotland should not occupy the foreground in the onward movement. Dr. Crawford has indicated what is her true policy. His wise counsel was much needed. For never did our mother Church seem more isolated than at present. When we say that, we do not mean that she is regardless of her immediate offspring in other countries. These she is nursing with as great maternal assiduity as possible; and we gratefully acknowledge our own obligations to her fostering care. But what we mean is that she has been too regardless of securing the good opinion and sympathy of Presbyterians in other countries, not expressly in connection with her. If she has sought friendship with any one at all in later years it has been with her sister Church of England, but we believe it is not putting the case too strongly to say that our proffers of friendship in that direction both at home and in this country have been repelled. True, whenever any political question in-

volving the common position and rights attaching to the two Churches respectively have been in jeopardy, we could always rely upon her assistance; but this was given manifestly not from any sympathy with Presbytery as a system, but simply as a self-defensive policy. In short the two Churches have no sentiments in common except that they are both *established*; and some of the recent actions of the dignitaries of the Church of England plainly show that they would gladly do if they could, what Laud and Strafford in vain tried to accomplish,—substitute prelacy for presbytery in the northern kingdom. Can we then regard them as our natural and proper allies? Is it a sufficient bond of union that both are established churches, whilst on one side at least there appears to be no sympathy except what arises from this circumstance? Or should we like them

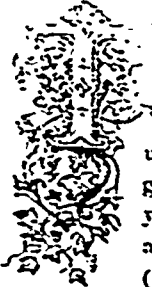
consider our establishment in Scotland, as a mere circumstance not material, and seek to cement a virtual though not a nominal union with the whole Presbyterian family throughout the world? This seems to be the direction in which the manly words of the Moderator of the General Assembly look, and we hope they will bear much fruit. Of course there is something in the relations of the different branches of Presbyterians to each other to which there is no parallel among the members of the "Pan Anglican." But without indicating any opinion as to what might be done in the way of removing obstacles to a *Pan-Presbyt*, it surely would be possible as well as desirable to draw closer the bonds that unite the continental Presbyterians and the Presbyterians of the United States with those of Ireland and Scotland.

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## Articles Communicated.

### THE PRESBYTERY OF RENFREW VERSUS THE REV. JOHN KERR MACMORINE, M. A., AND EPISCOPACY.

"1867, January 8. The Rev. John Kerr MacMorine demitted his charge on the ground of a change of his views in regard to the Scriptural authority of Presbyterianism and his purpose to join the Episcopal Church."



THE writer, in common, he believes, with many others, read the above among memoranda appended to minutes of Synod with sincere regret. It is a great pity that a young man of high promise, such as Mr. MacMorine was said to be (see PRESBYTERIAN for November, 1863), and the son of so highly respected and revered a man, as was the late Minister of Ramsay, should *from any cause* become lost to our Church. Mr. MacMorine had, of course, like all our other Ministers, on occasion of ordination, declared his belief "that the Presbyterian Government and Discipline of this Church are founded upon the Word of God and agreeable thereto," but had been led afterwards, it appears, to entertain different views concerning the matter. Nevertheless we do not see that his conduct merited the after action of the Presbytery of Renfrew. Mr. MacMorine having been led to change his views regarding Church Government, how does he act? Remain in the Church and propagate his new views, eating of the crumbs which

fall from the Church's table the while? No, verily!—but like an honourable minded, conscientious man, he demits his charge—a course which should have commended itself, one would have thought, to every member of the Presbytery as well as to the Church at large. The duty of the Presbytery in the circumstances we conceive to have been—to appoint a committee of their number to confer with Mr. MacMorine, and in the event of their finding that he was not to be won back to the professed belief of this Church in the matter of Church government, to simply declare him to be no longer a minister of this Church. What the Presbytery did on that occasion we know not. What they did after more than four months had passed away, in which they had ample time for mature deliberation and calm judgment, we learn from the following memorandum:

"May 14.—The Rev. J. K. MacMorine, M. A., formerly Minister of Douglas, deposed from the office of the Holy Ministry in this Church because of his heretical views in regard to the Scriptural Authority of Presbyterianism."

A harsh and uncalled for measure, surely, deserving of reprobation. Depose a man from the office of the holy ministry because of his doubting or ceasing to believe in the scriptural authority of a certain form of church government, or to use the words of the memorandum, that is to say, the words of the Presbytery, "because of his *heretical* views in regard to the Scriptural authority of Presbyterianism,"

and of his purpose to join another branch of the Christian Church, in whose form of government he had been led to believe. But no! In the eyes of the Presbytery of Renfrew, the Episcopal Church, or Church of England, is no branch of the Church of Christ, even though good Presbyterians and true Ministers of the Church of Scotland used every Lord's Day to offer up fervent prayers for God's blessing upon "the sister Church of England," and distracted though that Church at present be by ritualism and other things, her Ministry as a class are in zeal and devotion to duty, a model to us and to all other churches. But the Presbytery of Renfrew not only unchurch this venerable Church, to the writings of whose Divines we owe so much, but every other, it would appear, save those which call themselves Presbyterian; all else, that is to say, all who do not fall down before their idol and do homage to our Presbyterian dogma of Church government, are, according to them, *heretics*. A hard word, more especially when applied to church government! What a blessing for Mr. MacMorine that he lives in this liberal, enlightened 19th century, and not in the days of the Inquisition, else he might have shared the fate of other *heretics* of the times—a far worse one certainly than even deposition from the office of the Holy Ministry at the hands of the Presbytery of Renfrew!

In these days we have heard of High Churchism being rampant in certain quarters, but not until now were we aware that it had affected the brethren of the Presbytery of Renfrew, or of any other; but that it indeed has, they themselves have given us a sad proof. According to them, this young minister whom they have deposed has been guilty of a graver sin in entertaining views other than Presbyterian in the matter of church government—which after all is surely of secondary importance—than were the schismatics of '43 and '44, who brought all manner of grievous charges against our Church, and who did their utmost to destroy her from off the face of the earth—for the Church did not pass sentence of deposition upon one of them, but contented herself with simply declaring them to be no longer Ministers of this Church. So, too, so far as we know, did the Presbytery of London act in reference to that young man of Kincardine who fell in love the other day with Free churchism.

The Presbytery of Renfrew may perhaps tell us that in passing the sentence which they did on Mr. MacMorine, they merely followed a precedent set them by the Presbytery of Toronto, in the case of two clergymen, who in 1842,

espoused Episcopal views; but this to us is no justification of their action in the matter, as the example of that Presbytery in that case was one which it became them to shun, rather than to imitate, as it is one, which to say the least, the Church has no reason to be proud of, but rather the reverse.

Better far and more Christian had the Presbytery of Renfrew followed the example of the Metropolitan Presbytery of the Church of Scotland, in the case of the Reverend Mr. Marshall, a distinguished and much respected minister in Edinburgh, who left the Church of Scotland for that of England, about the before-mentioned year, and who was not deposed by the Presbytery of Edinburgh, but on the contrary, was by them, in parting, bidden God-speed.

In entire keeping with this act of the Presbytery of Edinburgh, are the sentiments of the very Reverend the Moderator of the Church of Scotland, Dr. Crawford, as expressed in the following extract from his address at the close of the General Assembly.

"We have good and sufficient reasons for believing that this system (Presbyterian Government) is "founded on, and agreeable to the word of God." We know from long experience that it has been fraught with manifold and signal benefits to our Church and country. We prize it as a most precious heritage bequeathed to us by our venerated forefathers, who secured it for us at the cost of many hard struggles, and painful sacrifices, and noble martyrdoms! of which it would ill become us to be unmindful, and may I not add, that one and all of us, are humbly but heartily determined, by the help of God, to assert, maintain and defend it to the uttermost? In saying so, we are not to be understood as insisting on our own approved form of outward organisation and government as of *vital necessity* to the constitution of a Christian Church.

Some system of Government is of course indispensable, and inasmuch as the Presbyterian system appears to us to be as near an approximation to the model of those Churches which were founded by the Apostles as our altered state and circumstances will admit of, it is in our judgment entitled to the preference. We do not conceive, however, that we are warranted on this account to repudiate or even to disparage such other branches of the visible Church as have not seen their way to the adoption of it, or to hold that their ministry is utterly unauthorized, and their ordinances vitiated and invalidated. We have no sympathy, indeed, with the narrowness of those views which regard the mere outward framework of a Church as of equal, or even of superior importance to those weightier matters of Christian faith and duty, which it may be, and ought to be, the prime object of all Churches, however constituted and administered, to inculcate."

These sentiments we commend to the diligent

attention of the Presbytery of Renfrew, and to all other high churchmen—Episcopalian or Presbyterian.

But apart from every other consideration, we should have thought that respect for the feelings of one who had long and faithfully served this Church, might have withheld the Presbytery of Renfrew from passing the extreme sentence which they did. We refer to Dr. Mcmorine, then in failing health, and who, it appears, only survived this deposition of his son one single week.

We do not say that the death of this venerable man was in the least accelerated by the needlessly harsh measure referred to, for we are not in a position to know, but it is one which, if apprised of, he must have keenly felt, and which could not have failed to sadly embitter his last hours. To him, the adoption of a milder course would doubtless have been more pleasing, for though with the members of the Presbytery of Renfrew, he doubtless thought the young man had erred, and perhaps that he had also causelessly aggravated his error, still he was his son!

Presbyteries, it appears to us, might learn one or two useful lessons from such a case as this:—

I. To exercise the Government of the Church so as to command respect for it, what matters scriptural authority for a form of Church Government, if that Government be not administered or worked at all, or administered in such a way as to make it be despised. It is beyond all question that Presbyterianism, as frequently worked in Canada, is scarcely worthy the name of government, as it has not seldom permitted men to act as has seemed right in their own eyes, every one being a Law and a Government unto himself.

Is it cause then for wonder if the young reflecting mind should come to entertain doubts as to the scriptural order of such a Government? It is quite conceivable that the members of a Presbytery passing such a sentence, as did that of Renfrew, may themselves be after all greater sinners, in that they may have in their usual practice set at nought, trampled under foot the Government of the Church, tho' in words, they may have all the while highly extolled it, than even the man, upon whom, for acknowledging his disbelief in it, they have pronounced sentence of deposition, said dis-

belief their lawless conduct perhaps having originated.

II. To be careful as to inducting men, more especially such as are about to enter upon the work of the holy ministry, into charges altogether beyond their ability to overtake. Nothing is more likely to dishearten a young man fresh from college and from society, than to find himself in the backwoods, the neighbouring wilderness his field of labour, and three or four log school houses, scattered over a like number of Townships, his Churches, necessitating every week so much physical fatigue as to leave him little strength, inclination or time for study.

Than this, there can, we think be no surer recipe for disgusting a young minister with his work. Such a charge is that of Douglas "The Presbyterian" for July, 1864, informs us that "the congregation is scattered over several Townships, so that the field is a laborious one, but that much work may be done in it for the Glory of God." If in a district of such vast extent, sufficient at least for ten or a dozen men, a Presbytery expects to greatly promote God's Glory by one single human agent, we counsel it for pity's sake to look abroad over the Church for the best specimen of muscular Christianity, if mayhap one be found, who, by reason of his great strength, and God's blessing, may be able to overtake one fourth of the work.

III. To convert such charges as Douglas, Litchfield &c., into mission fields, and to efficiently work their Presbytery or Home Mission Schemes, so as to enable them to maintain a sufficient number of labourers in them. The premature erection of Mission stations into ministerial charges, and after failure, an aversion to reduce these, has been fraught with much evil to our Church.

PRESBYTER.

P. S.—The attention of the writer has been drawn by a friend to the peculiar wording of the second memorandum, quoted in foregoing communication—"deposed from the office of the holy ministry *in this Church*." The words in Italics, we regard as entirely superfluous, unless the Presbytery of Renfrew wished it to be understood that it did not claim to itself the power to depose from the Church Catholic or Universal.

## Notices and Reviews.

### STORY OF DOOM AND OTHER POEMS.

By Jean Ingelow. Boston: Roberts Brothers. Montreal: Dawson Brothers,

Jean Ingelow's poetry, from the first has attracted notice as being that of an original thinker and sweet singer. "A Story of Doom" dealing in the supernatural, a hazardous test of the abilities of a poet, presents in the individuality by which the characters are distinguished, evidences of the true poetic gift. The whole volume, indeed, is an evidence of Miss Ingelow's high powers.

**LIFE AND DEATH OF JASON.** By William Morris. Boston: Roberts Brothers. Montreal: Dawson Brothers.

Mr. Morris is one of the new poets who have risen up and whose mind seems to have been fairly imbued with the classics. There are faulty rhymes, slipshod expressions, and awkward phrases to be met with, but, in spite of all, the story moves on with a firm tread and to solemn music. The story is the old mythological tale of the Golden Fleece, with a new setting, and rich in local allusions, as if the author had lived in the days and met with the people of whom he writes.

**THE PAINTER'S CAMP.** By P. Hamerton. Boston: Roberts Brothers. Montreal; Dawson Brothers.

Among the unexplored or little frequented portions of the Dominion there are spots of rare beauty or of magnificent wildness, in which the tourist would love to linger, were it not that the vulgar thoughts of food and shelter creep in to disturb his repose. The contrivances made use of by our travelling and inventive artist might be found useful in such cases, and how he employed them in his search for the picturesque is the subject of one of the most readable works of this class we have lately met with. Chatty and lively, it gives an excellent idea

of how life can be made pleasanter by a little ready mother wit and good humour.

**WOOL GATHERING.** By Gail Hamilton. Boston: Ticknor and Fields. Montreal: Dawson Brothers.

Under this quaint name are concealed notes of a journey West, curious reflections, odd turns of thought and expression and suggestive trains of thought. Gail Hamilton's is no commonplace mind, and this new production will doubtless, in many a quiet home, have its influence, where more formal and formidable advice would be unavailable. The incidents by the way and the characters met with, give a feeling of life and motion to the whole, carrying us on to our journey's end very pleasantly.

**THE REVIEWS AND BLACKWOOD.** American reprint. The Leonard Scott Publishing Company.

We continue to receive these excellent reprints, the subscription to which should be part of the household expense of those whose means can at all justify it. They are almost an education of themselves. There is an article in the North British for June on education in Scotland, to which we shall probably direct attention.

**THE NEW DOMINION MONTHLY.** Montreal: John Dougall & Son.

The New Dominion is intended to be a magazine for old and young, filled with reading of a useful and an improving, as well as of an amusing character. The selections of the first number are well and carefully made, and if it is continued as it has been begun, the New Dominion will be a valuable addition to our periodical literature.

**DONATIONS TO THE LIBRARY.**—Rev. James Mair, Martintown, 2 vols; William Cline, Esq. Cornwall, 1 vol.

Queen's College, August 21st. 1867.





## The Churches and their Missions.

### GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.



T he close of the assembly's proceedings, the Moderator, the Rev. Dr. Crawford, delivered an address which will be read with much interest. It has been slightly condensed, but no important part will be found omitted.

It is matter of much congratulation that so large a portion of our time should have been devoted to those beneficent and Christian undertakings for the furtherance of the Gospel, both at home and abroad, which have for many years been prosecuted by the Church of Scotland. The full and interesting Reports, laid before you, afford satisfactory proof that there has been no lack of zeal and faithfulness on the part of the Committees to which the management of your Schemes has been confided, and that, upon the whole, there has been no shortcoming, but, in the case of some of the Schemes, a very marked and decided increase, in the measure of liberality with which they have been supported. It must be confessed, indeed, that it is but "the day of small things" which we have yet witnessed. But still we have cause to "thank God and take courage." Some progress has certainly been made to advance the cause of divine truth and the spiritual welfare of our fellow-men, however much may yet remain to be accomplished. Our Christian and Educational Institutions in India are gradually tending, along with other and kindred agencies, to undermine the fabrics of idolatry and superstition. Our Jewish Missionaries are faithfully proclaiming to the lost sheep of the house of Israel, whether they will hear or whether they will forbear, the message of divine grace through the Saviour, whom they have so long despised. Our fellow-countrymen in the British Colonies are receiving from us continued supplies, from year to year, of the means of grace. The spiritual wants of our Soldiers and Sailors are obtaining an amount of sympathy and consideration which, until a recent period, was inexcusably withheld from them. Our Schools and Normal Seminaries at home are maintained in a state of increasing efficiency and prosperity. And through the instrumentality of our Home Mission and Endowment Schemes, there is provision made, not only for the temporary supply of divine ordinances, in our widely extended parishes and populous fields of industry, but also for the permanent extension among them of the benefits of a full parochial organisation.

In all this there is much that is fitted to gladden the hearts of such as truly love and seek the good of our Zion. And when it is considered that twenty-five years ago, before that lamentable Secession had as yet occurred, by

which for a while our energies were greatly weakened, the contributions of the yet undivided Church, as reported to the General Assembly in behalf of all Missionary, Educational, and Beneficent purposes, were very far short of the amount they have reached during the financial year just concluded,—we have cause for thankfulness that, with all her remaining deficiencies, the Church of our fathers is now more fully alive, than even in the brightest periods of her former history she was wont to be, to the strength of the obligations that are laid upon her to further the cause and kingdom of Christ throughout the world.

And it is well that this should be the case with her. For certainly that Church cannot expect to prosper—that Church, we may justly say, does not deserve to prosper—which is not disposed, in the spirit of her divine Head, to look not only at her own things, but at the things of others,—and to provide for the spiritual welfare, not only of those who worship within her courts, but also of the wanderers and outcasts who are estranged from them, and of those benighted ones who are perishing for lack of knowledge, even in the uttermost regions of the earth. It is alike true of communities as of individuals, that "the liberal hearts shall be made fat, and they who water shall themselves also be watered." That soul and that Church is the most blessed which blesses the most, even as the Great God, the source and centre of all goodness, who blesses all, is Himself blessed above all.

Besides those interesting and important subjects are other matters which have excited considerable diversity of opinion, expressed in the language of free and warm debate, and which in some cases will probably continue to be agitated and discussed beyond the walls of the General Assembly.

To these debatable topics it is not incumbent on me, nor do I conceive that in the position I now hold it would be altogether fair or seemly, to advert, farther than to give expression to the strong feeling with which, amid all diversities of sentiment and conflicts of debate occasioned by them, they have inspired me, and in which I doubt not, you are all ready to participate—a feeling of profound and lively admiration of that excellent system of Presbyterian government, in which the General Assembly occupies the highest place.

It seems to me that no one can, with a candid eye, have watched your proceedings, or those, I may add, of any recent General Assembly of which I have had the honour to be a member, without being struck with the happy combination, on the one hand, of *collective power and authority*, and, on the other hand, of *individual parity and freedom*, in dealing with all matters of a spiritual and ecclesiastical nature, which these proceedings have so notably exhibited.

Your power and authority as a collective body are unquestionable. In all things properly pertaining to the functions, or essentially

affecting the interests of a Christian Church, your jurisdiction is exclusive and supreme. And whether it be a matter of doctrine, or of worship, or of discipline, or of government that is brought before you, your judgment in regard to it is final and irreversible. Nor are your powers limited to the mere exercise of jurisdiction. They include also, to a large extent, the exercise of legislation—subject to the self-imposed and salutary restriction, that no Act of the General Assembly can become a standing law of the Church until it be approved by a majority of the Presbyteries, and thereafter confirmed by a subsequent General Assembly.

It is true we have formed an alliance with the State, to the terms of which it is necessary that we adhere so long as we retain the benefits secured by it. But in these terms there is nothing which seems to us incompatible with the due exercise of our functions as a judicatory of the Church of Christ. We honestly think so; otherwise I trust we should not hesitate, at all hazards, to dissolve the compact. Those who believe that in thinking so we are mistaken, are of course perfectly entitled, not only to hold their own opinion in this respect, but to act upon it in the regulation of their own conduct. But in doing so they are bound to extend to us the same liberty of judgment and of action which they claim for themselves. And they are not entitled to charge us with compromising our proper rights and duties as a Christian Church, because, conscientiously differing from them, as we do, in a matter as to which neither we nor they are infallible, we deem it incumbent on us to regulate our conduct, not by *their* conscientious opinion, but by *our own*. Whatever others think, we find that there is no obstacle in the statutory conditions of our Establishment to the faithful performance of those duties of a spiritual and ecclesiastical nature which are devolved upon us. And of *this* I am very sure, that there is not now, nor ever has been, an Established Church in all Christendom to which so wide a latitude has been given for the ordering of its own affairs according to its own judgment, as that which is happily secured to us in the Church of Scotland.

But then, on the other hand, with those large powers and privileges which as a collective body you thus possess, there is combined, on the part of one and all of you, as individual members of that body, the most perfect freedom and parity that could be wished, alike in expressing and in giving effect to your several opinions. No one is entitled, either in the General Assembly, or in any of the subordinate judicatories of this Church, to exercise a lordly influence over his brethren. The Minister of the most remote or secluded Parish, equally with him who is stationed in the metropolis,—the humblest man of God who labours in the Eldership, equally with the richest landowner or the highest noble,—can utter his sentiments without the least reserve, and tender his vote without regard to fear or favour. And no authority or influence is recognised as belonging to any over those who are associated with them, beyond that which greater talents, knowledge, prudence, experience, and eloquence must necessarily secure in every assemblage of reason-

able beings for those who are possessed of them. In this way it is provided that the voice of the Church at large—the unfettered public opinion, not only of the Clergy, but also of the Laity, who are largely represented among you, shall have due effect given to it in all your deliberations; and at the same time security is afforded that those extensive powers with which you are invested shall in the main be temperately, liberally, and charitably administered, instead of being perverted, as otherwise they might have been, into engines of spiritual despotism and oppression.

This combination of individual parity in those who are called to bear office in the Church of Christ, with full jurisdiction as to all spiritual matters in those ecclesiastical courts of which they are constituent members, is the grand distinctive feature of that system of Presbyterian government which is happily established among us. We have good and sufficient reasons for believing that this system is “founded on, and agreeable to, the Word of God.” We know, from long experience, that it has been fraught with manifold and signal benefits to our Church and country. We prize it as a most precious heritage bequeathed to us by our venerated forefathers, who secured it for us at the cost of many hard struggles, and painful sacrifices, and noble martyrdoms, of which it would ill become us to be unmindful. And may I not add, that one and all of us are humbly but heartily determined, by the help of God, to assert, maintain, and defend it to the uttermost?

In saying so, we are not to be understood as insisting on our own approved form of outward organisation and government as *of vital necessity* to the constitution of a Christian Church. Some system of government is of course indispensable. And inasmuch as the Presbyterian system appears to us to be as near an approximation to the model of those Churches which were founded by the Apostles as our altered state and circumstances will admit of, it is in our judgment entitled to the preference. We do not conceive, however, that we are warranted on this account to repudiate, or even to disparage, such other branches of the Visible Church as have not seen their way to the adoption of it, or to hold that their ministry is utterly unauthorised, and their ordinances vitiated and invalidated. We have no sympathy, indeed, with the narrowness of those views which regard the mere outward framework of a Church as of equal, or even of superior, importance to those weightier matters of Christian faith and duty, which it may be, and ought to be, the prime object of all Churches, however constituted and administered, to inculcate. We are much more inclined to adopt the Apostle's maxim, as alike applicable to all things external and circumstantial. “The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost, for he that in these things serveth Christ is acceptable to God and approved of men.”

Nor are we to be deterred from thinking thus charitably of those who differ from us in matters of Church government by the fear that on this account our separation from other Churches, which do not as to such matters reciprocate our

charity, may appear to them to be unwarrantable or schismatical.

The more exclusive advocates of Prelacy may indeed tell us, that however desirous of unity, they dare not seek it *by joining us*, because, on their principles, we cannot be recognised as possessing the indispensable requisites of a Christian Church,—but that there is no such insurmountable obstacle in the way of our seeking unity *by joining them*, and hence that our continued separation from them is schismatical, inasmuch as we, though preferring our own system, do not regard theirs as vitally or essentially defective.

I need scarcely point out the fallacy of such an argument. Those who urge it forget that there may be other points, of much more importance than a distinction of orders among the clergy, in which we conscientiously differ from them, and in regard to which, without presuming to judge others, we feel imperatively called to act upon our own convictions. They also forget that our Presbyterian government may not be in our eyes a *matter of indifference*, which might, for the sake of peace and unity, be compromised, merely because we do not *exaggerate the importance of it* so far as absolutely to ignore the ecclesiastical status of such as do not entertain the same views of its apostolic origin and sanction with ourselves. And, above all, they have need to be reminded that the very circumstance of their holding the *exclusive authority* and the *vital necessity* of a Prelatical form of government, which does not appear to us to have any clear warrant, far less to have any exclusive warrant, from the New Testament,—inasmuch that they do not hesitate to speak of us as having no Church, no authorised Ministry, no valid sacraments, and even to charge us with schismatical rebellion, after the similitude of Korah and of Jeroboam, against the appointments and ordinances of the Lord,—that this very circumstance is of itself a sufficient reason why we cannot and dare not join them, lest by so doing we should be giving place to arrogant claims, the justice of which we cannot admit, and countenancing narrow and erroneous views with which we are as far as possible from having any sympathy.

No, truly. We have yet to learn that the *exclusiveness* of any Church is a ground for demanding adhesion or conformity to it on the part of other Churches which are of a more catholic spirit, on pain of their being chargeable, should they withhold it, and that, too, on the very ground of their catholicity, with setting at nought the Saviour's earnest desires and fervent prayers for the unity of His people!

There is good reason to think that it never was the mind of Christ that there should be, respecting things outward and circumstantial, a rigid and thorough uniformity in His visible Church; but that, on the contrary, the unity which He contemplated may be sufficiently attained, if only His professed followers would be considerate and charitable towards each other as to those minor points on which they cannot think alike, while with reference to all the essentials of the common salvation they are ready to "stand fast in one spirit, and with one mind to strive together for the faith of the Gospel." And if it be so, then

there are no greater foes to that scriptural unity which we are required to further, and none with whom it so greatly concerns us, as seeking that scriptural unity, to refrain from being identified, than those who attach so inordinate an importance to their own peculiarities of outward form and government, as absolutely to deny to such as do not adopt them any recognised position in the Christian Church.

I have said that it does not seem to have been the mind of Christ that there should be in outward things an organic unity or rigid uniformity established in the visible Church. And I cannot help thinking that those texts of Holy Scripture which are commonly urged in support of the opposite opinion, have been very sadly perverted from their proper meaning. This is more particularly the case with our Lord's solemn prayer on the eve of His crucifixion. There is nothing in that prayer that can be held as pointing to a union that is merely external and governmental. It aims at something far higher and holier than any mere outward incorporation of professing Christians, bound together by an agreement among themselves in the observance of a common polity and ritual. The union which it contemplates is altogether of a spiritual nature—a union not merely of professed Christians, but of true Christians—a union of true Christians, knit together by the bond of faith, whereby they are all united to Christ their living Head, and thus in Christ united to one another. And I can easily conceive an association of professing Christians to be outwardly incorporated with one another in the most orderly subjection to the same system of Church government and the most strict conformity to the same prescribed method of worship; while yet, by reason of their utter want of unanimity as to some of the most vital articles of revealed truth, and it may be also of their want of charity towards each other, they are as far as possible from fulfilling that earnest prayer of the Saviour for His true disciples when He said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us."

In speaking thus, however, we should not be understood as calling in question the desirableness of an entire agreement, even in things external and circumstantial, among professing Christians, in so far as without compromise of principle it can be attained, still less as justifying that captious and contentious spirit which would, for the sake of the most accessory and subordinate matters, disturb the peace and break the unity of a Christian Church.

It has sometimes been cast as a reproach on Presbyterianism that it has a tendency to foster lax views of ecclesiastical unity and order, and even to give rise to endless divisions and dissensions in those branches of the Christian Church in which it has been established. And it must be owned that to those who look only at certain recent occurrences in our own history, and who take but a superficial glance at these occurrences, there may seem to be some show of justice in the imputation. I am confident, however, that when more carefully ex-

amined, any such charge will be found to be entirely groundless. It is matter of history that many of the greatest schisms and most grievous heresies with which Christendom was ever disturbed have had their origin, not under a Presbyterian, but under a Prelatical system. So was it with the widespread divisions and contentions occasioned by the Donatists, the Arians, the Nestorians, and other schismatical sects of the fourth and following centuries. So was it with the great schism between the Greek and Roman Churches. So was it with the woeful apostacy of Rome itself, and with the glorious secession from it at the era of the Reformation. And as we come down the stream of time, we still find that schisms and secessions are not peculiar to Presbyterianism. Witness Bartholomew's Day in the Church of England, when no less than two thousand Ministers felt constrained to resign their benefices, and to sever themselves from her communion, including many of the ablest, most learned, and most devoted Ministers by whom that renowned Church, of which it becomes us to speak with unfeigned respect for its great services to the cause of Christ, has ever been adorned. Witness in more recent times the rise and progress of Methodism, which has now become a large, influential, and flourishing Church. Witness in our own day the lamentable perversion of so many of the Anglican Church, clergy as well as laity, who, in the course of the last twenty-five years, have renounced the Protestant faith for the delusions and corruptions of Romanism. And to say nothing of these already accomplished facts, no one, I am sure, who calmly considers the state of things now subsisting in the sister establishment, can fail to see that there are to be found in her a variety of *disuniting elements*, which if it were not for certain extraneous influences by which her proper ecclesiastical functions are effectually repressed, if not absolutely superseded, would speedily give rise to discords and divisions of a much more serious kind than we have ever experienced.

Add to all this, that those secessions which are charged against us as Scottish Presbyterians cannot with any real justice be regarded as the natural and proper fruit of our system of Church government. They have one and all of them arisen from causes with which Presbyterianism, as such, had nothing to do; from circumstances connected with the terms of union between Church and State, and with the statutory mode of appointing ministers to vacant benefices, circumstances which might have existed in any established Church, Prelatical or Congregational, as well as Presbyterian, and which, if regarded with the same conflicting sentiments by a people distinguished by the proverbial fervour of the Scottish temperament, would, under any form of government, have led to the same results.

Nor is it immaterial to consider that our Scottish secessions have never in the least degree affected the grand distinctive features either of our doctrinal creed or of our ecclesiastical constitution. In so far as regards these, no difference is discernible among us. The several parties into which we have been divided are in doctrine the same, in worship the same, organisation and discipline the same. And thus may

we venture to say that Presbyterian Scotland, notwithstanding those divisions with which it is so often reproached, is yet substantially, with reference to religion, the most united Protestant country on the face of the earth, and that it would be well for some of those other countries that are inclined to boast of their superior unity as compared with us, if they really possessed as much of it—in those things in which it is most of all desirable—as ourselves.

This substantial agreement in faith, worship, and government to which I have just adverted as subsisting between our National Church and those that have seceded from her, is doubtless in a high degree matter of congratulation. And yet, in one respect, it cannot otherwise be regarded than as furnishing additional ground for sorrow and humiliation, that with so much that is, in the judgment of all parties, of primary importance, on which we are entirely agreed, we should yet, as to far inferior matters, be disunited.

Fathers and Brethren, I can truly say it for myself, and I am confident that I have the hearty concurrence of many, if not of all of you, in saying it, that we should hail with unmingled satisfaction the prospect, if God in His good providence should afford it to us, of reunion with those other Scottish Presbyterians, whose great services in the cause of our common Lord we highly appreciate, and whose present estrangement from our fellowship we unfeignedly lament. That there are serious difficulties and obstacles standing for the present in the way of this reunion, it would be altogether fruitless to deny. At the same time I should be most unwilling to forego the hope that, under the overruling providence of our Divine Head, these difficulties and obstacles may eventually be removed, and that ere long the way may be opened for the attainment of a consummation so devoutly to be wished. We have seen even greater revolutions of sentiment, and far more unlikely legislative and social changes, occurring of late years (nay, within this present year), both in our own and in other lands, than would be necessary to the fulfilment of such a hope. But even were it tenfold more distant than it seems to be, it still is so precious that we well may be content to wait patiently and to pray earnestly for its accomplishment.

In the meanwhile may I be pardoned for suggesting that much might be done to *mitigate the evils* arising from our present divided state, were all parties as intent as they ought to be on doing it, even though the healing of our divisions should be as yet impracticable.

Allowing that there seems to be no very immediate prospect of our being actually *incorporated* with our Presbyterian kinsmen in one united Church, there surely might be a mutual recognition, a charitable forbearance, an amicable alliance, an interchange of sympathy, confidence, and prayer, to a far greater extent than has ever been evinced, without any unwarranted compromise of our several principles. Nay, there might even be a brotherly co-operation in the furtherance of many schemes in which we have a common interest, and with which our points of difference have no concern. Why, for example, should our Scottish Presby-

terian Churches have, each of them, its own separate mission to the benighted heathens and to the lost sheep of the House of Israel, so as at once to weaken their energies, to dissipate their resources, and, above all, to present a divided front to those whom they are seeking to convert, instead of joining together in one strong and combined effort to diffuse, alike among Jews and among Gentiles, "the unsearchable riches of Christ?" Why should we not, in like manner, make common cause in furnishing the means of grace to our countrymen in the British Colonies, who are wisely beginning to see that there is no reason for carrying with them to the lands of their adoption those unhappy divisions which arose from circumstances altogether peculiar to the mother country, and that they can now find a sufficient ground of union in their common faith and their common Presbyterianism? In these, and in other Schemes of pious and beneficent exertion, I see no reason why our several Presbyterian Churches should not, and might not, without any serious difficulty, and certainly without any unprincipled compromise of their points of conscientious difference, be united,—appointing a common missionary board, at which each Church is fairly represented, and allotting a set time during the session of their supreme courts for receiving in one great Convocation its reports, conveying to it their instructions, and joining together in friendly conference and fervent prayer for the furtherance of the great work with which it is intrusted.

But even if any such federal union, or any such joint action of our several Churches in their corporate capacity, should for the present be regarded as unattainable,—I am very sure of this, that there is nothing to prevent us, as individual ministers and elders of the National Church, from cherishing kindly feelings, cultivating friendly relations, and extending at all times a brotherly recognition, a cordial sympathy; and a generous support, towards those in other Churches who are invested with the like offices, and charged with the same highly onerous and important work. We cannot ignore the liberality of their contributions, or the earnestness and faithfulness of their exertions for the advancement of that good cause which is alike dear to us and to them. Nor can we afford to dispense with their effective services in supplementing the provision of divine ordinances for the rapidly-increasing masses of our population, whose spiritual destitution, even with all the help which they are able to give, we cannot fully supply. Wherefore, let us walk with them, and work with them, as brethren. Let us think less of those minute points on which they differ from us,—and much more of those incomparably greater and more numerous points on which we are agreed. Let all the asperities of past conflicts be forgotten. Let all the diversities of sentiment that still subsist be candidly viewed and charitably borne with. And let our only striving be a generous rivalry in zeal for the cause and kingdom of our common Lord, and in labours of love for the welfare of our fellow-creatures.

To you, my much esteemed brethren in the eldership, the Church of Scotland is very deeply indebted, not only for your valuable aid and

wise counsel in transacting the business of her ecclesiastical courts, and in prosecuting her great schemes of Christian and beneficent exertion,—but also for your more private services, as fellow-labourers with the ministers of your respective parishes, in the oversight of the flocks committed to their care. I doubt not that the Church may confidently look to you for the same labours of love which hitherto you have rendered to her,—that it will still be your constant and earnest endeavour to defend her interests, to promote her purity, to preserve her peace, to extend her usefulness—and that in your own personal character and conduct you will, by the grace of God, consistently maintain the dignity and sanctity of the office of rulers in the Church of Christ with which you are invested.

To you also, my fathers and brethren in the ministry, I may be allowed to express my confident hope, that you will be faithful and indefatigable in your great work—continuing in season and out of season—making full proof of your ministry—and watching for souls as those who must give an account. It is by such diligence and earnestness in the discharge of duty that you will most effectually stop the mouths of gainsayers; while at the same time you will, by the blessing of God, promote the more direct end of all your labours, in the salvation of those among whom you are called to minister.

Suffer me briefly to remind you of that noble appeal which was made by the great apostle of the Gentiles when the claims and authority of his office were controverted.

"Am I not an apostle?" he said; "are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you; for the seal of mine apostleship are ye in the Lord.. Again, he says, "Do we begin to commend ourselves? Or do we need, like some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle, written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

This was indeed an argument for his apostleship, the force of which it was not easy to resist. Those whom he appealed to possessed in their own experience, and openly exhibited in their own consistent lives, a proof that his labours had truly been accompanied with the power and demonstration of the Holy Spirit. Whatever his enemies or detractors might say against him as not having been associated with the other apostles from the beginning—as not having been in the first instance nominated, like the successor of Judas, by the voice of the assembled Church, or as otherwise lacking what they may have conceived to be the proper signs and credentials of an apostolic commission—his faithful converts at least knew in themselves, and all who candidly observed them were obliged to acknowledge, that he had of a truth been in their case a "chosen vessel to bear the name of the Lord before the Gentiles." Whether he had other marks of the apostleship was to them accordingly a matter of compara-

tive indifference. One thing they knew, that whereas they once were blind, they had now through his instrumentality been made to see. He had been the means of awakening and converting them—from turning them from darkness unto light, and from the power of Satan unto God. And how then could either *they* who had experienced, or others who observed, the change that had been wrought in them, dispute his claims to the office he sustained? Why, they were *themselves* the seals of his ministry; and what other seal was necessary to attest it to them? They were *themselves* the epistle of Christ ministered by him; and what other letters of commendation need he bring to them?

It were well, truly, for the ministers of our Church, or of any Church, if, by the blessing of God upon their labours, they were enabled to make so triumphant an appeal as *this*. All other arguments for the warrant of our ministry we might, in that case, almost venture to dispense with. For who shall dare to repudiate that which God is pleased to own? Who shall venture to reject as invalid and unauthorised, those ministrations which He is pleased to bless for the edifying of the body of Christ? Whether we can plead the antiquity of our Church, or its independence of the kingdoms of this world, or its exact conformity, even in the minutest points of outward form, to the pattern of the primitive ages; whether we can trace the authority of her pastors, either to the suit and calling of the people, which some would consider as equivalent to the call of God; or to their unbroken line of succession, reaching back to the day of the apostles; *these* truly are points of very secondary importance, as compared with this other and much more momentous question—whether she has been in any way instrumental in bringing men to the knowledge and belief and obedience of “the truth as it is in Jesus?” So long as it can be said of our Zion, “this man or that man was born there,” these thoughtless sinners were awakened, these proud hearts were humbled, these broken spirits were comforted, these saints of God were sanctified more and more, and more richly adorned with all the graces of the Christian life, it matters little what *else* may be left *unsaid*. To every other question we might then be content to say, “We are not careful to answer you in this matter” *here* are our proofs—our practical and solid proofs—that whoever may disown us, the Head of the Church has not cast us off, but that He is still fulfilling to us His gracious promise, “Lo! I am with you always, even unto the end of the world;” *here* are the seals and credentials of our ministry, by which you may see that He has acknowledged it and made it effectual—even these Epistles of the Lord, legibly written in the hearts of our Christian people.

Fathers and brethren, let it be our earnest endeavour so to live and labour in our Master's service as that, by His blessing, we may have many such seals of our ministerial faithfulness to rejoice in. And forasmuch as without Him we can do nothing, let it be at all times our humble and fervent prayer, that He would so guide and aid us in our endeavours, as to render them largely subservient to His own glory, to the extension of the Saviour's kingdom

throughout the world, and to the everlasting welfare of our fellow-creatures.

“God be merciful unto us, and bless us, and cause Thy face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations. Let the people praise Thee, O God; let all the people praise Thee. O let the nations be glad and sing for joy, for Thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase, and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear Him.”

SUMMARY OF CONTRIBUTIONS BY THE CHURCH OF SCOTLAND.

The total amount of contributions to the Schemes of the Church for the year ending 15th April 1842 was ..... £25,307 0 :

During the year ending 15th April 1867, the amount of contributions to the Schemes of the Church, as reported by the several Committees, was as follows:—

1. Foreign Missions.....	£0,452	14	8	
2. Education—				
General.....	£6,044	4	1	
Female Schools	1,477	17	5	
				7,522 1 6
3. Home Mission.....	6,453	8	6	
4. Colonial Scheme.....	4,446	0	10	
5. Jewish Mission.....	4,427	18	5	
6. Endowment Scheme—				
General Fund..	£5,331	6	8	
Provincial...	10,660	5	3	
For particular Churches...	3,302	6	1	
Local supplements and additional endowments	7,350	0	0	
				26,643 18 0
Amount....	£55,946	1	11	
Add subscriptions of Lay Association in behalf of the first five Schemes, upwards of...	1,000	0	0	
Total.....	£56,946	1	11	

The above amount, however, does not by any means present a full view of the sums raised by the congregations of the Church of Scotland for Missionary, Educational, and other benevolent purposes.

The Joint Committee on the Schemes of the Church have issued schedules of inquiry, and have obtained returns from 838 out of 1250 congregations in regard to the full amount of their voluntary contributions. From these returns it appears that the following sums, in addition to the revenue of the Schemes of the Church, have been raised during the year ending 15th April 1867:—

HOME PURPOSES.

1. HOME MISSIONS—	
(1.) For Parish Missions....	£7,926 3 9

(2.) For building Churches or Mission-Rooms (not including legal assessments or grants).....	19,379	10	8	
(3.) Local revenue of <i>quoad sacra</i> Churches (not including endowments).....	20,897	19	0	
(4.) Portion of Church-door Collections devoted to the Poor....	9,304	12	8	
(5.) Other sums for Home Mission purposes.....	5,566	19	1	
	<hr/>			£63,075 5 2
<b>2. EDUCATION—</b>				
(1) Sums raised locally for education (not including legal assessments)...	£9,334	0	0	
(2.) Raised for building Schools (not including Government grants or assessments)...	6,994	0	0	
	<hr/>			16,328 0 0
Add charitable Contributions reported by 83 Congregations	1,155	0	0	
	<hr/>			£80,558 5 2
<b>FOREIGN PURPOSES.</b>				
1. Ladies' Indian Association....	£1,733	6	2	
2. Ghospara Mission of St. Stephen's, Edinburgh.....	164	3	10	
3. Ladies Jewish Association...	380	8	1	
4. For Buildings in connection with Jewish Mission.....	257	5	3	
	<hr/>			£2,535 3 4
<b>ADD REVENUE OF THE SIX SCHEMES AND LAY ASSOCIATION.....</b>	<hr/>			56,946 1 11
<b>Total.....</b>	<hr/>			£140,039 10 5

travagant estimate, we may venture to say that their contributions would increase the above total to not less than £160,000.

IRELAND.—The General Assembly of the Presbyterian Church in Ireland held its Annual Meeting in Dublin last month. The opening sermon was preached by the Rev. D. Wilson of Limerick, from Isa. lv. 4. and was followed by his parting address after he had held the chair for two years. The Rev. Robert Montgomery, one of the Assembly's missionaries to India, and now home on leave, was unanimously chosen to succeed him, and opened the meeting with an earnest and practical address, in which he assumed that by conferring so high an office upon him, the Church only expressed in the most public and honourable way her loyalty to missions. The session lasted from the 3rd till the 12th of June, and would have lasted longer but for a resolution to hold a special meeting in Belfast on the 14th of August, when the remaining business will be considered. The important report of the Committee on Elementary Education was adopted, and the decisive attitude taken last year confirmed. The Church has pledged herself to resist the changes threatened by Mr. Fortescue; but at present these changes, both in school and college, seem to have been withdrawn. It was agreed to add £10,000 to the New Church and Manse Fund, which has now reached over £20,000; and with this supplement to attempt clearing off the congregational debt, which amounted to about £40,000. Mr. MacIlwrath, whose application was mentioned last month, was referred to a committee. The reports of the various missions were encouraging. The total missionary contributions were £12,720, an increase of £1,600 over last year; and an enlargement of both the Jewish and Foreign Missions was approved. It is proposed to establish two well-equipped seminaries at Surat and Ahmedabad, and to increase the number of missionaries. They have baptized over eighty persons during the year. The spirit which pervaded the Assembly was a warrant that the increased outlay would be met, and that there was a missionary enterprise still unwrought, from which large results might be expected. But when the overtures for a mission to China had been laid before the house, and when it had heard a graphic narrative of mission life in China from Mr. Swanson, the new mission was adopted with a hearty enthusiasm, and the blessing of God invoked upon it. The Roman Catholic mission occupies fifteen stations,—all but one in Connaught; and from these fifteen, fifty lesser stations are occupied, and forty schools where more than half the scholars are Roman Catholics. The Dublin Mission carries on its own distinct work. The Church has been extending her work at home at the same time, and pushing her outposts further into the South, as well as meeting the support of her ministry in a more generous and adequate spirit. Out of 541 congregations 517 reported to the statistical committee, with the following results:—Families in connection, 81,313; communicants, 123,930; elders, 2,117; deacons, 103; members of committee, 5,439; church accommodation,

It may be mentioned that among the 412 congregations from which no returns of their local contributions have been as yet received, are included not a few of the largest, wealthiest, and most liberal congregations in the National Church. And without forming any ex-

225,752 sittings, stipend payers, 68,532, manse, 241; Elementary National schools, under patronage of ministers or members, 652; classical schools available (exclusive of those in Dublin, Belfast, Cork, and Limerick), 112; young persons studying for the ministry, 316; Sabbath-schools, 1,132; teachers, 7,250, Sabbath-scholars, 57,914, Presbyterian examinations of Sabbath-schools, 145, congregational music classes, 162, Congregational Libraries, 227, Sabbath school libraries, 187, *Missionary Heralds* in circulation, 15,541 copies, prayer-meetings in which elders or members take part, 1,125.

INDIA.—The *Madras Times* gives an account of a young Irishman of abandoned character, who was found at Madras entirely destitute of means. A passage was provided for him in a ship leaving for England, but he would not go. He was then living on an allowance of eight rupees a month from a charitable source. When he refused to accept situations that would have enabled him easily to support himself honestly, he was informed that his allowance would be stopped. Marching to Triplicane he offered himself as a convert to Mohammedanism, and when last seen he was boastfully defiant in a Mussulman skull cap, short shirt and silk pyjamas. The paper remarking on the above says, "Nor is this a solitary case. There seems to be a formal proselyting agency in Triplicane for the very purpose of drawing over such men as the poor wretch just described. Every convert thus gained receives an allowance monthly, and when quite sound in the faith, and fully tied down to a life from which there can be little escape, is sent out to gather others into the same fold. This will, to some degree, explain the frequent recurrence in the streets of pale European faces under Mussulman habits. We have very good reason for believing that there is in the heart of Triplicane a little colony of these reprobates. Having thus severed every tie that bound them to the land of their birth, of course bitterly hating the race they have so fearfully disgraced, these men become our deadliest enemies."

FRANCE.—The prayer meeting which ushered in the May meetings was extremely small, three pastors and a few friends. The first assembly was that of the *Bible Society of France* at the church of the Redemption. This anniversary was presided over by Pastor G. Monod, the report was presented by Pastor F. Vermeil; 7,634 copies of the Scriptures have been disposed of during the year, shewing an increase of 1500. Receipts 29,536 frs., expenses 33,608 frs. A previous balance, however, covers the deficit. At the same hour, but at the Chapelle Malesherbes, the *Sunday School Society* held its anniversary, presided over by Pastor Paumier. About 30,000 children in France attend Sunday Schools (there are 150,000 Protestant children who should attend), 23 schools have been opened during the year. Receipts, 23,777 frs.; expenses, 24,177. The president takes entirely upon himself the charge of the journal *Musée des Enfants*, which was an increasing burden to the Society. The next meeting was that of the *Society for recording Pro-*

*testant History in France*. M. Schickler presided over this anniversary. Count J. Delaborde gave a sketch of the life of Admiral de Coligny's widow. Mr. Bordier read an essay on Calvinist poetry. The *Bulletin* of the Society gains in interest, its library gradually increases (it contains 500 volumes, often extremely rare), and its financial state is fair. The anniversary of the *Paris Tract Society* was presided over by Count J. Delaborde. Its report was read by M. Arbouse Bastide. The Society has been able to reprint 45 of its old tracts, and issue 10 new ones. It distributed during the year 388,000. It has published an Epistle of St. Peter with references. Its monthly *Ami de la Jeunesse* has raised the price to 4 francs. Its new premises are at No. 35, Rue des Saints, Pères, with a window on the street. Mr. Troupet presented the financial statement: receipts 111,222 frs., expenses 108,000 frs., there remains, however, a deficit of 26,000 frs. The *Protestant Bible Society's* anniversary came next, presided over by Mr. H. Parrot. M. Schickler reported 9,954 copies sold or given; 600 less than the preceding year. About half are versions other than the usual ones of Martin and Osterwalde. Receipts, 34,171 frs.; expenses, 34,642 frs. But there is an old deficit of 47,500 frs. Pastor Fisch presided at the anniversary of the *Protestant Sou Society*, a society too little appreciated. The reporter, Mr. Feer, stated that during its 20 years' existence it had distributed 325,000 frs. among various societies. M. Eynard, the founder, had left by will a large sum, conditional on the collectors furnishing an equal sum in five years; few efforts and few results render it very doubtful whether next year, which is the fifth, it will be able to claim the noble bequest. Mr. V. de Pressensé presided at the anniversary of the *Evangelical Society of France*. Pastor Fisch read the report giving receipts 141,000 frs., and expenses above 147,000 frs. A deficit of last year increased the debt to 39,000 frs. The *Sunday School gathering* pleasantly diversified the monotony of the week, as usual about 4000 children and 3000 parents filled the Cirque Napoleon. Hymns and short speeches commenced and closed with prayer. A new society for the *Parochial Evangelization of the Reformed Church of Paris*, held its first annual meeting. General Baron de Chaband Latour presided and explained the aim of the Society,—to preserve orthodox evangelical faith in the church amidst increasing scepticism. Conferences, lectures, circulating libraries, and visitation, are some of the means employed. It has received 40,000 frs. The *Paris Missionary Society* held its meeting, presided over by Count J. Delaborde. The terrible disasters of the Bassutos from the unjust onset of the Boers, have greatly embarrassed the society, whose deficit amounts to 70,000 frs. Its stations in Senegal and Mahiti prosper, especially the latter, where a Protestant school, now attended by 270 children, has been inaugurated by Queen Pomaré. The 47 aged people of the *Asylum for Old Age* had their festival, then came the anniversary of the *Central Society of Protestant Evangelization*, presided over by Professor de Felice. The Secretary, Pastor Ch. Fossard, could not state progress, but declared that its activity had not diminished. receipts 143,731 frs., ex-



penses 169,701; deficit about 25,000 frs. The *Primary School Society* met for the 35th time, presided over by M. Guizot. The secretary, M. Labelle, stated that the receipts had diminished a quarter, while the expenses increased: the latter amount to 108,188 frs. The *Agricultural Colony of Sainte Foy* held its meeting presided over by Professor de Felice. The report, read by Pastor Armand Delille, stated that more land was called for, but funds do not allow of the purchase. Good accounts are received of about 90 lads, or men, who have benefited by it. It contains 80 at present. The *Deaconesses Institution* had its anniversary presided over by Pastor Breylon. Pastor Dhombres in his report stated that 37 deaconesses are at work and 12 preparing. The receipts balance the expenditure, and the debt with which the house is still burdened is decreasing. A small infirmary at Batignolles, Paris, for Protestants, is progressing well and forming good sick-nurses—an immense boon!

The Pope, the bishops, and generally the dignitaries of the Romish Church, seem to be fully in accord with one another. But are they so really? Are there not among them serious divisions, which, disguised under the appearance of a perfect concord, are not the less deeply-rooted and obstinate? Recently the principal organ of the Vatican, entitled the *Civiltà Cattolica*, published a long article against the *Liberal Catholics*—that is to say, against those who, whilst remaining attached to the doctrines and the practice of the Romish Church, believe that certain concessions should be made to the ideas, wants, laws, and aspirations of our age. These men disavow the antiquated principles of the Jesuitical faction, they regret that Pius IX. should have sanctioned them in his last Encyclical, and are in favour of some accommodation with the modern spirit.

Amongst those Liberal Catholics there are not only eminent laymen, such as the Count de Montalembert, but also some prelates who possess great influence: for example, Mgr. Darbov, Archbishop of Paris, and perhaps, at least to some extent, M. Dupanloup, Bishop of Orleans. The *Civiltà Cattolica* seeks beforehand to paralyse their efforts, and to close their lips. It declares, in vehement language, that *Liberalism* is irreconcilable with the obedience demanded by the Roman See, and that those *half-hearted* men, who give their right hand to the Pope, and their left hand to the new generation, are wanting in their duties, are weakening their Church, and run the risk of exciting fearful disorders, &c. "The Pope," say they, "is the supreme master of truth, of order, and of justice.... He ought to preside over the organization of civil societies, at the establishment of constitutions, as well as over the government of religious affairs."

**TRKEY.**—The "lingering effect of the persecution of 1864," is referred to by the Rev. R. H. Weekly, of the Church mission, as being still operative. He remarks:—

It was then proclaimed, practically and forcibly, that, all professions on paper, notwithstanding the reception of Christianity by Mohammedans, was a crime in the eyes of the

Government, and the people generally have not been slow to imbibe the spirit of the rulers.... Islam is the religion of the State—in fact, its foundation; and to offend publicly against the religion is to offend against the sovereign and his whole Government. Thus hypocrisy prevails; men regulate their conversation and behaviour according to the company they are in. It is not an uncommon thing for a man, who thoroughly disbelieves the mission of Mohammed, to speak or act before others as a most zealous follower of the prophet.... The circulation of the Scriptures among the Turks continues, in diminished numbers, indeed, since our troubles, but amounting to between 5,000 and 6,000 copies in the year.

**PERSIA.**—A decided increase of religious interest is reported by the American missionaries at Oroomiah. The Rev. Mr. Shedd's communication is the latest received. He writes:—

The most cheering intelligence of the month is the manifest presence of the Holy Spirit in several of the villages. The most marked example is Superghan, about twenty-five miles north of the city. The pastor is a leading man in every good work among the Nestorians, and his wife is a superior woman. The most evident preparations for the work of grace were: (1) Enlarged benevolence—many of the brethren and sisters giving out of deep poverty. (2) Reformation in habits of wine drinking. Through great exertion on the part of the pastor, every communicant united in a pledge of total abstinence. (3) Faithful personal efforts by the pastor, with every male member of his flock, and the same by his wife with every female member. In this spirit they began the Week of Prayer, and before its close more than a score of persons were deeply awakened. Since then the number has greatly increased and many are rejoicing in hope.

**CHINA.**—A remarkable conversion is reported from Fuh-chau by Rev. T. Wolfe, of the Church mission—of a man who had been guilty of "breaking every one of the ten commandments." He went to the chapel, as people would say, by mere chance, probably to laugh at the preacher. He heard the truth. It laid hold of his heart, and produced deep conviction of sin and a complete change of life. The change in his conduct was the subject of surprise and speculation to the whole neighbourhood. This brought people to inquire, and not less than 2,000 books and Testaments were eagerly taken by the people.

#### ST. FRANCIS COLLEGE AND GRAMMAR SCHOOL, RICHMOND, PROVINCE OF QUEBEC.

Another prosperous year of this Institution was closed by public exercises in the College Lecture Rooms, on the 3rd inst.

On the Dais were the Rt. Hon. Lord Aymer, Pres. of the Corporation; John Hethrington, Esq., Vice Pres., W. H. Webb, Esq., Q.C., M. P. P.; Messrs. Ex-mayor Cleveland, Mayor Mackie; Rev. J. McCaul; Principal Graham; Professors Hubbard, Duff, Hamilton and others. Apologies were received from Rev. J. S. Gay, Ch. of England, and others expressing regret

at their unavoidable absence. Hall which was tastefully decorated with ferns and evergreens, was, as usual, crowded with the students and their friends.

The proceedings were opened with prayer by the Rev. Jno. McKay, Can. Presbyterian Church. Then followed exercises in elocution in English and French, these were received by the audience with even more than the usual manifestations of approval.

From the reports of the Principal and the several Professors, the following synopsis is taken:—There have been one hundred and twelve students and pupils in the College and Grammar School during the past year, thirty-two of these have boarded with the Principal who resides in the College building. The average age of the students in the College has been twenty-three years,—that of the pupils in the Grammar School, sixteen years.

Forty-five students have matriculated in this College during the past six years, nearly one half of whom, have entered the Professional Faculties of Law and Medicine in the University of McGill College, of which the St. Francis is an affiliated College. These Professional students have usually attended lectures but one or two years in the Faculty of arts in this College.

It is to be regretted that a greater number of students do not complete their course in arts before commencing their lectures in Law, Medicine, and Theology, and it is to be hoped that the time is not far distant, when students will not be admitted to the University lectures in Law and Medicine, who have not attained, at least, two years standing in arts.

The whole number of pupils in this Institution during the past seven years has been nearly five hundred, the aggregate for the same time, has been seven hundred and seventy.

The classification according to "religion" has been nearly as follows:—Ch. of Eng., one fourth; Ch. of Scot. about one fifth, Cong. one seventh; Can. Presby. one eighth; R. Cath. one ninth, and the remainder from several other denominations.

The students at present in arts, are Morrison, Campbell, Hethrington, Wellwood, McLeod, Robinson, Hutchison, Wadleigh, Abbott, Waters, Miller, Cruikshank, Watters and Abbott.

In the classical senior class of the Grammar School, were King, Sanborn, Duff, Jenks, Cameron, McIntyre, Brodie and Cochrane.

The students in surveying, were Cleveland, third year; Lawrence and Greene, first year.

Of the June examinations of Grammar School pupils, the following are some of the results, the order of the names indicating the standing of each:—Euclid: Sanborn, Duff, Cameron, and McIntyre; Arith. 1st Div. Duff, (Prize.) Ross, Cleveland; 2nd Div. Blair, (Prize), Phillips, Morrill, Hamel, Heubach, Cassidy, McPherson; 3rd Div. Gay, Campbell, Davis, Main, Desaulniers, McGie; 4th Div. Gorrie, Stewart, Glenn, McKenzie, Rhoades, Coburn. Eng. Gram. 1st Div. Blair, Ross, Phillips, Stewart, Morrill, Heubach, Hamel, Nixon, Cassidy, McPherson. 2nd Div. Gay, Desaulniers, Campbell, Gouin, Davis. 3rd Div. Main, Fowler, McKenzie, Brymner, McGie. Reading and Spelling. 1st Div. Blair, Cassidy, Stewart, Ross, Phillips, 2nd

Div. Fowler, McKenzie, Main, McGie, Brymner. Hist. of Eng., Cassidy, Gay, Stewart. Hist. of Can., Fowler, McGie, Gorrie. Geog., 1st Div. Blair, Cassidy, Heubach, Phillips and Stewart; 2nd Div. Morrill, Gay, Cleveland, Whyte. Agric. Chem., Morrill, Ewing, Coburn, Cassidy. Mineralogy, Lawrence, McArthur, Armstrong. El. Lat., Gay, Cleveland, Nixon, Brymner, McGie, Stewart. El. Greek, Gay, Nixon. French Gram., 1st Div. Cleveland (Prize), Phillips, Gay, McPherson, Desaulniers, Glenn; 2nd Div. Gorrie, Nixon, D. Stewart. McKenzie, C. Whyte, G. Whyte, Miller. Scripture Lessons, (Residents in College), 1st Div. Duff, (Prize), Blair, Cameron, Heubach; 2nd Div. G. Whyte, (Prize), C. Whyte, McKenzie, Charlton, Thomson. Book-keeping, Commercial Correspondence and Drawing, 1st Div. Blair, (Prize), Phillips, (Prize), Blondeau, (Prize), Stewart; 2nd Div. Campbell. (Prize). Cleveland, Gouin; 3rd Div. Ross, (Prize), Labrish, Hamel; 4th Div. Writing, C. Whyte, (Prize), Charlton, (Prize), Gay, Mazurette. Brymner, Fowler.

Greek Anabasis; 1st Duff, (Prize), Sanborn, (Prize); 2nd Cameron, (Prize), and Jenks; 3rd McIntyre. Greek Compo., 1st Sanborn; 2nd Duff, Cameron. 3rd Jenks, McIntyre. Latin, Virgil, 1st Jenks, (Prize), Sanborn, Duff; 2nd Cameron and McIntyre. Lat. Compo., 1st Duff, Sanborn; 2nd Cameron; 3rd Jenks, McIntyre.

Faculty of Arts: Math., 1st Morrison, (Prize) Wellwood; 2nd Div. Hethrington, (Prize), Campbell, McLeod, Greene, Lawrence. Chemistry. Morrison, (Prize), Wellwood, Campbell, McLeod. Eng. Literature: Morrison, (Prize), Campbell, (Prize), Wellwood, McLeod. Latin, Orations in Catilinam, 1st Morrison, (Prize); 2nd Campbell; 3rd Hethrington; 4th Wellwood, McLeod, Watters. Latin Compo., 1st Morrison; 2nd Hethrington Campbell; 3rd McLeod, Wellwood, Watters. Greek, Iliad, 1st Morrison, (Prize), Campbell, (Prize); 2nd Hethrington, Wellwood; 3rd McLeod. Anabasis; 1st Morrison, Campbell; 2nd Hethrington; 3rd McLeod, Watters. Greek Compo., 1st Morrison; 2nd Hethrington, Campbell; 3rd Watters, McLeod, Wellwood.

Elocution, 1st Div., 1st Morrison; 2nd Wellwood, Hethrington, Campbell. 2nd Div., 1st Sanborn. 2nd Cameron, McIntyre. 3rd Duff 3rd Div., 1st Nixon; 2nd Stewart; 3rd Phillips.

Number of pupils in the following branches during the year.—Military Drill, Lieut. Bernard, Instruc., 65; Eng. in French, 37; French learning Eng., 12; Bookkeeping and Commercial Correspondence, 39; Trigonometry, 6; Geom., 24; Algebra, 16; Written Arith., 90; Mental Arith., 83; Eng. Gram., 69; Geo., 51; Eng. Hist., 36; Can. Hist., 27; Reading and Writing, 73; Dictation, 72; Eng. Literature, 14; Chemistry, 6; Mineralogy, 9; Agric. Chem., 8; Greek, 23; Latin, 37; Elocution and Vocal Music, 112.

G. K. Foster has kindly given ten dollars for the purchase of prize books to be awarded at the next examination.

The Alma Mater Society Lecturers for the past session, were Lord Ayimer, Principal Graham, Professors Habbert, and Duff, Revs.

Messrs. Marsh, Jeffery, Shening, McKay, Jay, Parker, and Mayor Mackie.

This Institution is non-sectarian, and is patronized by all denominations; Protestant and Catholic. Very great pains have been taken with the religious training of the pupils,—regular attendance on Divine Worship at their respective churches on the Sabbath, reading of Scriptures, praise and prayer, twice a day in the family for all the residents, and chapel exercises daily for all the pupils. Most of the students are engaged in Sabbath Schools, as teachers or pupils, and there is a Bible lesson every Monday morning for all the residents in College.

The pupils in the Grammar School receive special instruction from the several Professors.

Commercial and other branches preparatory for the different departments of business, have particular attention.

After the reading of the reports and the distribution of prizes, commendatory addresses were delivered by W. H. Webb, Esq., Q. C., M. P. P., Rev. J. McCaul, and the President, Lord Aylmer. A vote of thanks was passed to the Principal and Professors.

The Principal then announced that the Summer Vacation would extend to the first Thursday in September. The National Anthem was sung by the students, in which the audience heartily joined. The Benediction was pronounced by the Rev. J. McCaul, and the large assembly dispersed, seemingly much pleased with the commencement exercises.

## Articles Selected.

### JESSICA'S MOTHER.

#### CHAPTER I.



It was a gloomy Sunday in the gloomiest part of the year, when the fog hung over London day and night, only lifting itself off a little for two or three hours about noon-time. The bells which rang from the church towers might have been chiming from some region above the clouds, so distant they sounded and so hidden were the belfries in which they hung. In the early part of the day the congregations went to and from their various places of worship, with a feeling of

sombre depression at the long continuance of the gloom: but after nightfall the darkness was only natural, and though the lamps gave but little light, and shone merely like yellow balls in the fog, the passengers in the street moved more briskly and talked more cheerfully than in the morning. Here and there the brilliantly illuminated windows of some church or chapel cast a pleasant gleam upon the pavement, and the open doors seemed to invite any cold or weary passer by to enter into its light and warmth, but as if these buildings, the temples of God, were designed only for the rich, and for those who had comfort enough in their own dwellings, it was noticeable that but a very scanty sprinkling of worshippers dressed in vile raiment were to be seen among the congregations, though there was no lack of those who wore goodly apparel and gay clothing.

The fashionable chapel of which Daniel Standing was the chapel keeper, was no exception to the general rule, for there were no poor to be found in it. There was within it every appliance of comfort and style such as could give satisfac-

tion to a wealthy congregation. The oak pews were high enough for the head of an occasional slumberer to repose in quiet indulgence, and they were well lined and carpeted and cushioned. The shades for the lamps toned down their light to a clear yet soft lustre: and the apparatus for heating the building was of the most efficient kind. The crowds who flocked to hear the minister were increasing every Sunday, and Daniel Standing had, with some reluctance, yielded to the necessity of sharing his office of pew-opener with a colleague: a man, however, of less dignity and solemnity of deportment than himself, and who was quite willing to look up to him as a superior. Moreover, the old members of the church, the "carriage people" especially, recognized him only as their chapel-keeper, and entrusted any message or any commission to him alone; and he also retained the charge of attending upon the vestry. The other man was no more than a subordinate; and after awhile he was reconciled to his division of office.

There had been two things much talked about among the people for some time past: the first that the minister himself should have a colleague found for him, and the second that a larger and still more fashionable chapel should be built. As to the colleague there were several difficulties in the way, the chief one being to find such a preacher as would attract the same congregations as those which came in crowds to listen to the minister; for it was found that whenever it was known that he would be absent from his pulpit the numbers dwindled away, until during his yearly holiday the chapel would seem almost empty, compared to the throng of curious and eager listeners, who hung upon his words, and scarcely dared to sigh over his representations of their misery and peril, lest they should miss hearing a single syllable of the eloquence which described it. Still every member of the congregation said it was essential that a colleague should be found for their beloved pastor before he had quite worn himself out, and great blame was thrown back upon the small provincial church, which five and twenty years ago had thrust him, a mere youth of twenty, upon the exhausting duties

of the ministry. As for the second subject, it was settled without much difficulty, for only money, not a man, was wanted; and upon the vestry table there was a subscription list, already promising some thousands of pounds, and beside it lay the plans for the new chapel, drawn up by an eminent architect.

The chapel doors had been opened by Daniel, and the gas toned down to precisely the brilliance and softness which the congregation loved, especially the lamps on each side of the pulpit, which shed a revealing light upon the minister's thoughtful face, and upon his dark hair just tinged with grey. In the vestry Jessica had just given a final and delicate stroke of dusting, and was wiping the large pulpit Bible and hymn book with her clean pocket-handkerchief, ready for Daniel to carry up into the pulpit, while the organist was playing the opening voluntary, which he did with so solemn and ministerial an aspect, that a stranger, not accustomed to the etiquette of the place, might be betrayed into the supposition that he was the minister himself. Daniel was waiting now in the porch like some faithful steward, ready to receive his master's guests; and as carriage after carriage rolled up, almost a smile of satisfaction softened his rigid features. The minister's children had passed him with a smile and a nod, and he had shut the door of their pew in the corner, so he knew that the minister was come, and putting a little additional briskness into his manner, he looked out for seats for the strangers who were filling the aisles, at the same time listening for the first notes of the organ.

The minister had entered the vestry just as Jessica had finished wiping the imaginary dust off the Bible and hymn book, and he drew his chair up close to the fire, as if coming through the fog had chilled him. He looked sad and downcast, and his head sank forward upon his breast. For a minute Jessica stood behind his chair in silence, and then she stretched out her hand, a small thin hand still, for her growth had been stunted by privation, and laid it timidly upon his arm.

"Jessica," said the minister, covering her small palm with his scholarly hand, "I am sorrowful to-night, and I have great heaviness of heart. Tell me, my child, do you understand what I preach about in my pulpit?"

"Oh, no, no," answered Jessica, shaking her head deprecatingly, "only when you say God and Jesus Christ, and heaven! I know what you mean by them."

"Do you?" said the minister, with a very tender smile; "and do I say them often, Jessica?"

"Sometimes they come over and over again," replied Jessica, "and then I feel very glad, because I know what you are preaching about. There is always God in your sermons, but sometimes there isn't Jesus Christ and heaven."

"And what do I mean by God, and Jesus Christ, and heaven?" he asked.

"I don't know anything but what you've taught me," said Jessica, folding her brown hands meekly over one another, "you've told me that God is the Father of our souls, and Jesus Christ is our elder brother, who came down from heaven to save us, and heaven is

the home of God where we shall all go if we love and serve him. I don't know any more than that."

"It is enough!" said the minister, lifting up his head with a brighter look, "one soul has learnt the truth from me. God bless you, Jessica, and keep you in his fear and love for evermore."

As he spoke, the deep tones of the organ fell upon their ears, and the vestry door was opened by Daniel, coming for the pulpit books. There was an air of solemn pride upon his face, and he bowed lower than usual to his minister.

"There's a vast crush of people to-night, sir," he said; "the aisles and the galleries are all full, and there's a many standing at the door yet who will have to go away, for there's no more room for them."

The minister covered his face with his hands, and shivered with the cold no doubt; and Daniel and Jessica were leaving the vestry, when they were called back by his voice speaking in husky and agitated tones.

"Standing," he said, "I have something of importance to say to you after the service this evening, so come back here as soon as the congregation is gone. And, Jessica, take care to sit in your own place, where I can see you: for I will preach about Jesus Christ and heaven to-night."

Jessica answered only by a little nod, and left the vestry by a door which did not open into the chapel. In a minute or two afterwards she was making her way up the crowded aisles to her usual seat at the foot of the pulpit steps, where with her head thrown back, her bright face lifted itself up to the minister's gaze. She had just time to settle herself, and glance at the minister's children, who were looking out for her, when the last quiet notes of the organ ceased, and the vestry door opened. The minister mounted the stairs slowly, and with his head bent down; but as soon as he was in the pulpit he looked round upon the faces whose eyes were all fastened upon him. Many of the faces he knew, and had seen thus upraised to him for scores of Sundays, and his eye passed from one to another swiftly, but with a distinguishing regard of which he had never been conscious before, and their names swept across his memory like sudden flashes of light. There sat his own children, and his eye rested fondly upon them as they looked up to him; and he smiled tenderly to himself as his glance caught the flushed and fervent face of Jessica. The sermon he had prepared during the week was one of great research, and of studied oratory, which should hold his hearers in strained and breathless attention: but as he bowed down his head in silent supplication for the blessing of God, he said to himself, "I will preach to this people from the saying of Christ, 'He calleth his own sheep by name and leadeth them out.'"

## CHAPTER II.

The first part of the service passed by as usual, disturbed only by the occasional rustle of a silk dress, or the carefully hushed footstep up the aisles of some late comer, and the moment for the prayer before the sermon was come. Every head was bent, and a deep stillness prevailed, which grew more and more profound as the min-

ister's voice still remained silent, as if he was waiting until there was no stir or rustle of movement to be heard throughout the congregation. There was something awful in this solemn pause before his voice was lifted up to God; and as it prolonged itself, a sigh, it might have been from the minister's inmost heart, was heard by those nearest to the pulpit. One or two looked up, and saw his head bowed down, with the softened light of lamps falling upon the silvery streaks of his hair, and they dropped their faces again upon their hands, waiting. Then there ran a thrill and a shiver through all the congregation, and here and there a sob which could no longer be repressed broke the labouring silence. After that there were whispers and murmurs, and faces lifted up with a vague dread upon them; and still the minister did not raise his face from the crimson cushion that his voice might allay the growing agitation. His children were looking up at last; and Jessica had risen from her knees, and was gazing up with eager eyes to his drooping head. There was a stir now, and the spell of silence was broken; while Jessica, forgetful of everything but her deep love for him, ran swiftly up the steps, and touched him timidly with her hand. The minister neither spoke nor moved.

The great congregation was in a tumult instantly, standing up, and talking, and crying out with hysterical sobs, and pushing out of their pews, and thronging towards the pulpit. In a few minutes the minister was carried down into the vestry, and the crowd gathered about the doors of it. Some of the chief men belonging to the chapel urged the congregation to disperse and return to their homes; but they were too much excited to leave before it was known what had befallen the minister. Jessica pushed her way—being small and nimble, and used to crowds—to the very door of the vestry, where Daniel stood to guard it from being invaded by too many strangers: and she waited there beside him until the door was opened by a handbreadth, and a physician whispered from within, "It is not death, but a stroke."

More quickly than the words could be carried from lip to lip among the crowd, Jessica glided through the midst to the pew where the minister's children were kneeling with their arms about one another, sobbing out inarticulate prayers to God. She stood for a moment beside them, scarcely knowing what to say, and then she fell down on her knees by Winny, and put her lips close to her ear.

"Miss Winny," she said, with a trembling voice, "the doctor says it's nothing but a stroke. He isn't taken with death, Miss Jane: it's only a stroke."

The children started up eagerly, and caught Jessica's hands, clinging to her as some one older and wiser than themselves. They had had no bitter taste of life's troubles before this, for their mother had been taken from them before they were old enough to understand their loss, and their lives had been tenderly smoothed and cared for. That Jessica should bring them some intelligence and consolation in their sudden panic of dread, invested her with a kind of superiority: so now they looked to her as one who could help and counsel them.

"What is a stroke, Jessica?" asked Jane,

looking imploringly towards her with her white face.

"I don't hardly know," answered Jessica, "I know what strokes used to be when I lived with mother; but this is different, Miss Jane; this stroke comes from God, and it cannot be very bad."

The children were all three of them silent after Jessica had spoken: but each one of them was gathering comfort and strength from her words. It was a stroke which had come from God, and therefore it could not be very bad. No one had seen it fall; no one had known that the Father's hand was lifted up to strike, and it had come down softly and gently, only hushing the voice, and shutting up the gateways of the senses. Now that it was known, the chapel was gradually emptying as the congregation went away, and Jane and Winny, feeling calmed and strengthened, were ready to listen to their nurse, who was now anxious to take them home.

"Let Jessica come home with us, nurse," said Winny, who still held Jessica's hand between both her own. The nurse consented willingly, and in a few minutes they were walking homewards, one on each side of Jessica. They felt strangely bewildered still; but Jessica was like a guide to them leading them through the fog and over the slimy crossings with familiar confidence, until they reached the door of the minister's house, when she hung back shily, as if not meaning to go in with them.

"You mustn't leave us yet," cried Winny, impetuously. "Papa is not come home, and I'm a little bit afraid. Aren't you afraid, Jessica?"

"No," answered Jessica, cheerfully. "It can't be anything dreadful bad."

"You must come in and stay with us," said Jane, the calm sedateness of her manner a little shaken by her fears. "Nurse, we will take Jessica into papa's study till he comes home."

The three children went quietly upstairs to the study, and sat down by the fire, which was burning brightly, as if waiting to welcome the minister's return after the labours of the day. The minister had gathered about him many books, so that every part of the large room was filled with them. On the table lay those which he had been studying during the week while he was preparing his elaborate sermon, which was to have astonished and electrified even his accustomed hearers; and upon the desk there were scattered about the slips of paper upon which he had jotted down some of the profound thoughts, which only a few of his people could comprehend. But upon the chimney piece, at the end where his easy-chair was placed, and close to his hand, lay a small pocket Bible, so worn with much reading that there was no book in his study like it. The troubled children sitting on the hearth knew nothing of the profound and scholarly volumes on the table; but they were familiar with the little Bible, and Winny, taking it in her hand, lifted it to her lips and kissed it fondly.

"Papa always used to read and talk to us on a Sunday night after we had come home," she said, sorrowfully, speaking already as if the custom was one long past, which could never be resumed.

"Does a stroke last long, Jessica?" inquired Jane, with a look of deep anxiety.

"I'm not sure," answered Jessica. "Mother's strokes were sharp, and soon over, but the smart lasted a long while. May be the stroke is over now, but perhaps the smart will last a little while. God knows."

"Yes," said Jane, the tears standing in her eyes, "and God knows what is best for papa and us. We've known that a long, long time, but now we must believe it with our hearts."

"Believing is a deal harder than knowing," remarked Winny, with a look wonderfully like her father's; and the three children were silent again, their minds full of thought, while they listened for the minister's return to his home.

## CHAPTER III.

THEY were heavy steps which the three listening children heard at last in the hall below, and upon the staircase the sounds of carrying a helpless burden up the stairs, and Jane and Winny pressed closer to Jessica, who looked from one to the other with an air of tender encouragement. As the sounds drew nearer, they crept by one impulse to the door, and opening it a little way, they saw their father's face as he was carried past them, pale, but peaceful, with the eyelids closed as if he were in a deep sleep. Jessica's quick eyes detected Daniel standing in the darkness at the end of the passage, and as soon as the sad procession had passed into the minister's chamber, and the door was shut, she darted out, and led him eagerly to the study.

"Oh, Standing?" cried Jane and Winny in one breath, "tell us everything about papa."

"Come, come, you needn't be frightened, my little ladies," answered Daniel, soothingly. "Please God, your papa will be all right again in a week or two. The doctors say he's been studying too much to make his grand sermons, and he hasn't given his brain rest enough. But he'll come all right again by-and-by, or I don't know whatever will become of the chapel."

"He won't die?" murmured Jane, with quivering lips.

"Die!—oh no!" said Daniel. "Why, my dears, you're all of a tremble. It would be the best for you to go to bed, for you can't do any good sitting up."

"Standing," said Winny, "I wish you'd let Jessica stay all night with us. She could sleep with nurse; and our room is inside nurse's, and if we leave the door open we could talk to one another."

"She may stay, and welcome, it nurse likes, Miss Winny," answered Daniel; and as the nurse was anxious for her children to feel their new sorrow as lightly as possible, she was glad to grant their request.

So after a while it happened that Daniel was wending his way alone, through the fog and the damp of the streets, towards the little house in a quiet and respectable sort of court, where for the last three years he had dwelt with his adopted child. His mind had been fully occupied with the strange events of the night, and the paralysis of his stricken master; but now that he was alone, and his thoughts were free to return to his own affairs, they suddenly recalled to him the minister's last words to himself. What could it be of importance that he had to

say to him when the evening service was finished? His brain had been busy with guesses, in spite of his conscience, during the singing of the hymns, and even during the first prayer, when he stood at the chapel door to arrest the entrance of any late comer until it should be ended. Something of importance, and now the minister could not reveal it to him! He knew that at a private committee meeting, during the past week, a plan had been proposed for erecting a small residence close to the new chapel and schoolroom, where the chapel-keeper might dwell; and it had been suggested that his salary should be raised to such a sum as would free him from the necessity of seeking any other employment. In fact, the care of the chapel would be work enough, for it was to be very large and magnificent; and already his duties filled up four clear days of the week. Could it be to speak about this the minister had desired him to come into his vestry immediately after the congregation had departed? But it was not so much the minister's business as that of the chief men belonging to the church. Could it be anything about Jessica? It did not seem very likely; yet the minister was very partial to Jessica, and always seemed pleased to see her about the vestry and be talking to her very kindly when Daniel went to fetch the pulpit books. It was a hard thing to pacify his awakened curiosity, and he supposed nobody could satisfy it but the minister himself. How long was the stroke likely to last?

Daniel was asking himself this question, which neither he nor any one else could answer, just as he reached the door of his dwelling. There was a dim light from a lamp at the entrance of the court, and there was the red gleam of his own fire shining upon the white window-blind within, so that he could distinguish pretty plainly the figure of a person, which looked more like a heap of rags, crouching upon his door-sill. A tattered coat was tied round the neck by the sleeves, and an old brimless hat was drawn over the back of the head; but the tangled hair, which hung in ragged locks over the face, was too long for a man's; and as he stooped down to look more closely, it was certainly a woman's face which was turned towards him.

"Come, come," he said, "you're no business here, you know; so you'd better get up and go home. You don't belong to this place, and you've made a mistake coming here. This is my house."

He had his key in his hand, ready to let himself in, where the comfortable fire was waiting for him; but he could not open the door until the miserable creature had moved, and, though she raised herself a little, she did not get up on her feet.

"I don't belong to any place," she answered, sullenly, yet fiercely, "and I haven't made any mistake in coming here. You're Daniel Standing, and I'm Jessica's mother."

Daniel recoiled for an instant as if he had been struck by a very heavy blow. He had long ago ceased to trouble himself about Jessica's mother, or to dread her re-appearance; and the minister had assured him that, if she should ever return to claim her daughter, he would use all his influence to protect Jessica from her, as being an unfit person to have the training of a child.

The woman was standing up now, but leaning her back against his door, snapping her fingers at him, and with her face stretched out with a glare of angry defiance in her bright eyes, which sparkled through the gloom.

"I've nearly had the door down," she said, with a hoarse laugh, "till all your neighbours came out to see what was the matter: but I scared them in again. The police himself turned tail like a poor poltroon." And she laughed again so loud, that the quiet court seemed to ring with the sound, and a door or two was cautiously opened, and Daniel saw his neighbours peeping out, all of them decent people, who held him in high respect as the chapel keeper of so fashionable a chapel. "I want my daughter," she cried, in high, shrill notes, "my Jessica, my daughter. Where is she, you scoundrel?"

"Come, now, then," answered Daniel, emboldened by the advance of two or three of the men, who came up to form a flank of defence or assistance, "this behaviour won't do. Jessica ain't here; so you'd better take yourself off. I wouldn't give her up to you if she was here; but she isn't here, and there's an end of it."

The woman seated herself once more upon the sill, and leaned her head against the door-post.

"If you go in, I go in," she said, doggedly; "and if I stay out, you stay out. I want my Jessica."

It was an embarrassing position for Daniel. He did not like to resort to force in order to enter his house for several reasons. First, and chiefly, he was now too sincere a Christian to choose any violent or ungentle measures; but, besides this, the person before him was a woman, and the mother of Jessica; and he was himself in a softened mood, from the excitement and sorrow of the evening. He stretched out his arm, and fitted the key into the lock; but before he turned it, he looked as closely as he could through the gloom into the woman's face.

"You're not drunk, are you?" he said.

"Neither sup nor drop has passed my lips to-day," she answered, with a groan of suffering.

"Well, well!—come in," said Daniel, "and you too, Mr. Brookes, if you please. I'm not myself at all to-night; and it'd hearten me to have some body to back me. Come in."

He opened the door into a comfortable and neat room, where everything was arranged with scrupulous order; for he was an orderly man by nature, and Jessica had already the thrifty habits of a housekeeper. The fire had been well raked over with small coals before he and Jessica started for chapel, and now it was a bank of glowing embers. The woman tottered across to the hearth, and flung herself into Daniel's arm-chair. They could see now how wan and hollow her face was, with the cheeks fallen in, and the burning eyes sunk deep into the head. While, as she stretched out her thin and yellow hands over the fire the red gleam shone through them. The poor tatters she wore were limp and dank with fog, and the slippers into which her naked feet were thrust were worn out at the toes, so as to give free inlet to the mud of the pavement. Daniel regarded her in silence for a minute or two, and then he passed on into a small kitchen at the back, and returned quickly with some bread and cheese and some coffee, which he warmed up in a little saucepan. She

drank the coffee eagerly, but she could not swallow more than a mouthful or two of the bread.

"And this is Jessica's home," she said, when she was revived a little; "and a very comfortable home too. Eh! but I'm a lucky mother, and she's a lucky girl. Will she be in to-night, Mr. Standing?"

"No," answered Daniel, shortly.

"Well, I can make myself comfortable," she said, with a laugh which made Daniel shiver. "I dare say her bed is softer than any I've slept on of late. Last night I slept under a scaffolding on some shavings. Don't put yourself out about me; I can make myself comfortable."

"But you cannot stay here all night," replied Daniel, decisively.

"And why not?" she rejoined. "I suppose I'm as good as my daughter. Ah, she'll never be the woman I've been. I rode in my carriage once, man, I can tell you. And what should hinder me staying a night, or a week, or a month in your paltry little house? No, no! you'll not see my back to-night, I promise you."

"I wouldn't give you a night's lodging for five shillings," said Daniel, hastily.

"I'm not going to give you five farthings for it," said the woman, settling herself in his arm-chair with an air of impudent defiance. "Jessica's home is my home. If you turn me out, out she goes with me."

Daniel drew his neighbour aside into the kitchen, where he consulted with him in whispers, while he kept his eye upon his terrible visitor through the open door.

"What am I to do with her?" he asked. "I wouldn't have her stop here for anything. Jessica is staying all night with the minister's children, but she'll come back to-morrow. What-  
ever am I to do?"

"Give her some money to go away," answered Brookes; and after a little heavy-hearted hesitation, Daniel resolved to act upon his advice. He returned into his comfortable little parlour, so comfortable and pleasant; and he addressed his visitor with a determined and resolute aspect.

"Now," he said, "if you won't go away peaceable, I'll send for a policeman, as sure as I'm the chapelkeeper of St. John's Chapel. I don't want to be violent with you, for I'm a Christian man, but I don't know that a Christian man is bound to give you a lodging in his own house. I should rather think he wasn't. But if you will go away quiet, here is a shilling to pay for a bed and breakfast elsewhere. That's all I can do or say. It's that, or the police."

The woman deliberated for a few minutes, looking hard into Daniel's face; but there was no sign of irresolution or relenting upon his grave features; and at last she raised herself slowly and wearily from the chair, and dragged her slipshod feet across the floor towards him. She took the shilling sullenly from his hand, and without a word, passed out into the cold and damp of the streets, while Daniel watched her unsteady steps down the court with a feeling of relief.

But when Brookes was gone, and the door was locked for the night, and the agreeable warmth of the gleedy fire wrapped round him, he could not keep his thoughts from wondering

where the wretched woman had found a shelter. His mind also looked onwards with misgiving to the future which lay immediately before him and Jessica; and again he lamented on his own account that he could not go for counsel to Jessica's other friend, the minister who had been stricken into silence and unconsciousness, even concerning interests still nearer and dearer to his heart.

## CHAPTER IV.

Early the next morning Daniel went to the minister's house, half hoping that he should hear that the malady of the night before had been only a temporary insensibility, from which he had recovered. But the minister lay in the same state of unconsciousness, and shewed no sign of returning life. The nurse told him that a ragged and miserable woman, who called herself Jessica's mother, had seen him during the Sunday afternoon, and held a long conversation with him, after which he had ordered some food to be given her in the kitchen. This, then, no doubt was the subject upon which the minister wished to speak to Daniel; and the latter felt more than ever lost in doubt as to what he ought to do, as it was now impossible to hear the advice which his master had intended to give to him.

He walked thoughtfully towards the chapel, with Jessica beside him, scarcely knowing how to break the news to her. She was a little sad and less talkative than usual, and her small hand was thrust lovingly into his own, as if she felt that it was needful to assure herself that it could return her warm grasp. When they opened the vestry-door, and going in, saw all the confusion which bore testimony of the last night's calamity, Daniel drew the child closer to him with his arm, and bending down stiffly, kissed her up-lifted face.

"He isn't going to die," said Jessica, with a trembling voice; "he is only resting himself, the doctor says, and then he will know us again, and speak to us all."

"To think!" cried Daniel, in a mournful amazement, "that he should have spoken thousands and thousands of words, ay! millions! and I scarce gave an ear to them; and now I'd almost offer a golden guinea for every word he could speak to me! Ay! Jessica, so that he epoko pretty short and simple, I'd give a guinea a word if he could tell me what I ought to do."

"Do you want him to say something particular?" asked Jessica.

"Ay! very particular," answered Daniel.

"Couldn't you ask God?" suggested Jessica.

"Well," he answered, doubtfully, "of course I could, but then there's no direct answer, which I couldn't mistake. Unless I do like my poor mother, who used to open her Bible, and take the first words she set eyes on for answer, and very queer answers they were sometimes. I'm not good enough yet to expect a very clear answer to my prayers."

Jessica made no answer, for Daniel's mode of reasoning was a little obscure to her; but she set to work to put the scattered chairs in order, while Daniel looked on with loving but troubled eyes.

"Jessica," he said, "the trouble I'd like to

talk to him about, is that your mother's come back again."

She started, and looked at him with great, wide-open eyes of amazement and terror, while her face quivered, and she twitched her small shoulders a little, as if already shrinking from a blow. But the expression of pain and fear passed away quickly, and though her face was pale, a smile came upon it.

"Doesn't God know that mother's come back?" she asked.

There was no need for Daniel to answer her question: but he turned it over and over again in his own mind, with something very much like doubt. It seemed as if it would have been so much better, especially at this crisis, for Jessica's mother to remain absent, that it was as if God had given up his particular providence over the affairs of insignificant people like himself and Jessica. It would be no wonder if amid all the affairs of the hosts of angels, and the myriads of worlds of which he had a vague idea, that God should over-look a little matter like the tramping to and fro of a drunken woman. It was a saddening thought, but Daniel was in the mood to cherish it.

"Do you know where mother is?" asked Jessica.

"No, dear," answered Daniel. "I gave her a shilling last night to pay for her lodging and breakfast. She told me she'd had nothing to eat or drink all day; but the nurse said she'd been to see the minister yesterday afternoon, and had a good meal. She's sure to come again."

"Ay, she's sure to come again," echoed Jessica.

"And so," continued Daniel, "nurse and me have agreed you'd better stay with the young ladies for a bit, out of the way like, till I can see how I can settle with your mother. You'd be glad to stay with Miss Jane and Winny, Jessica?"

"Yes," she answered, her face quivering again, as if she could scarcely keep herself from crying; "but I'd like to see my mother."

"See your mother!" repeated Daniel, with unfeigned astonishment, "whatever for, Jessica?"

"She's my mother," replied Jessica, "and the Lord Jesus Christ had a mother. Oh! I'd like to see her again, and tell her all about God, and Jesus Christ, and heaven. Perhaps she'd become a good woman!"

She could control herself no longer, and throwing herself on her knees before the minister's chair, she hid her face in her hands, and Daniel heard that amid her sobs she was murmuring some prayer to God for her mother. This was a new perplexity, that Jessica should wish to see her cruel and hard-hearted mother, but there was something in it which he could neither blame nor gainsay. He would rather have kept Jessica in safety at the minister's house, than have her exposed to the frequent and violent visits of the drunken woman to his own little dwelling. but if Jessica decided otherwise, he would not oppose her. His house did not seem the same place without her presence in it.

"Choose for yourself, deary," he said very gently, "come home with me, and run the



the chance of your mother coming again soon; or go back to Miss Jane and Winny, who are so fond of you, and where everything is fine and you'll be in such good company. Choose for yourself."

"I'll go home with you," said Jessica, getting up from her knees with a cheerful smile.

"I couldn't think this morning who'd sweep the kitchen, and get the breakfast. I'd rather go home with you, if you please."

It was impossible for Daniel not to be gratified at Jessica's choice, however troubled he might be with the idea of her mother's disturbance of their peace; for home was not home without her. They kept very near to one another all day at their work, and it was late at night before they returned home, where they found no one sitting upon the door-step, as Daniel timorously expected. But their neighbour Brookes informed them that Jessica's mother had been sobbing and crying before the closed door during a great part of the evening.

*To be continued.*

### NELLIE'S FIRST PRAYER.

Little Nelly Gray lived in the north of England, in one of those busy cities full of great factories, where they make the neat cotton stuffs which are worn all over the world. Nellie's earliest memory was of being carried in her father's arms, and seeing the huge black houses with their rows of gaslit windows, rising, as it seemed, almost to the star-sprinkled sky.

Nellie's mother had lived at a country farm until she married, and so she had pleasant things to tell her little girl about sweet blossomy lanes and breezy hills, and Nellie had pictures of them in her mind, though she had seen nothing more countrified than little town-gardens. Nellie's mother was a good woman, who made the home quite a sunshiny place; and if you had peeped into their little sitting-room on any Sunday afternoon, and seen the father with Nellie on his knee, and the great Bible before him, and the mother nursing the baby, and listening whilst he read, I am sure you would have liked to make one of the party.

Nellie's father was often at work until too late for his little girl to wait up for him. At these times Nellie gave her mother two kisses, one for herself, and one for "dear father;" but she liked it best when he was at home to take it himself, though it was also a pleasure to wake, as she sometimes did, and watch him eat his supper, and listen while he talked to mother, and then fall asleep again, and hear his voice in her dreams. But one night, when she had thus gone to bed before his return, she was awakened by a dreadful noise of shouts and running in the street. For a minute Nellie was sadly frightened, but she was presently comforted by hearing her mother's step. Mrs. Gray had been to speak to some one at the door, and came in with the candle in her hand. Nellie thought her face was very white, and also that there was a strange light in the room.

"What is the matter, mother?" she asked, creeping out of the bed into her lap.

"My little girl must be quiet and brave," said the mother, gently; "for God can take care of

dear father; but the factory is on fire—it is its flames which make the room so light."

Nellie could not lie down again. Once or twice Mrs. Gray went to the street-door to hear what she could from the crowd, but it was all bad news; the fire was growing worse and worse. Some of the workpeople were said to be still in the building, and the rest were risking their lives to get them out.

"You must go inside, Nellie," said her mother; "you will catch cold at the door. I will promise to come to you directly I hear anything of father."

Nellie remembered her father had said God could do anything if it were his will. Every night and morning her mother had heard her repeat the Lord's Prayer, and ask God "to bless her dear father and mother, and little Tom." But Nellie had never quite felt that God heard her, or that it mattered whether he did so or not. Do not be too much shocked at the little girl; many much older than seven years say their prayers, but do not know how to pray.

But now, as Nellie knelt on her little bed, though for a minute or two her sobs choked her words, she felt that God was not far off, but quite near, and that he could even hear the prayer she could not speak. And presently she grew a little calmer, and was able to say, "Our Father, which art in heaven, keep dear father safe;" though it seemed almost hard to go on to "thy will be done." And then she lay down on her bed, and cried, and prayed, and listened, until, in utter weariness, she fell asleep.

When she awoke it was broad day, and the linnet in the cage by the window was chirping merrily. Mrs. Gray was busy about the fire, and as Nellie saw her still pale face, she remembered all that had happened in the night; and being too frightened to ask at once about her father, she made a little stir to catch her mother's notice.

"What! you are awake, Nellie," said Mrs. Gray, turning to her. "The terrible time is over, and dear father has been home, and gone out again, but he will be here presently. So get up, and have a smiling face ready to meet him—poor tired father!"

Nellie jumped up, and helped to spread the breakfast, and the linnet's cage was lifted down to the table that birdie might be fed, and all the good story was told over and over again to it and little Tom; and the one understood it about as much as the other, and received it with sundry crowings and chirps, because Nellie's face smiled and her tone was merry!

And then through the open window a cheerful voice shouted, "Hallo, little ones!" and mother held Tom to say "good morning" to "dear father," and Nellie scrambled up beside her. And father came in and they all knelt down and thanked God for saving him from the great red flames. Then they had breakfast, and breakfast had never been so nice, though, in the confusion, the children's milk was only half boiled, and father forgot to wash his hands before he cut the bread!

But little Nellie never forgot when she first "spoke" to God, and many and many a time since, not only in trouble, but in comfort and joy, she has done the same. L. N. F.