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# THE PRESBYTERIAN.

MAY, 1868.

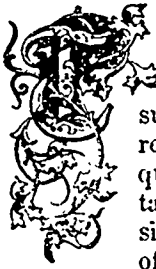
## THOMAS D'ARCY MCGEE.



ANADA has lost its most eloquent statesmen and one of its most accomplished *literati*. A poet by nature, he had cultivated his genius and taste to a high point, and was almost as skilful in verse as he was mighty in speech. A student of history, its lessons formed the views which he adopted and promulgated as a politician, and suggested the plans—many of them far-reaching—which he devised and set forth as a statesman. A lover of his native country, he was ever mindful of “the wrongs of Ireland,” and worked (latterly in a constitutional and therefore patriotic mode) for their removal. A lover of man, his thoughts and heart worked and beat for other nations than his own, and took into their all-embracing arms the nations and peoples of the world; especially those of the civilized world whose histories and literature had stored his mind with the principles which were guiding his course. A lover of his adopted country, he cherished for Canada an affection deep, invariable, unsurpassed. He threw himself into its interests with great ardour, with an enthusiasm almost heroic. A subject of HER MAJESTY, his admiration of British rule, and of the constitution under which Britain has flourished, was unbounded, therefore was he constrained to consecrate his great powers for the perpetuation in British North America of this beneficent rule, and this glorious constitution; and because he believed that such would be most surely maintained by Colonial Confederation, he became the earnest and indeed foremost advocate of this National Scheme. A firm believer in the divine authority of the Christian system, he acknowledged the blessings which Christianity has conferred upon mankind, while he was Catholic in his regard for those Christians who did not, like himself, belong to the Roman Communion. “*Equal rights to Protestants in Quebec*” was a controlling principle in the ordering of his political and otherwise public conduct.

Such was the late Honourable THOMAS D'ARCY MCGEE! It may be added, without unwarrantable intrusion into the domain of private life, that habits which had grown upon him, and which he always judged injurious to his character and prejudicial to his usefulness as a public man, were firmly and manfully broken off many months before his death. The writer of these lines is able to state that he felt the need of higher help than he possessed in himself, for faithfully maintaining his purpose of amendment. It is, moreover, made known by those who communed with him during a long illness from which he lately suffered, that, in the time of his being thus laid aside from public work, higher themes than those which Earth inspires had no light share in the occupancy of his mind. These facts were announced with admirable candour in the Oration which was spoken over his remains by the very Reverend Dr. O'FARRELL, in St. Patrick's Church, of which he was a member.

In the discharge of his duty as Member of the House of Commons for Montreal (West) Mr. McGee fell, by the hand of an assassin, on the morning of Tuesday the seventh day of April last, a victim, we fear, to the Fenianism whose wickedness he exposed and denounced; a martyr, certainly, for the constitutional principles for which he nobly fought in the arena of debate. The City which he represented in Parliament, buried him with princely honours, and the House of Commons has promptly, and with entire unanimity, made provision for those whom this diabolical murder has left in widowhood and orphanage. Our readers will join with us in the prayer that HE, too, may care for these sorrowing ones, who is a “Father of the Fatherless,” and “a Judge of the Widow.”



THE magnitude of the interests involved to our Church and country are sufficient reason for again directing attention to the college question in the Province of Ontario. We do so on this occasion mainly to notice the drift of the discussion on the subject in the Ontario legislature. There is little doubt that all who spoke on the question thought they did so free from bias, and viewed it entirely on its own merits. Now we venture to say that every one who uttered a word either for or against existing institutions, did so under the influence of peculiar views, views arising from his individual stand-point. It is rare indeed that men can be found who have full communion with truth *as truth*; the very limitations by which they are almost necessarily surrounded narrowing them down to one-sided views. It is, therefore, not ungenerous to remark that, with the exception of the minister who opened the discussion, all those who argued against continuing the annual grant to the various denominational colleges, were either gentlemen living in Toronto or had previously some connection with University College, which they would desire to build up, perforce, upon the ruins of the other colleges of the province.

Some of the facts and principles involved in the statement of Treasurer Wood in bringing forward his supplementary estimates may first be mentioned. In stating the number of graduates in Queen's College, he is reported in the *Globe* of February 26 to have said that the number of Lawyers was 41, the number of Physicians 27, of Professors 5, of Judges 2, whilst the number of Ministers was 83, from which the inference was easily deducible that the institution existed mainly for the education of Ministers for one particular Church. We are sorry that we are obliged to correct this view: we wish it were as Mr. Wood put it. The fact is the college was established by the friends of the Church originally for the purpose indicated, but this is the purpose it has least subserved. Whilst it was endowed by the friends of our Church mainly for the education of ministers, our Church has reaped only a small share of that particular benefit, the number of Divinity students at any time being but a small fraction of the total number of students, whilst the doctors turned out from it must have been treble the number of ministers. It is clear that the gen-

eral community has all along reaped large benefits from that which the Church raised specially for her own benefit, and it is rather too bad that it should now be made a matter of reproach to our Church that she made these sacrifices which have resulted for the good of the community. The burden of Mr. Wood's argument against continuing the allowance to the college under denominational control, is that, by so doing, the minor sects in the country would be obliged to suffer great hardship in contributing to the support of institutions from which they receive no direct advantage. He tells us that the aggregate population of the sects represented by the denominational colleges is about 897,000, whilst those sects that have no such institution number about 499,000. Now, did it never strike the Hon. Treasurer of Ontario that his argument cuts two ways? Two-thirds of the population of the province as it was constituted in 1861, according to his own showing, desire to have their superior education given under certain conditions, the remaining one-third under entirely different conditions, and the whole question is this, whether the *two-thirds* or the *one-third* shall control the policy of the state. Mr. Wood pretends to be a reformer, and the reformers pretend that it is one of their principles to give effect to the wishes of the majority. How, therefore, can he reconcile his reasoning with the alleged fundamental principle of his party? He assumes that the majority of the people of the province are opposed to these annual grants, but the member for Welland, we think, answered him well in saying that in the fact of every administration for the last twenty years having bestowed these grants, there was proof presumptive to the contrary, and we mistake not if Mr. Wood shall not find, before he is done with the question, that he has not gathered well the public opinion upon it. It is true that the opponents of the grants have been the noisiest—have been the most forward and blatant in stating their views—as they are naturally demagogues, and their very life is bound up in agitation, but in proportion as those believing in the propriety of aiding the sectarian colleges, as they are called, are quiet and undemonstrative in their nature, it is dangerous to trifle with them, as Mr. Wood may probably find out to his cost if he attempt to carry out the policy foreshadowed in his speech.

The only other speech on the subject to which we would advert is that of

Mr. Blake. He argued, as did also Mr. Gow (who is, we believe, an elder in the Canada Presbyterian Church, and as he was no doubt nurtured into intellectual life largely by the Shorter Catechism, we might expect a different verdict from him) that as the success of the common school system in Ontario has not been hindered, but on the contrary greatly promoted by the absence of the religious element, so there is no reason why parents should desire the religious element to mingle with the higher education of their sons. Now this argument is based upon an assumption, which assumption is a *fallacy*, that the success of the educational machinery in Upper Canada is traceable to the absence of the religious element. That is its main, we might say its *only* weakness as a system, as future generations will no doubt discover. The fact is there is no thoughtful mind in that province that would not gladly see education and religion go hand in hand; but there is this difficulty that, in a mixed community, there is such jealousy between the sects that teachers belonging to any particular denomination cannot be trusted to give a fair exposition of Christianity, and the families of any one denomination are, as a rule, so few and scattered in every community, that they cannot afford to support a teacher holding their own views. And we hold that the very premises of Mr. Blake lead to a very different conclusion from that he has drawn: the fact that the religious education of the young is proscribed from the common and grammar schools of the country, makes it all the more needful that it shall be faithfully attended to at a subsequent time. And surely it does seem very far wrong, that in a Christian land, all whose feelings and sentiments and views owe their truth, their vigour, their vitality to the influence of Jesus, that document which is the fountain of this all-pervading influence should be ignored in its educational institutions, as was so well put by Dr. Arnold when the constitution of the London University was under consideration. It might be well made a matter of reproach to Christians by a Hindoo or Mahometan.

But whilst in the circumstances of the province, it is impracticable to combine instruction in the elements of Christianity with the other parts of education taught in the Common Schools, for the reason stated above, the same impracticability does not extend to higher educational institutions

like Queen's College and Victoria College, which draw to them mainly the students of one particular denomination from all parts of the country, representing as they do a large homogeneous constituency. And, therefore, seeing it is practicable to combine intellectual with religious training to this small extent, the highest interests of the community demand that it should be done; and we would be recreant to the principles of the Church of our fathers if we failed to urge this point.

Another point started by Mr. Blake, and reiterated by Mr. McMurrich (also an elder in the Canada Presbyterian Church), was that "in the principle of equal justice to all \* \* \* \* he did not see how any system could be devised on which these denominational grants could, with fairness, be continued." Mr. Blake has too acute a mind not to perceive that practically, if not theoretically, the very system he proposes would be subversive of *equal justice*. In the fact of their establishing and supporting institutions on certain grounds, those denominations which represent the great mass of the people of the province, declare their want of confidence in the fundamental principle of University College. It exists almost solely for the benefit of the minor sects, which could not aspire in their circumstances to have colleges of their own, and which, therefore, make a virtue of necessity in patronizing University College. And the only way in which equal justice to all would be meted out consistently with the withdrawal of the grants, would be to do what the member for Ottawa suggested—break up the endowment of University College too, and let the minor sects support a joint college for themselves, and not be educated at the expense of the rest of the community. This we do not advocate, but we say it is a legitimate conclusion drawn from the position assumed: We do not wait to notice the invidious remarks of Rykert, Cook, Blake, and others, as to the comparative standing of the graduates of University and Queen's Colleges. It is enough to say that wherever and whenever they have come into competition before an impartial tribunal—the Law Society, the European Universities, or the Civil Service Board—the graduates of Queen's College have taken rank second to those of no other institution.

On the whole, however, the denominational colleges have reason to be satisfied for the present, both with the tone and the

result of the discussion in Toronto. They have found friends where they probably were not looking for them. But we have a word to say in conclusion to our people, and that is, that they speak out their mind upon this subject, as it is one of far greater practical importance to them and to their children than whether any particular set of men shall hold power at Toronto. If they want Queen's College to be continued to furnish not only training to their ministers, but also a liberal education to their sons, under such auspices as they can have confidence in, let them say so. And if they say that it shall be continued—if the methodists say that *Victoria College* shall be continued—if the Episcopalians will so far compromise their sense of dignity as to make common cause with the rest and say that *Trinity College* shall be continued, and if the Roman Catholics say that the *Ottawa* and *Regiopolis Colleges* shall be continued, then no minister dare carry out

the policy foreshadowed by the statement of Treasurer Wood.

A large number of contributions are unavoidably left over. Contributors are requested to have patience, as nearly all the matter sent will appear in due season, and we beg to express our obligations to those who have so kindly given us an *embarras de richesse*, from which we have a difficulty in selecting. Some of the current news we have been obliged to abbreviate very materially to find room for. If *subscribers* would increase as rapidly as *contributors*, we should have every reason to be satisfied.

#### THE SYNOD FUND.

It is requested that all remittances intended to be included in the annual statement, be sent in before the 15th inst.

K. MACLENNAN,  
Convener.

## News of our Church.

**PRESBYTERY OF PERTH.**—The Presbytery of Perth met, by appointment, on the 14th April, in the Church at Almonte, for the purpose of inducting to the charge of the congregation of Ramsay the Rev. John Gordon, formerly minister of Georgina, in the Presbytery of Toronto. The members of Presbytery present were the Rev. W. Ross, of Beckwith, Moderator, Messrs. Bain, Wilson, McLean, and McGillivray, ministers, and Robert Bell, Esq., elder. Mr. Wilson preached a very appropriate sermon from 1 Chronicles xxi. 12 (last clause); and after sermon, after narrating the steps taken in order to supply the vacancy in this charge, caused by the lamented death of the late excellent and much-respected Rev. John MacMorine, D. D., put to Mr. Gordon the customary questions, to which he returned satisfactory answers. Thereupon he was duly inducted into the charge, according to the laws of the Church. Mr. Bain addressed the minister, and Mr. McLean the people, in suitable terms. The commodious and comfortable church was filled with a large congregation, who seemed to evince a lively and deep interest in the induction, and in the solemn services connected with it. The settlement is a most harmonious one. Mr. Gordon was highly esteemed by the congregation which he left; and he enters upon his new charge in circumstances full of promise, for himself and for his people. May all the encouraging promises presented by this settlement be realized. May God's glory be advanced by it. May it greatly conduce to the happiness of minister and people, in time and through eternity.

Almonte is at this time, perhaps, the most thriving and rapidly increasing manufacturing town in Central Ontario, while for well-culti-

vated, fertile farms, substantial, comfortable buildings, and all the other elements and indications of agricultural prosperity, the township of Ramsay, of which Almonte is the chief town, is certainly surpassed by no other township in the county. Our congregation in this place comprises a number of the most well-to-do and enterprising of the inhabitants. The devotedness to the Church of many of them, and the liberality of their contributions for the support of its ordinances and schemes, as evidenced in the past under their late revered minister, afford pleasing hope that, under their present minister, with the youth, and energy, and talents that he brings to his new charge, a prosperous future, with the blessing of God, lies before them. So may it be.

**PRESBYTERY OF GLENGARY.**—At a meeting of the Presbytery of Glengary, held at Cornwall on the 18th of March, *inter alia*, the Presbytery took into consideration a call with relative documents, to the Reverend Robert Dobie from the congregation of Lindsay, in the Presbytery of Toronto. The congregation of Osnabruck having been duly cited to appear on their own behalf, Mr. Croil, a member of the Court, and also of that Congregation, stated that it was not the wish of the Congregation to place any obstacle in the way of Mr. Dobie's translation, at the same time he said that he was commissioned to express the deep sorrow felt by the members of Mr. Dobie's congregation in the prospect of his removal, their appreciation of his faithful and acceptable services during the fourteen years of his ministry among them, the assurance of their continued affectionate regards for himself and the members of his family, and that the earnest-

prayers of his people would follow Mr. Dobie to his new field of labour. At the request of the Moderator, Dr. Urquhart, the Presbytery engaged in prayer, when, the question having been put, and Mr. Dobie having expressed his concurrence in the call and his intention of accepting the same, it was unanimously agreed to "translate." Hereafter the members of Presbytery severally expressed in fitting terms their high sense of Mr. Dobie's many excellent qualities of head and heart, and their sincere regret that the resolution come to should entail so great a loss to the Presbytery. For many years Mr. Dobie has discharged the onerous duties of the clerkship of this Presbytery with marked efficiency, while the zeal, amounting to enthusiasm, with which he has always thrown himself into the advocacy of the Presbytery's Home Mission Scheme, has been such as to excite their admiration in the past, and, now, demands their gratitude. Painful though the separation must prove to all Mr. Dobie's former associates, and particularly to his congregation, among whom he had many warm personal friends, there is yet room for congratulation that his services are not to be lost to the Church, and that he leaves this part of the country not only with an un tarnished reputation, but bearing with him the kindest sentiments of the whole community. It is not enough to say that he leaves not a single enemy in Osnabruck. As he enjoyed the respect of all while he remained, so his departure is universally regretted.

LINDSAY.—This congregation, after a vacancy of one year's duration, has, we are pleased to note, obtained "a settlement." The Rev. J. B. Muir, formerly occupying this field, leaving a little over twelve months ago to accept a call to Galt, the Lindsay congregation, yet in its infancy, was left without a minister for the second time in a very few years. The vacancy, it was feared, might have produced a damaging effect upon the number of adherents of this church, but they have held bravely together, and have come forth from their trouble strengthened rather than depressed. A short time since, the Reverend Robert Dobie, for many years minister of Osnabruck, was invited to preach in St Andrew's, Lindsay. A unanimous call immediately followed, and was accepted, and, after some unavoidable delay, (the Presbytery of Toronto became defunct,—"lost in the snow" as noticed in our last), the 1st of April was fixed for the induction. A number of gentlemen who intended being present on the important occasion, were unfortunately detained and prevented from taking any part in the proceedings, in consequence of a railway accident. Among them, Dr. Mathieson, who, in addition to taking a lively interest in his old friend the present minister of Lindsay, is specially interested in the church itself, it having been opened by the Doctor in person. The induction was proceeded with at the time appointed. The Reverend Archibald Currie, of Brock, preached and presided, and the Reverend David Watson, of Thorah, addressed the minister in an able, suitable and earnest manner; and then, in the absence of the Rev. D. J. Macdonnell of Peterboro, one of those detained who was to have discharged this duty, Mr. Watson, in a few well chosen words, placed before the congregation

their duty to their minister, particularly urging the necessity that they should at all times and by all means in their power co-operate with their minister in his labours. These services were largely attended, and the newly inducted pastor was warmly welcomed at the door of the church by his new flock.

On the Sunday following, the Rev. Dr. Mathieson, who is truly the father of this congregation, conducted morning services in their church, introducing, after an old Scotch custom, the new minister to his flock. In the evening Mr. Dobie preached his first sermon, selecting as his text Galatians i. 28, 29, and dwelling particularly on the last clause of the 28th verse, "That we may present every man perfect in Christ Jesus." Both services were largely attended, and perfect unanimity and satisfaction were apparent on all sides. The doctor's visit was fully appreciated, and contributed not a little to extend the feeling of enthusiasm which prevailed. The Lindsay people are to be congratulated upon the success which has attended their efforts in endeavouring to secure a zealous and faithful shepherd. We now look forward to great things being done in Lindsay.

MONTREAL—GRIFFINTOWN SABBATH SCHOOL.—The first soirée of the above school was held on the evening of Friday, the 27th March, in Mr. Williamson's school-room, Ann Street, the use of which was kindly given for the occasion.

After the scholars had partaken of refreshments, the chair was taken by the superintendent, the Rev. W. M. Black, who read a short report giving a history of the school from its commencement a little more than a year ago. It showed that, notwithstanding great disadvantages at the first, the school was in a prosperous condition, there being 12 teachers and 96 scholars on the roll. Through the kindness of a few friends, a library, consisting of 230 volumes, had been obtained for the use of the scholars.

As the room in Duke Street, kindly placed at the disposal of the mission by Mr. Aitken, is too small for the school and evening service, hopes are entertained that a church with a suitable school-room will soon be built in the district.

Interesting addresses were afterwards delivered by the Revs. Andrew Paton, Joshua Fraser, Messrs. Lemuel Cushing and John L. Morris. After the scholars had dispersed, a large number of the parents and friends remained and partook of refreshments, all of whom seemed highly pleased with the prosperous state of the mission, and the evening's entertainment.

ST. GABRIEL CHURCH.—The second quarterly meeting of the Missionary Association of this Church was held on Wednesday evening, the 8th inst. The report submitted shows that the ladies collected during the quarter the sum of \$78.28. This was divided between the different schemes as follows:

To the Home Mission Fund.....	\$17.70
" " French Mission Fund.....	20.00
" " Widows' and Orphans'.....	17.05
" " Presbytery Mission.....	17.44
" " Bursary Fund, (supplementing the Congregational collection \$30)..	2.34
" " Expense of Printing.....	3.75

**MONTREAL SABBATH SCHOOL TEACHERS' ASSOCIATION, IN CONNECTION WITH THE CHURCH OF SCOTLAND.**

The annual meeting of this Association was held in the basement of St. Andrew's Church on Thursday the 9th of April, the President Mr. J. L. Morris in the chair.

After a few introductory remarks by the chairman, the secretary read the following most interesting report :

**TENTH ANNUAL REPORT OF THE MONTREAL SABBATH SCHOOL ASSOCIATION OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND, FOR THE YEAR ENDING 26TH JANUARY, 1868.**

MONTREAL, 9TH APRIL, 1868.

Your Committee have now the pleasure to present you with the following report, shewing the results of the past years labours in each of the schools belonging to our Association.

The number of teachers and scholars on the roll of the various schools, with the average attendance in each at the close of last quarter, compiled from returns furnished to your Secretary by the several superintendents, is as follows

NAME OF SCHOOL.	TEACHERS.						SCHOLARS.					
	ROLL.			AVERAGE ATTENDANCE.			ROLL.			AVERAGE ATTENDANCE.		
	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
In St. Andrew's School...	13	20	33	13	18	31	118	146	264	81	108	189
" St. Paul's "	10	11	21	9	10	19	65	75	140	51	53	104
" St. Matthews "	12	10	22	11	9	20	86	84	170	69	56	125
" St. Gabriel "	7	10	17	5	9	14	79	68	147	44	42	86
" Victoria "	4	2	7	4	2	6	21	14	35	10	6	16
" Griffintown "	7	4	11	6	4	10	44	36	80	29	26	55
" French Mission "		2	2		2	2	6	8	14	2	3	5
	53	60	113	48	54	102	419	431	850	286	294	580

Comparing these Statistics, with those of last Annual Report, we find in

*St. Andrew's School*, an increase of 5 teachers on the roll, and 5 in the average attendance. An increase of 19 scholars on the roll and 30 in the average attendance.

*St. Paul's School*.—A decrease of 7 teachers on the roll, and 3 in the average attendance. A decrease of 8 scholars on the roll, and 10 in the average attendance.

*St. Matthew's School*.—The same number of teachers on the roll, with an increase of 4 in the average attendance. An increase of 10 scholars on the roll, and four in the average attendance.

*St. Gabriel School*.—An increase of 5 teachers on the roll, and 4 in the average attendance. An increase of 52 scholars on the roll, and 30 in the average attendance.

*Victoria School*.—In our last report this was a new field in which our Association's labours had just begun under the management of the present devoted Superintendent Mr. McLeod, with the assistance of one or two volunteer teachers. At that time the number of scholars was about 18, and it is exceedingly gratifying to your committee to be able to report such encouraging progress as the returns of this Sabbath School shew it to have made during the past year. They have now a staff of 7 teachers and a roll of 35 scholars, so that they may be said to have doubled their numbers during the past 12 months.

*Griffintown School*.—In the statistics already read, this school shews a roll of 11 teachers and 80 scholars, with an average attendance of 10 teachers and 55 scholars. This is a new school which was formed by your Association during the past year. It was opened on the first Sabbath in March, 1867, by your President, on which day 17 scholars were enrolled. It meets in the morning, and has from its formation been under the very able superintendence of the Rev. W. M. Black, to whose active and untiring efforts on its behalf its prosperous condition is mainly due. The Association's best thanks are certainly due to Mr. Black for the devoted energy and zeal which he has displayed, and which God has graciously been pleased to crown with such signal success.

*French Mission School*.—This is also another School reporting to our Association for the first time during the past year, and was begun under the superintendence of Mr. Doudiet, a student of Queen's College, appointed by the French Mission Committee to take charge of that mission.

The total number of teachers on the roll of the Association is now 113, and the average attendance 102, shewing an increase during the year of 23 teachers on the roll, and 32 in the average attendance.

The total number of scholars on the Association's roll is 850, with an average attendance of 589, which shews an increase over last year of

100 scholars on the roll, and 111 in the average attendance.

*Missionary Collections.*—The Missionary Collections in the various schools amount during the past year to \$291.79, being an increase over last year of \$93.18. The following are the statistics of the collections in each of the different schools.

In St. Andrew's School \$115.17 increase \$42.73  
 " St. Paul's " 78.08 " 10.36  
 " St. Matthew's " 43.00 decrease 5.40  
 " St. Gabriel " 26.62 increase 13.57  
 " Victoria " 10.27 and in Griffintown School \$21.65, the two latter being new schools.

*Libraries.*—Considering the attractive influences exercised by Sabbath Schools possessing good libraries, it is encouraging to be able to announce that all our schools are well supplied in this respect. The number of volumes in the Library of St. Andrew's School is 496. St. Paul's school, 340. St. Matthew's, 303. St. Gabriel, 180. Victoria, 216, and Griffintown 230.

*Minister's Bible Classes.*—There are two Minister's Bible-classes reporting to this Association, ably conducted in St. Paul's by the Rev. Dr. Jenkins, and in St. Gabriel by the Rev. Mr. Campbell. The statistics of these Bible-classes are as follows:

	ROLL			AVERAGE ATTENDANCE		
	Male	Female	Total	Male	Female	Total
St. Paul's Bible Class.....	20	32	52	16	28	44
St. Gabriel Bible Class.....	10	18	28	6	14	20
	30	50	80	22	42	64

It will thus be seen that there are 80 on the roll of these Bible classes, with an average attendance of 64. They meet at the same hour as the respective Sabbath schools to which they are attached, and it is exceedingly pleasing and gratifying to see in the fact of our advanced scholars joining these classes, a proof that they have benefited by the instruction received in the Sabbath School.

*Soirees.*—A soiree has been held in each of the schools of the association during the past winter. St. Matthew's School had a Picnic in summer, St. Gabriel and Victoria School also held one conjointly at Laprairie, where they were joined by the Sabbath School of the mission Church in that place.

*Schemes.*—The whole of the schools of the Association now use the same scheme of lessons. Up to the end of December, the scheme used was that published by Mr. Inglis, but this has been changed for that of the Edinburgh Sabbath School Union, along with which are

issued notes on the lessons, and these being of great aid to the teachers, cause this scheme to give general satisfaction.

*Christmas Meeting.*—A meeting of the whole of the schools of the Association was held in St. Andrew's Church on Christmas morning, and largely attended by the teachers and scholars of the various schools. Several hymns were sung by the children in an exceedingly feeling and tasteful manner, and interesting addresses delivered by the President and the Rev. Messrs Campbell and Paton, after which the children separated, all evidently highly pleased with the entertainment.

*Quarterly Meetings.*—These meetings have been held regularly throughout the year, at which, besides a report of the quarters' proceedings being read, all matters of interest to our Sabbath Schools were discussed. It is also gratifying to be able to report from the attendance at these meetings that an increased interest in them seems to be manifested by the teachers, although there is yet considerable room for improvement in this respect.

Having now noticed all the principal points of interest in connection with our Association, your Committee think in conclusion that every cause is afforded for congratulation in the results of the past year's labours. Our association has entered upon an extended field of usefulness, and the sphere of its influence has been largely increased; let its members, therefore, enter upon the duties of the present year, resolved to prosecute them with earnestness, vigour and zeal, praying that God who has so signally blessed their labours in the past, may be graciously pleased to own and acknowledge their efforts in the future, crown them with success, and bless and establish the work of their hands. On behalf of the Committee,

JOHN McPHAIL,  
 Recording Secretary.

The Rev. Dr. Jenkins then moved that the report be adopted and printed for circulation.

The motion was seconded by the Rev. R. Campbell.

Interesting speeches were also delivered by Mr. Jas. Croil, the Rev. Wm. Black, Rev. A. Paton.

On motion of Mr. James S. Hunter, seconded by Mr. R. Starke,

The following gentlemen were elected office bearers for the present year:—

J. L. Morris, President, Robert Kerr, 1st. Vice President, J. McPhail, 2nd do., Rev. Wm. Black, Hon. V. Prest, W. R. Oswald, Recording Secretary, John MacIntosh, Corresponding do, Walter Peck, Treasurer. Committee: Hugh Russell, Peter Larmonth, James Thom, Norman McLeod, and J. Kerr.

At intervals during the evening the choir of St. Andrew's Church, under the leadership of Mr. Fowler, discoursed sweet music in the most happy and effective manner. The different pieces were given with a very high degree of excellence and cultivation, reflecting the greatest credit on the choir and their leader.



**CHURCH OF SCOTLAND SABBATH SCHOOL ASSOCIATION IN ACCOUNT WITH R. KERR, TREASURER.**

<b>1867</b>	April	4	Balance of Cash on Hand									
	Aug.	31	From St. Paul's School	\$ 8	11	50	56	May	30	By Cash Pd G. School	9	00
	Aug.	31	From Grifftown School		5	25	50	Oct.	6	" Victoria	3	00
	Oct.	14	From Victoria School		5	50	50	Nov.	26	As Delegates expenses S. S. Convention Toronto	10	00
	Nov.	13	From St. Gabriel School		4	00	00			By Cash Pd Discount on \$10 Silver	10	40
	Dec.	25	Col. Christmas Meeting		25	14	00			By Cash Pd Lovell's Bill March 1867	2	00
<b>1868</b>	March	19	St. Andrew's School		20	00	00			By Cash Paid Expenses Christmas Meeting	13	00
					\$ 75	20	75			By Cash Pd Evans Wood for Vic. Sch.	6	47
<b>1868</b>	April	9	To Cash on Hand		31	40	40			Cash on Hand	31	40
											\$ 75	20

**PORT HOPE.**—The Rev. William Cochrane, late of Elgin, was duly inducted into this charge by the Presbytery of Toronto, on the second day of April last. The Rev. James Bain presided on the occasion, and preached a suitable sermon from the words Dan. ch. xii, 4th ver.: "Many shall run to and fro and knowledge shall be increased." In the absence of the Rev. J. S. Mullan, who had been appointed to that duty, the minister was addressed briefly by Mr. Kenneth MacLennan, who afterwards, as appointed, addressed the congregation relative to their duties to their minister.

This charge, including the station of Knox-ville, is one of considerable importance, and calls for laborious service. It is fondly hoped that Mr. Cochrane will find in it a congenial field of labour, giving scope for all his energy and matured experience, and rewarding while it stimulates his most zealous exertions.

**THE FIRST PRESBYTERIAN CHURCH OF MONO.**—This church was opened for public worship and solemnly dedicated to the service of God, on the third Sabbath of January, by the Rev. Mr. Carmichael, of West King, who preached in the forenoon from the 66th chapter of Isaiah and 1st verse—and in the afternoon, from Haggai, 2nd chapter and 9th verse. The Rev. Mr. Crozier,

(Missionary of the Old School Presbyterian U.S.) preached in the evening from Revelation, chap. ii ver. 10. The church was filled during all the three diets, by an intelligent audience, who gave close attention to the most excellent discourses.

On Monday evening following, a tea meeting was held, at which there were nearly 500 persons present.

After refreshments were served, the chair was taken by Mr. Hamilton, the pastor of the congregation, in the absence of the Rev. Mr. Lewis, who was to have presided, but was prevented by sickness.

Addresses were delivered by the following Rev. gentlemen: Messrs. Hunt, McLennan, Christie, McKay, McFane, Croziers, and R. H. Brett, J. P. An excellent choir from Orangeville added much to the evening's entertainment. The church is very neat—it is built of free-stone and combines both substantiality and beauty. Much praise is due to the managers for their self-denying and persevering labours, and to the congregation for their liberality; who, after paying for their land and church, find a balance of nearly \$150 in the hands of their treasurer.

**PRESENTATION AT THORAH.**—The teachers and scholars of the Sabbath School of St. Andrew's Church, Thorah, waited lately on their pastor, the Rev. David Watson, at the manse, when Mr. Peter Wales, one of the teachers, read an address, the concluding paragraph of which is as follows:—"They beg your acceptance of this horse, which they herewith present you, as a testimonial of their esteem and regard." Mr. Watson made a suitable reply.

**TESTIMONIAL.**—We learn that on Saturday evening, the 7th ult., a deputation from the Presbyterian congregation of Lancaster in connection with the Church of Scotland, called upon their much respected and beloved pastor with a purse containing \$165.28, with a touching address, signed on behalf of the congregation—John McPherson, Elder; Duncan R. McPherson, Elder, Donald Ross, Elder; Robert Sangster, Peter Stuart, J. P. To this address the Rev. gentleman made a very affectionate and appropriate reply.

**ST. ANDREW'S CHURCH, OTTAWA.**

The annual meeting of this congregation was held on the evening of the 30th March. By-Laws for regulating the management of the temporal affairs consistently with the recently obtained act of Incorporation were passed, and from the Treasurer's statement we gather that the income from Pew rents during the past year, has been \$1276.44, from lots sold in burial ground \$83.92, and from the rent of glebe \$125.25; this is exclusive of the Sunday Collections which are managed by the session, and which have lately averaged from \$12 to \$15 each day. This indicates great prosperity.

On the following evening a most interesting and affecting meeting was held in the church for the purpose of presenting Dr. Spence, the late pastor, with a handsome gold watch, valued at \$250, and Mrs. Spence with a set of dessert knives and forks, solid silver with pearl handles, both

gifts being accompanied with the touching addresses given below. The Rev. D. M. Gordon occupied the chair, and on his right were Rev. Messrs. Wardrope and Elliott, and Messrs. McGillivray, Orme and Drummond, and on his left Rev. R. Campbell, St. Gabriel's, Montreal, Rev. Mr. Jones, Mr. Morris, M.P., Dr. Grant, M.P., and members of the session of St. Andrew's Church. The meeting was opened with singing by the children of Mrs. Spence's Bible-class, and prayer by the Rev. Mr. Campbell. Then came the presentation, the address to Dr. Spence being read by E. K. McGillivray, Esq., and that to Mrs. Spence by a little girl, whose sweet young voice, as she spoke the tender passages of the address, quivered, and visibly affected the large audience which filled the church. Addresses suitable to the occasion were delivered by Alex. Morris, M.P., Dr. Grant, M.P., and Rev. Messrs. Wardrope and Elliott, the first mentioned gentleman speaking of the valuable services rendered to the Church at large by Dr. Spence, and the other three speaking of Dr. and Mrs. Spence's relations to the congregation and the Christian community of Ottawa generally. We may mention that Dr. and Mrs. Spence have received on the eve of their departure to Scotland, numerous proofs of the affectionate regard in which they are held in Ottawa, besides these public gifts and the following addresses:

*Rev. Alex. Spence, D. D. :*

REV. AND DEAR SIR,—We, the undersigned members and adherents of St. Andrew's Church, Ottawa, over which you have had charge for nearly twenty years, and other citizens of Ottawa, friends of yourself and Mrs. Spence, to whom you have become endeared by consistent Christian deportment and unostentatious piety, hearing of your intended departure from amongst us, and thoroughly appreciating from the experience of the past, the loss which society and the cause of Christ will sustain in your permanent absence, respectfully and earnestly request that if in any way compatible with your intentions regarding the future, you will determine upon passing the evening of your days amid the associations resulting from your long and arduous labours among us. If, however, you cannot consistently with the plans you have formed, continue with us, we beg to assure you of your taking with you the hearty esteem and highest respect of the community, all of whom, we are confident, will earnestly pray both for your continued health and usefulness in this life, and for your eternal well-being in the world to come.

In token of this esteem and respect which we have for you, we ask you to accept the accompanying gift to remind you of your connection with your friends in Ottawa, believing that you will value it as the tribute of affection from those by whom you have so long been known, and of the deep solicitude felt by them in your welfare.

Dominion of Canada,  
March 31st, 1868.

DEAR MRS. SPENCE.—We, the members of your Bible-class and pupils attending the Sabbath School, have heard with regret that you are soon to leave us, but before parting with you, we desire to express our sincere thanks for the

kindness we have received from you, and for the unceasing interest you have always shown in our welfare.

During a residence of twenty years in Ottawa, you have devoted much of your time and attention to the instruction of the children of the congregation. Many of those who at one time attended your Bible class you have seen grown up around you; some have gone to the Saviour whom you taught them to trust and love; while among the members of your class, during the past few years, are some whose parents were a long time your pupils.

We shall all fondly remember how affectionate your manner towards us has always been; how simple, clear, and expressive has been your teaching, and how earnestly you have invited us to love and follow Jesus. We shall often recall, when you will be no longer with us, the pleasant times which we have spent in your class, and shall continue to wish, as we do now, that God will bless you and keep you, and at last we all may meet where parting will be no more.

Will you kindly accept the gift we now present to you from the pupils of the Bible-class and Sabbath School. We offer it, not as the measure of our love, but as a token of our gratitude for the instruction you have given, and the unceasing kindness you have shown to us.

Dominion of Canada,  
Ottawa, 31st March, 1868.

The following beautiful address was presented to Mrs. Spence, whose zeal and ability are well known to have added greatly to the influence of Dr. Spence's ministry.

*To Mrs. Spence, St. Andrew's Church Manse,  
Ottawa.*

MADAM:—We, the members of the Committee for the distribution of religious Tracts and of the Association for the relief of the poor connected with St. Andrew's congregation, desire, on the eve of your departure for your native land, to give expression to our feelings of regret at parting with one who has with such marked ability, presided at our meetings, and lent the most valuable assistance in promoting the good work, for the carrying out which our committees were formed.—For nearly twenty years as *Minister's wife*, you have endeared yourself to the congregation of which your husband was the worthy pastor, and as coadjutor to him, often have you sped on your errand of mercy, to bring consolation to the bedside of the sick, and the afflicted, and relieve the wants of the poor and distressed.

We believe that you, under *Divine Grace*, have been instrumental in bringing many, especially of the young people who attended your classes, to a more intimate knowledge of the truth as it is in *Christ Jesus*, and we venture to predict that the fruits of your noble efforts in this direction, will manifest themselves in the future as they have already done in time past.—Rest assured then, that the best wishes, not only of the members of your own congregation, but also of those belonging to other denominations, who have had the pleasure of your acquaintance, will be for the future welfare of the *Reverend Doctor Spence and yourself*; and that you

may be long spared to display those Christian virtues which have adorned your walk and conversation here, is the earnest prayer of

Wm. HAMILTON,

Mrs. F. G. Crosby and 21 others.

Ottawa, Canada, March, 1868.

Dr. Spence replied in an eloquent and feeling address, from which we make the following extracts:

*To the Members of St. Andrew's Church and other Citizens.*

I beg leave, most cordially, to thank you for the costly gift you have presented to me. This token of your regard, under the circumstances in which I am placed, was wholly unlooked for; but since it has been your pleasure to bestow it, it will serve the purpose of reminding me during the remainder of my life, of the kindness I have experienced from you during a ministry of nearly twenty years.

It is to me very gratifying that you have at this time also bestowed on Mrs. Spence such a valuable gift. This is by no means the first mark which she has received of the regard of those connected with the congregation and of others of different churches. These tokens of esteem have uniformly proved very touching to her, especially when received from the young of the flock, to whom it has been her sincere desire to render herself useful. Let me say, however, that whilst she feels deeply grateful for this and other kind expressions of your esteem, she is, I am persuaded, convinced that she is only an humble instrument in the hands of Him to whom all the glory ought to be ascribed of any good she may have done. At the same time, while those services in which she has been engaged formed a large portion of the happiness she has enjoyed in this country—that they have met with your approbation will be to her an agreeable reflection throughout the remaining years of her allotted pilgrimage on earth. She will never forget the language in which you have expressed your regard for her, and your gifts will be preserved as her most precious treasures.

In reference to the very kind desire expressed, to the effect that I should spend the remainder of my days amongst you, I cannot avoid observing that I owe much to the Church of which I am an humble minister. During the whole period of my residence in Canada, the members of the Supreme Court have given ample proofs of their confidence in me by placing me in posts of responsibility. Every distinction in the power of the Church has been bestowed on me, whilst our University has conferred on me its highest honor spontaneously, and without any solicitation on my part, or on the part of others. Much kindness has been shown to me by our Synod, and that most especially when I applied for permission to retire from the duties of my office. These are considerations which ought to be steadily kept in mind by me; and constitute a claim on any services which I might, in my declining years, be able to render. I must, likewise, acknowledge that I am under obligation to the congregation of St. Andrew's Church for some provision made for my sustenance in the future.

Still I see no reason to change my views as embodied in a letter addressed to the Temporal Committee, and which was communicated to the congregation at the annual meeting held in March, 1867. At the same time, I sensibly feel the difficulty of leaving many friends, who have unequivocally shown their attachment to me, and a congregation of which I have been the humble instrument, to some extent of building up. I am satisfied, however, that my work here is done, and I trust, therefore, that what I am about to do will meet with the Divine approbation. My time and the place of my abode are in the hands of God, and I would desire to acknowledge Him in all my ways.

In conclusion, allow me again to return my sincere acknowledgments for your kindness to my partner in life and myself; for the attention which not a few of you have paid to my ministry, and the kindness with which many of you have borne my infirmities. You have overlooked the deficiencies of the individual in the importance of the office. Finally, farewell. What awaits us in futurity we cannot know. But wherever I go, and whatever may befall me, I shall ever carry along with me a tender remembrance of this place and of its inhabitants; and may the grace of our Lord and Saviour Jesus Christ be with you all.

#### QUEEN'S UNIVERSITY.

MEETING OF TRUSTEES.—The Board of Trustees met on the 24th ult. After sustaining the minutes of previous meetings, the following was recorded:

It is the painful duty of the Trustees to notice an event which has occurred since their last business meeting, namely, the death of one of their number, John Cameron, Esq., of Toronto. Mr. Cameron was a member of this Board from the time of its original organization; he took an active part in the devising and carrying out of measures for the foundation of Queen's College: his judgment in times of difficulty was remarkably sound and reliable; and the regret which the members of the Board now feel is augmented by the remembrance which they have, and will retain, of the cheerfulness with which he gave his services, and the fidelity with which he discharged his duties, as a member of this corporation. The Secretary was instructed to transmit an extract of this minute to Mrs. Cameron.

The Hon. Donald McDonald of Toronto, Senator, was elected in room of the late Mr. Cameron.

The Board being informed of the receipt of \$400 from the Rev. Alex. Lewis of Mono, to form the foundation of a bursary or prize to be given annually to a deserving student having in view the ministry or Foreign missionary work in connection with the Church of Scotland, instructions were given as to the investment and disposal of the donation agreeably to Mr. Lewis's wishes, and the Board resolved that, inasmuch as the devotement of this money is, in the opinion of the Trustees, a most exemplary manifestation of interest and liberality in behalf of the College and the Church, a record be made of their deep sense of gratitude to Mr. Lewis.

Mr. Nathan F. Dupuis, B.A., was appointed Professor of Chemistry and Natural History, in

room of Professor Bell appointed Professor of Geology. Mr. Dupuis is a highly distinguished graduate of the University, and has acted most efficiently as Observer and Librarian for several years. He has given special attention to the Natural Sciences and Mathematical subjects, and his qualifications and success as a teacher have been fully established during the present session, by his having charge, first, of the classes in Mathematics and Natural Philosophy during Prof. Williamsou's illness, and next of the classes in Chemistry and Natural History during Prof. Bell's absence.

**LEITCH MEMORIAL.**—A report was received from the Leitch Memorial Committee, from which it appeared that the Committee had invested £500 Stg., in government securities, £200 to be the foundation of an open Scholarship in Arts, and £300 the foundation of a Scholarship in Theology, to be competed for triennially by graduates in Arts at the Matriculation Examination of the first session of the Theological course—the successful competitor being required to matriculate at the beginning of each of two following sessions, except when taking the option, which he is to have, of spending the last session of the Course in a Scotch University. The first competition will take place next session, and as the scholarship is tenable for three years it will very materially assist in carrying a student through the whole of his studies in Divinity.

It further appeared that a very fine monument of highly polished Annprior marble in the form of an obelisk, consisting of a pedestal and spire, had been erected over the grave of the late Principal, in Waterloo Cemetery. The monument occupies a commanding position, and is nearly ten feet in height from the foundation. The die bears the following inscription artistically arranged, (on front)—William Leitch, D.D., born at Rothesay, Scotland, d ed 9th Mar. 1864, aged 49 years. He was Principal of Queen's University from 9th Nov. 1859, until his death: (on back)—Two Scholarships in Queen's University, founded by friends in Scotland and Canada, commemorate Dr Leitch's learning, educational ability, and Christian work.

The structure, both in design and execution reflects great credit upon the contractor, Mr. Welsh, marble-worker, Kingston, while the expense will be the moderate sum of \$200. Of the amount invested in Scholarships two hundred pounds sterling were contributed by friends in Scotland, through Rev. Dr. Williamsou of Colesie. The remainder of the fund has been collected at different points throughout the Dominion. The following receipts have not been acknowledged—St. John, N. B., \$74.80. Halifax, \$43. Pictou, N. S., \$20. New Glasgow, N. S., \$15. Members of Synod at Montreal, \$15.50. Do at Charlottetown, \$12.50. Do at St. John, N. B., \$14. The amount is short of the required expenditure by \$127. This deficiency, we trust, needs only to be known in order to be forthwith made up.

Much time of the meeting was spent in deliberation on the present state of the College financially, and the duty of the Board in the circumstances. Measures were taken with the view of ultimately arriving at a wise decision.

In the meantime our readers will be glad to learn that as the college has weathered many storms in the past, its authorities, both Trustees and Professors, are determined to face and, if possible, overcome the difficulties which have now arisen by the threatened withdrawal of Government Grants. There is a growing conviction that no reduction of the establishment will be necessary, on the contrary, as regards accommodation and teaching, there will be some improvements in the arrangements for next session. At the same time let it not be thought that the Institution would not be the better—very much the better—for a little of that noble liberality towards Colleges which it is our happiness frequently to see recorded in the periodicals of the neighbouring republic.

**OBSERVATORY LECTURES.**—The first of the two public lectures on astronomy for this season in connection with the Observatory, and in conformity with the trust, was delivered in the City Hall, on the 20th ult., by the Rev. Prof. Williamson. The audience was much larger than on any previous occasion, a fact which the Revd. Mr. Mulock did not fail to note in making a few prefatory remarks to the meeting in his capacity as chairman. The subject was "The revolution of the earth round the sun." The lecture was given in that free and easy style for which the Revd. Doctor is specially noted, and was illustrated by numerous diagrams and machinery, showing the manner in which the revolution takes place, the effects which flow from it, etc., strengthened by many proofs of the fact, which were the result of skilful and exact observations made through a long series of years by eminent astronomers. Amongst other things the lecturer showed that it is by this revolution that we are enabled to accurately measure time; it determines the length of days, the changes of the seasons, differences in climate, etc. During the delivery of the lecture the professor was greeted with many hearty rounds of applause. At the conclusion, Mr. John Carruthers moved a vote of thanks to the Professor for his able lecture, which was carried unanimously. The lecture occupied over two hours in delivery.

The second was delivered on the evening of the 3rd ult., by Nathan F. Dupuis, B.A., Observer. The subject was "the theory of eclipses," and the lecturer illustrated his remarks with interesting illustrations, all of which were extremely good. The artificial lunar eclipse was particularly successful. From first to last Mr. Dupuis managed to throw more than the usual amount of interest into the lecture, and succeeded in rivetting the attention of the large audience in no ordinary degree. The following is the manner in which the lecturer divided his subject:—Eclipses the doctrine of shadows; explanation of nature of a shadow; application to lunar eclipses; cause of lunar eclipses; constant visibility of the moon even in total eclipses, illustrated by an artificial eclipse; eclipse of the sun considered as an eclipse of a portion of the earth, illustrated by a moving transparency; explanation of the phenomena attending a solar eclipse, periodicity of eclipses; general discussion upon; influence of "retrogression of moon's nodes," of inclination of moon's orbit; number and sequence of lunar eclipses; of solar eclipses.

**GRADUATION IN MEDICINE** :—A meeting of Convocation was held in Convocation Hall on the 26th March, the very Rev. Principal Snodgrass, D.D., in the chair, and on the platform the Professors in the Faculties of Arts and Theology. A meeting was also held at the same time of the Corporation and Faculty of the Royal College of Physicians and Surgeons of Kingston; Dr. Dickson, President, Dr. Fowler, Registrar, and other professors being present. The attendance of the public was fully as great as on any previous occasion of the kind.

The meeting was constituted in the customary manner with prayer by the Rev. Principal, who then called upon Prof. Mowat to read the minute of Senate conferring the degree of Doctor of Medicine on certain candidates, after some introductory observations, he performed the ceremony of laureation on the following gentlemen, who were presented in succession for that purpose by Prof. Williamson.

Samuel A. Abbott, Wolfe Island; James Bingham, Bowmanville; \* Charles E. Bleasdel, Trenton; \* Donald B. Booth, Odessa; \* James Clark, Storrington; Henry T. Corbett, Kingston; \* John R. Dickson, jr., do; Francis W. J. Erly, do; \* David Johnstone, Saugeen; Edward Nesbitt, Carleton Place; John K. Oliver, Kingston; \* John O'Sullivan, Seymour; Albert Rockwell, Violet.

It was announced that the degree of M. D., had also been conferred on Laurence Saunders, who, though he passed the necessary examinations last year was not then of age to receive it.

The diploma of the Royal College of Physicians and Surgeons was next presented by the President to the following licentiates.—James Bingham; Donald B. Booth; William E. Bugar, St. Catharines; Henry T. Corbett; John R. Dickson, jr.; Francis W. J. Erly; John D. Hall, Syracuse, N.Y.; David Johnstone; Edward Nesbitt; John K. Oliver.

It was announced that the following gentlemen had passed their trials in the subjects of the Primary Examination, namely Anatomy, Chemistry, Materia Medica, and the institutes of Medicine;—James A. Alexander, Barrie, Enoch Alway, Rochford; Henry T. Bethune, Walpole; Mark Bice, Hampton; \* Albert J. File, Napanee; \* Anson Fraser, Wallaceburg; Albert E. Harvey, Norfolk County; George Hendry, Lynn; \* S. C. Hillier, Odessa; \* John Hutchison, Brocklin; A. S. Leavitt, Farmersville; James Mann-Pakenham; C. W. Purdy, Trenton; \* Herbert J. Saunders, Kingston; Hugh Spears, Garden Island; H. R. Spooner, Township of Kingston; A. J. Stewart, Orillia; O. O. Stowell, Farmer'sville; G. J. Vanlack, Marysburgh; Charles J. C. Wilson, Kingston.

The Principal delivered an address to the Graduates, and was followed in a Valedictory by Dr. Sullivan, Professor of Anatomy, after which the proceedings terminated with the benediction pronounced by the Principal.

#### CHURCH AGENTS REPORT.

From a kindly and appreciative review of Mr. Croil's Report, by a correspondent of the

*Home and Foreign Record* of the Canada Presbyterian Church, we make the following interesting extracts :

"As regards ministers and people, it appears from the tables that the "Old Kirk" has one hundred and nine of the former in charges, and one hundred and thirteen including Professors. Their Membership, as reported, is 14,850, and as estimated, is 15,450, the proportion of reported Members to each minister is thus an average of one hundred and thirty-six; of these, 13,743, or about ninety-three per cent, contribute to the funds of the Church, and give an average of \$7.27 for all purposes. For the purpose of comparison let us, however, take the whole reported membership of the Church. That amounts to 14,850. They promise an average contribution of \$3.35 each to stipend, and pay \$2.41. They promise for all purposes, \$93,731, or an average per member of \$6.31, and, deducting arrears due to ministers, they pay \$5.47.

The corresponding items in the C. P. Church, for 1866, are as follows :—

Ministers, 238 in charges, and 248 on the Roll. Members, 36,469 reported, and 41,000 estimated. The proportion of our reported members to ministers is one hundred and fifty-three, or 17 more than our neighbours. We have no item that shows how many of our members are contributors to the Church funds. They, however, promised an average stipend to each minister of \$545, and they paid \$562; they promised an average contribution of \$3.55 per member to stipend, and they paid an average of \$3.66; the excess being made up of additions to stipend and arrears due. They promised and contributed a total for all purposes of \$273,949, or an average of \$7.51 per member. Our people thus promise to each minister an average stipend of \$99 more than their neighbours, and pay \$216 more; each member, also, promises an average of twenty cents to stipend more than the people of the Church of Scotland, and pays \$1.14 more; they, finally, promise for all purposes an average per member of \$1.29 more than their neighbours, and they pay \$2.14 more.

We have certainly no need to boast of our liberality as being in any way remarkable. On the contrary, it is felt that we need to come up to a much higher standard than we have yet reached. But it may be said that we are not quite so far back as our friends of the Church of Scotland. When, besides, it is considered that their people are known and acknowledged to be, in general, far more wealthy and able than ours, and for the last fifteen years, at least, have had far less to do in the way of building churches, it will appear that they have need to look alive, and to be more free with their money, if they are going to run a friendly race with us.

While all this is true, it is nevertheless a fact that the ministers of the Church of Scotland are better off, on the average, than are the ministers of the C. P. Church. They have an annual grant from the Clergy Reserve Fund, amounting to an average of \$268, which makes up an average stipend of about \$740. In 1866 our average stipend only reached \$545, or \$205 less than theirs. This, no doubt, is, to some extent, counterbalanced by the fact that, after deduct-

\* Candidates whose names are thus marked gave in such excellent papers at the examinations in writing that they were exempted from an oral examination.

ing arrears, the Church of Scotland pays an average stipend of \$216 less than we do, or within \$53 of the average grant from the Temporalities Board, the arrears due thus almost neutralising the benefits of that fund. But this state of things cannot be regarded as permanent. The members of the Church of Scotland will pay their arrears—will discharge their debt to their pastors—of this there can be no doubt. Attention only requires to be drawn to this grave injustice to lead to its immediate removal. In this case the advantage of the Sustentation Fund, in the hands of the Temporalities Board, will always be considerable. If their people contribute, as the people of other churches contribute, and as they ought to contribute, then their ministers will be better paid than the ministers of most other churches, and will occupy a somewhat better position. It may, no doubt, be said that this Supplemental Fund will tend to keep down, to a minimum, the contributions of the people, and that it accounts for their present low average of giving. This, to some extent, is undoubtedly the case; but still not to the extent it is sometimes imagined. In making this out there is one fact to be noted, namely: that the proportion of their members to each minister is less than ours—theirs being one hundred and thirty-six, and ours one hundred and fifty-three. If, then, these one hundred and thirty-six were to contribute at our rate per member (\$3.55), this would not yield more than \$493 of average stipend. At present the average is \$456, which is \$27, or about six-and-a-half per cent less than it would be if their members were to contribute at our rate. These \$27, or this six-and-a-half per cent, may therefore be regarded as representing the effect which the grants from the Temporalities Board has in diminishing the liberality of the people. Our rate of giving to stipend per member is six-and-a-half per cent higher than theirs, and is so, probably, because we have no endowments to impair our liberality. It may therefore be supposed that if they had no endowment they, too, would, most likely, give the six-and-a-half per cent more to stipend—the endowment, in other words, inflicts a loss of six-and-a-half per cent on stipend. But, on the other hand, the difference between \$493, the average stipend, if the Church of S. people contributed at our rate, and \$740, the average stipend of each minister at present, from all sources, will represent the advantage derived from the Supplemental Fund. This difference is \$257, or fully fifty per cent more than, even at our higher rate, the people's contributions to stipend would amount to.

We thus see that the *disadvantage* of a Sustentation Fund, as illustrated in the case of the Church of Scotland in Canada, is represented by a diminution of average stipend contributed by the people, to the extent of six-and-a-half per cent; and the *advantage* of it is represented by an increase of total average stipend to the extent of over *fifty per cent*—six-and-a-half per

cent represents the loss, and fifty per cent the gain. This is a fact worth considering.

Another point worth noting, in connection with these statistics, is that the rate of average membership to each charge, and of average stipend, bear a marked proportion to each other. The average membership of the Church of Scotland, in Canada, to each minister is one hundred and thirty-six, and the stipend is \$456; in the C. P. Church the like membership is one hundred and fifty-three, and the stipend \$545, in the U. P. Church of Scotland the membership is two hundred and eighty, and the stipend \$879. The average rate of giving per member varies little in either case; in the *first* it is \$3.35; in the *second* it is \$3.55; and in the *third* \$3.10; the average of the three being \$3.33.

Of aid derived from the mother church, the Report gives a full and grateful account, from which it appears that the munificent sum of \$32,425 has, during the past five years, been expended by the Colonial Committee for the benefit of church and college in Canada. The mother is certainly not unmindful of her daughter. Had our mothers treated us in this generous way, our difficulties would have been less, and our progress greater than they have been."

THE SYNOD'S SCHOLARSHIP AND BURSARY SCHEME.

Melbourne congregation, per Mr. Colin McIver.	\$16.22½
Guelph congregation, per Messrs Davidson and Chadwick	20.00
Smith's Falls congregation, per Rev. Solomon Mylne	30.00
Witby congregation, per Rev. James Hamilton	7.00
S. Gabriel congregation, Montreal, per Rev. R. Campbell	30.00
Toronto congregation, per Rev. A. MacLennan	7.00
Mulmur congregation, per J. Dark	2.00
King congregation, per Rev. J. Tawse	3.00
Lanark congregation, per Rev. J. Wilson	7.00
Cornwall congregation, per Rev. Dr. Urquhart	25.00
Brock congregation, per Rev. A. Currie	7.00
Litchfield and Coulongo congregations, per Rev. D. Macdonald	4.55
Leith and Johnston congregation, per Rev. A. Hunter	15.00
L'Orignal and Hawkesbury congregations, per Rev. G. D. Ferguson	10.00

JOHN PATON, Treasurer.  
Kingston, Ontario, 14th April, 1868.

HOME MISSION FUND.

Newmarket Congregational contribution	\$34.00
Rev. John Brown, Newmarket	14
Mount Forest, per Rev. J. A. Murray	33.00
Ross, per Rev. Hugh Cameron	\$10
West Meath, do do	7
Toronto, per Rev. Alex. MacLennan	22.7½
Mulmur, do do do	4.52
Arthur, per Rev. John Whyte, add.	10.00
N. Dorchester, per Rev. James Gordon, \$5 additional, making in all	30.00
Simcoe, per M. George Jackson	53.30
Clarke, per Rev. J. Mullan, additional	5.00
Huntley, per Rev. James Sinclair	25.00

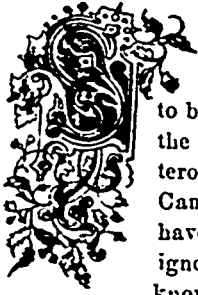
JAMES CROIL,  
Sec., pro tempore.

April 16, 1868.

## Correspondence.

## THE UNION QUESTION.

To the Editor of the Presbyterian.



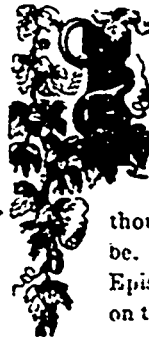
IR.—The attempts that were made by some enthusiastic but ignorant young men, to break up our Church, under the name of Union with the heterogenous body known as the Canada Presbyterian Church, have now happily ceased. I say ignorant, for it is evident they know nothing of the principles for which the Church to which they profess to belong was contending, when at the cost of much odium, and exposed to the grossest misrepresentation, her members sternly resisted the re-establishment of an ecclesiastical tyranny, which Scotland had risen in its might to throw off at the time of the Reformation. The object of these well meaning but presumptuous young ministers was, in their view, no doubt, praiseworthy, but to carry it out, our Church must have dragged herself through the mud, and acknowledged that the charges of dereliction of duty, of throwing off allegiance to Christ, of having unchurched herself, and of being a mere worldly corporation, were correct. Happily the sound sense of the better informed in the Church has saved us from a great danger—that of allying ourselves with a body now in process of disintegration. It is another instance of the wisdom of not yielding principle to expediency, even though the reward of expediency should be the realization of a dream as bright as that depicted by "a Layman" in your columns—the foundation of a great religio-political institution, to control elections and to stand towering aloft in the centre of the Dominion, the controller of the destinies of statesmen.

Recent events have shown how slight is the bond of cohesion between the two parties forming the Canada Presbyterian Church. There was from the first "a little rift within the lute," and the tones of a musical instrument have widened it till the whole fabric is ready to fall asunder. Certain notes of music, cunningly played, can, it is well known, shiver to fragments the choicest crystal ware. In this case the *chœr* of a miniature organ, in a miniature church in Montreal, has sufficed to rend in fragments the edifice, so skillfully constructed to batter our unhappy Church into dust. A voice of wailing was heard from Glengary, which striking the Mountain at Montreal, reverberated to the utmost bounds of Western Canada, and

at the sound, the fiery cross was sent abroad to call to the rescue all who would do battle for the ancient *sough*. "Hoo daur ye, laddie," quoth an ancient grandame to her infant grandson, "read the newspaper wi' the Bible twang," administering to him at the same time a rouling "skelp on the lug?" "Hoo daur ye," repeat the advocates for bad singing in church, "jine in praise without the auld howl?" Thereupon the two parties have joined issue, and in the course of the debate, so great incompatibility of rules and practice has been shown, that a movement has been inaugurated, I understand, by a number of the ministers and congregations, to seek admission in a proper spirit to the really Free Kirk, our own beloved Church. To such a union as this no man can object, but to yield the principles on which our church is founded is what I for one will resist to the utmost.

Yours,  
AN ELDER.

## PRESBYTERIAN ORDINATION.



IT is not common among us Presbyterians to lay great stress on the virtues of Ordination, nor should it be so. For there are many points more important than any forms, valuable, though in many respects, these may be. But it is not so with others. Our Episcopalian brethren dwell largely on the virtue of Ordination. The alleged want of "Apostolical Succession" is the pretext on which many of them reject all religious communion with the members of Churches which they in other matters admit to be substantially orthodox. And the question is constantly brought up by them. It is frequently tauntingly said that Presbyterians have no "succession," that their Church is no Church; that their ministers are no ministers. And when called upon to justify this unchurching process the answer is always the same: You have not, they say, "Apostolical Succession."

Now without entering into the merits of the Succession theory in itself, it is well that certain facts concerning Succession in Scotland should be generally known. My attention having been called to the subject by some articles in *The Presbyterian*, I have, with the aid of a number of historical works, thoroughly investigated it. and my undoubting conclusion, since confirmed by letters from two eminent writers on Scottish Ecclesiastical History, is that no church in the world is more fully possessed of "Apostolical

Succession" than the honoured mother of the Church of Canada—the venerable Church of Scotland.

In discussing our claims we of course proceed on the assumption that Presbyters can ordain ; that the power of Ordination is intrinsic to their functions ; and that however highly the ambition of men may have advanced Prelates, there has not been since the days of the Apostles a higher *order* in the Church of God, than the order of Presbyter. In this assumption we are supported by the general voice of the Reformed Churches. Nay, strangely enough, we are to some extent sustained by the Church of Rome herself ; seeing that although governed by Popes and Prelates, that Church did nevertheless declare at Trent, that the order of Presbyter, was, as an order, the highest in the Church.

And we have also to remember that there has always been continued in the church a substantially Presbyterian Ordination. In the first place the Prelate was himself a Presbyter ; in the second place he was always, at Ordinations, assisted by two or more Presbyters who united with him in the laying on of hands—thus practically giving to the solemnity a Presbyterial character.

Now the question is briefly this: Is there, or is there not in the Church of Scotland a succession of ordinations from Presbyters of the Church Catholic in every age?

There unquestionably is, and that through two sources :—(1) Through the Reforming Presbyters of the Scoto-Roman Church—Knox, Craig, Gordon, Pont, Brand, Davidson, and many others of less note, who, aided by Presbyters, ordained before the Reformation, organized the Reformed Church of Scotland. That a succession of *ordinations* is traceable through these men is absolutely certain, that a succession with laying on of hands can be traced through these is however not so certain, seeing that that part of the ceremony although restored in 1578 when many Scoto-Roman Presbyters were still living, had been disused or at least judged unnecessary at the beginning of the Reformation.

(2) But whatever doubts there may exist as to this, there can be none whatever with regard to the laying on of hands, continued with our second line of succession. In 1610 Spottiswoode and two other Presbyterian Ministers were consecrated in London—thus receiving Anglican laying on of hands in addition to their Scottish ordination. From 1610 to 1638 all ordinations in Scotland were performed by them and by others consecrated by them. During that time four-fifths of all the Ministers

of the Kingdom must have been admitted to their Parishes. With but few exceptions the whole of the clergy submitted to the famous General Assembly which, in the last mentioned year, restored Presbytery ; and by them all the ordinations of the Church were continued till 1662, the year of the unfortunate restoration of Prelacy. In the year 1688 the Church was again triumphant. Of whom was its Ministry composed? It was formed by four classes. Firstly, of the survivors of the ousted Ministers of 1662; secondly, by those who had been secretly ordained by them during the persecution; thirdly, of persons ordained after the Revolution; and fourthly of conformists who had been ordained in the disestablished Prelate Church after 1662, of whom the General Assembly say in an address to Queen Anne in 1712 that "they had received hundreds."

After tracing these lines in a letter which he sometime since did me the honour to write to me. Dr. Cunningham of Crieff, author of the *Church History of Scotland*, says: "It is thus quite easy to trace a regular line of Presbyterial and Episcopal ordinations of the Church of Scotland back to the year 1610 where it becomes one with the line of succession in the Church of England."

Although I have merely sent you this summary with a view to its being used against those who ignorantly deny the validity of our Presbyterian ordinations, I cannot conclude it without an expression of satisfaction that our Church is strong on this point as well as on others of greater consequence. Ours is no self-constituted ministry. Its authority can be traced back to the early and mighty days of the Church. And the humblest Presbyter who toils in the back-woods has this encouragement in his work as fully as the proudest Prelate on earth: he is both by office and by ordination a successor of those first Ministers of Christ with whom, and with whose successors, He has promised to continue, even unto the end of the world.

A STUDENT.

#### COLLEGE ENDOWMENTS.

To the Editor of the Presbyterian.



DEAR SIR,—In common with every member of our Church I watched with much interest the discussion and decision by the Ontario Legislature at its first session on the College question. It was then made too apparent that unless the friends of the other universi-



ties make a most determined, vigorous effort, the grand monopolist in Toronto will succeed in its fond desire to be the only university in Ontario. I am desirous to say a few words on the question; just enough to keep it before the minds of our people, the more especially as the time is near when the Synod is to meet, and when it is to be hoped, if not earlier, action on the matter will be initiated.

I will not dwell on the advantages which Canada has derived from the establishment of Queen's College. Her *alumni* are too widely spread over the country and occupy a too prominent position of honour and usefulness throughout the land for these to be overlooked. It is with reference to the advantages which our Church has derived from this institution that I wish most to rouse earnestly the attention of every member of our Zion. No church has ever flourished nor ever will flourish without a native educated ministry. I do not wish here to depreciate the eminent services of many eminent servants of truth in our Church in Canada who have derived their education from the fatherland. Alas that the number of them is dwindling away so rapidly! I only wish to maintain that in an extensive country like ours it is impossible in the nature of things that a sufficient number of well-trained devoted ministers should be supplied by chance visitors from other lands.

But what is to be done in the matter? Is the case hopeless? Is it necessary to the maintenance in its efficiency of dear old Queen's that she continue to receive from the Legislature that assistance of which she is threatened to be deprived?

I answer the case is not entirely hopeless; the funds may be raised; yes, we venture to hope the threatened withdrawal of state aid will not be carried out if sufficient effort will be put forth to prevent it.

Let not my "anti-union" friends be surprised when I urge a union of all "Presbyterians" as a thing greatly to be desired in the interest of the college. The same argument in favour of union may be applied with reference to the maintenance of the College that has been frequently urged so forcibly in your pages in regard to the maintenance of the ministry in the field. Our forces are divided, our energies are spent with only half their fruit. With a union of all Presbyterians we would be able to maintain in efficiency, say two training institutions where now four are struggling. Thus would

we be comparatively independent of politicians. Besides, that union would secure us this independence, it would, if we saw fit to use it, give us that political influence which is now largely thrown against us, and then no legislature would be able to deny any just demands we should make. I presume that what is now called the Canada Presbyterian Church would not only *not object* but be glad to exercise a large measure of control over a university, although at present their interest seems to be to sustain an opposite policy. It is clear that a very influential element in that church do not object to what is called sectarian education, for they themselves were at one time energetic advocates and supporters of Queen's College. And as for the rest it is presumed they have wanted only the opportunity to show that, if practicable, the wielding of power would be as sweet to them as it is to others. To hasten the union of Presbyterians is the only hope for the College. I do not say that we ought to form a union at the expense of principle even for so important an object as maintaining in its integrity our College: this of itself would scarcely be deemed a sufficient motive; but it is an important one of many that could be, and have already been ably urged. If we are to have a union at all, and it is generally admitted that we must sooner or later, now is the time when our Church should seek to cement it. Our college and Church funds are in a state of disorganisation, and the present seems to be a suitable crisis for adjusting all the practical details of a union. If the College be allowed to go down now, it will be too late to attempt to revive it five or ten years hence.

It is to be hoped, in any case, that the learned Principal, whose energy and administrative ability are well-known, will never think of allowing any of its departments to run down under his *regime*.

If the Principal and the Trustees from faint-heartedness should fail to meet the emergency with vigour and allow the institution to collapse, woe be to our Church! She would become a prey to needy adventurers who would have no sympathy with her situation and would be bound to her only by the tie of personal interest. With apologies for trespassing on your space if you see fit to insert these hastily concocted suggestions in your valuable periodical.

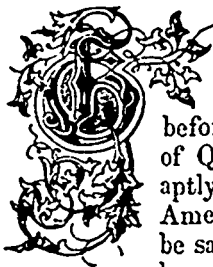
I am Yours, &c.,

ONTARIO.

## Articles Communicated.

## JOTTINGS IN THE EAST.\*

QUEBEC.



On the 12th of April, 1867—to use a military phrase—I sat down before the renowned citadel of Quebec, which is not inaptly styled the Gibraltar of America. It need scarcely be said that I did not seek to be recognized as a belligerent, but, in humblest mood I sat, in the drawing room of the manse of Pointe Levis, from the window of which the view is more picturesque and suggestive than any other point that I know of on the continent of America. Looking across the river we see the city skirting the margin of the water, or clinging like a vine to the rocky steeps of Cape Diamond, which rise abruptly to a height of three hundred and fifty feet, and are crowned with case-mated walls and bastions bristling with cannon. In front of it is one of the finest harbours in the world, affording safe anchorage for ships of the largest size, and broad enough to allow the "Great Eastern" even to describe a circle. In summer time, when crowded with shipping, it presents a very animated appearance, the number of arrivals from sea being usually about 1500 in the course of six months; it is no uncommon sight to see from two to three hundred vessels riding at anchor in the stream. But it was otherwise at the time above mentioned. There was but one solitary vessel in sight—Her Majesty's ship of war the "Aurora," housed over in Arctic fashion, with masts struck, and locked fast in the ice. Her berth had not been a very comfortable one, for on several occasions during the winter, to prevent her from being "nipped," it was found necessary to

\* My attention has been directed to a statement casually made in my last communication regarding a prominent member of the Church at Arnprior. I am authorized to say, that the sympathy and active co-operation of the gentleman referred to, has not been in any measure abated, that he has not withdrawn the liberal support hitherto extended to the Church, nor identified himself at any time with the parties referred to. I thank the friend who has called my attention to the mis-statement, and, apologizing for the error into which I was unwittingly led, note the correction with pleasure.

blow up with gunpowder the surrounding ice, which, incredible though it may appear, was actually ascertained to have accumulated to a thickness of sixty feet! Notwithstanding the rapid current of the river and the tidal ebb and flow of from fourteen to eighteen feet, the entire expanse of water, a mile and a half in width, was bridged with ice more effectually than had been known before for many years. Long after the snow had disappeared from the land the ice remained master of the situation, and the earlier ships of the spring fleet being unable to force the blockade, were compelled to keep count of a good many "lay days" at a distance of several miles below, and, very probably, in the identical place where the little fleet of Jacques Cartier had dropped anchor 332 years ago. Looking in that direction, eastward, the spray of the Falls of Montmorenci is seen hovering over the head of the "Island of Vines," now called the Island of Orleans, and one cannot help reverting in thought to the time, A.D. 1535, when the inhabitants of Stadacona first caught sight of those three strange sails, and were dumb founded by the discharge of the first salvo of artillery that woke up the echoes of the Laurentian hills: and we contrast the reception which the adventurous navigator received from the Indian Chief Donnacona and his painted warriors, with the magnificent pageant that welcomed the Prince of Wales to Canada a few years ago. We are reminded that it was Jacques Cartier who named this noble river "Saint Lawrence," because he had first entered its waters on the 16th of August, a day held sacred by Catholics to the martyrdom of Laurentius, a deacon at Rome. Seventy-three years later we picture to ourselves the arrival of Champlain; the village of Stadacona had meanwhile dwindled away, but the magnificent site amid "the mountain of rocks" remains unchanged, and is at once selected as the seat of a future city, and named Quebec. This was in the year 1608. How the Province came at that time to be called "New France" we all know very well: how or when it assumed the name of Canada, we have yet to learn. To say the least, it is singular that a transition comparatively so recent, is yet involved in such obscurity. Lake George was named by the natives, CANADERI-OIT, or, the *tail of the Lake*, on account of its connection.

with Lake Champlain,—and Lake Champlain itself, Caniaderi-Guarunte, signifying the mouth, or door of the country. Might not this Indian term “Caniaderi” have been also applied by the aborigines to the outlet of the greater lakes, and if so, a very slight alteration in the pronunciation of the word would account for the name “Canada” on a more rational and satisfactory theory than by supposing a party of disappointed Spaniards, turning their backs on the continent and exclaiming “Aca nada”—no gold here! or, by supposing the name to be derived from “Kanata,” a parcel of huts. In the skilful hands of Dr. Dawson, or of the Historical and Philosophical Society of Quebec, I think something might be made of the Indian word Caniaderi towards solving a difficulty. Again our eyes are towards the city, and light upon the sharp outline of the obelisk erected during the administration of the Earl of Dalhousie, to the memory of Wolfe and Montcalm, and we think of the gallant 78th, headed by McDonald, scaling the tangled precipice, of the fierce combat on the plains of Abraham, and of the exclamation of the dying hero on receiving assurance that it was the French *who ran*, “Then I am satisfied!” Each successive year since the conquest, has added strength to the fortress of Quebec, until it had come to be considered almost impregnable. Recent improvements, however, in “fighting machines” have served to qualify the opinion of those whose province it is to study the art of war. If the city of Charleston was successfully bombarded at a distance of five miles, might not Quebec be demolished by planting powerful batteries on the opposite heights of Pointe Lévis? The answer would seem to be affirmative, for the British Government are now engaged in the construction of military works of immense strength, on the south side of the river; thus assuring us that they hold Quebec to be the key of Canada, and also shewing a determination to keep possession of it.

The city has now about 65,000 inhabitants, seven-eighths of whom speak the French language, and profess the Roman Catholic Faith. The proportion of English speaking residents is yearly decreasing. Our congregations in the Presbytery of Quebec are held together by a very slender tie; being separated by long distances, the Presbytery has but two regular meetings in the year. Besides, most of the charges

are weak in point of numbers, and yet there is not a wanting evidence of what *can* be done by small congregations when once they have resolved to do their best. At Pointe Lévis, for instance, we found a beautiful church and an excellent manse, both free from debt, and were informed by the minister that congregational matters were progressing as well as he could wish or expect, but of course in a matter of this kind everything depends upon the standard one chooses to adopt. Those who measure themselves by themselves and compare themselves among themselves, St Paul says, “are not wise.”

The mariner who would shape his course towards a desired haven by the shortest and best route, has need not only of reliable charts and the most approved instruments, but his observations and calculations must be subjected to the most rigid scrutiny: he must not only allow for lee-way, and for subtle oceanic currents, but he must test his log-line by accurate measurement: he must ascertain to a second the deviation of his chronometer from Greenwich time; he must be sure that his quadrant is properly adjusted; he must frequently compare his compass with the true bearing of the Polar star, and the apparent result of his calculations will, after all, only approximate absolute accuracy when they have been corrected for “dip, refraction, and parallax,” and other things which the uninitiated would never dream of. So, even those of our congregations who are the most conspicuous for liberality do well to test their computations by the unerring standard of “ABILITY,” and a candid comparison of what others are doing for Christian purposes will be found to be a very useful and profitable enquiry.

Owing to the impassable state of the country roads, it was deemed inadvisable to call congregational meetings in this Presbytery: in lieu thereof the ministers were requested to bring together, if possible, their elders and managers to a conference; even this it was found difficult to do, and hence our opportunities for becoming acquainted with the working of the congregations were limited. It may be stated here that the information given in the printed Report respecting the early history of St. Andrew's congregation at Quebec, was derived chiefly from a very full and ably written memoir of the late Dr. Spark in the *Christian Examiner*, for 1837, from the pen of the late Dr. Daniel Wilkie, who for many years was a teacher of classics and mathematics in

Quebec, and was also a licentiate of the Church. Of the eight thousand Protestant inhabitants of the city, one fourth are Presbyterians, and form two congregations. St. Andrew's, in connection with the Kirk, claims 250 families and a like number of communicants. "Chalmer's Church," which it is presumed has taken the place of "St. John's," of which Mr. Clugston was formerly the minister, embraces 133 families and 206 communicants, in connection with the Canada Presbyterian Church. The Episcopalians are the most numerous, and, besides the Cathedral, have three chapels—Trinity, St. Matthew's, and St. Peter's. The Methodists, Congregationalists, and Baptists, have each one place of worship. St. Andrew's Kirk, though of plain exterior, is large and comfortably fitted up internally. I observed a copy of the hymn-book prepared by the Synod's committee in most of the pews, and thence inferred that the book is used, occasionally at least, in worship. The congregation stands during the singing of all the Psalms, and the service of praise is conducted without the aid of instrumental music. I enjoyed for the first time the privilege of hearing Dr. Cook preach. I did not go to criticise, much less "to prove him with hard questions," but I felt very much inclined to say with the Queen of Sheba, "the half was not told me: thy wisdom exceedeth the fame which I heard. Happy are these thy servants which stand continually before thee and hear thy wisdom." It will not detract from the fame of any other to say that in point of pulpit oratory in Canada Dr. Cook stands *facile princeps*, and this, not as in the case of Mr. Spurgeon because of his loud-sounding voice, nor like Dr. Guthrie because of his histrionic powers, nor that he has the fire of a Chalmers, but it is the easy and rapid flow of thought, the graceful diction, the brilliant imagery, the irresistible argument, the highly intellectual tone of discourse coupled with an earnest and impressive delivery that rivet attention. Leaving the hospitable manse of St. Andrew's on Monday morning, I drove out to Valcartier, eighteen miles in a northerly direction. It rained nearly all day, and the roads were in many places quite bare of snow. Crossing the St. Charles river on a long wooden bridge, a good view was obtained of the ship-building establishments, and also of the scene of the late disastrous fire. There were but few vessels on the stocks; these, however, were of a large class, and very fine specimens of na-

val architecture. Here, as well as at Saint John in New Brunswick, this branch of business, which was at one time carried on very extensively, is now in a state of great stagnation, caused chiefly by the increasing demand for iron ships, for the construction of which greater facilities exist on the Clyde than here. But the time may not be very far distant when the tables will be turned. In 50 years, if the present ratio of consumption goes on, the iron mines of Scotland will be pretty nearly exhausted, then the superabundance of this mineral, purer and better than the Scotch, which we possess in Canada, will be found sufficient to supply the deficiency for centuries to come. We pass through the Indian village of Lorette, or rather what used to be an Indian village, for among its two thousand inhabitants I suppose it would be difficult now to find a score of Indian families. The township of Valcartier is situated in about 71° 20' West Longitude and 47° North Latitude. It is thus eleven degrees east of Chatham in Ontario—the most westerly of our congregations—and four degrees and a half nearer the North Pole. But it is nine degrees south of Edinburgh, and it is difficult even on Lieutenant Maury's hypothesis to account for the marked climatic difference between the two places. It occupies the outermost fringe of civilization in this part of Canada, and immediately to the north of it rise up the wild wooded heights of the Laurentides, which are said to abound in moose and cariboo. How came these canny, clannish Scotchmen to settle here? In consideration of services, real or supposed, a large block of land had been granted by Government, many years ago, to Messrs. Nelson and Stewart, who succeeded in inducing a number of their countrymen to emigrate from Roxboroughshire about the year 1827. Though these settlers have manfully striven to maintain their nationality and their Presbyterian faith, it is pretty certain that in the course of a few generations they will either be ousted by the French or, by intermarriages, absorbed and assimilated in manners, language and religion, as has already happened in the case of the settlement near Murray Bay, at first composed of a disbanded Scotch regiment, and whose descendants are not now distinguishable from the surrounding French, save by the occasional appearance of a *habitant*, more muscular than his contemporaries, and exhibiting, more or less markedly, hereditary traces of high cheek bones and carrotty locks. The hearty reception that I

met with at the manse, the real pleasure experienced in my too short intercourse with Mr. Shanks, and, more than all, the conference held with the session and managers in their beautiful little church, amply repaid me for my drive over the bad roads, and invested the recollection of my visit to Valcartier with peculiar interest.

Before leaving this part of the country, it may not be out of place to mention a few facts concerning the congregation of New Richmond on the Bay of Chaleurs. Situated some four or five hundred miles to the east of Quebec, at this season of the year it could not be visited, besides, though geographically within the bounds of Canada, or more strictly speaking, the Province of Quebec, it has for some years been ecclesiastically connected with the Synod of New Brunswick and will fall to be more particularly noticed in a report of the churches in the Lower Provinces at some other time. The Revd. J. M. Brooke, D.D., now of Fredericton, was the first minister in connection with the Church of Scotland who was inducted to the charge. He came from Scotland in 1839, and remained in New Richmond for a space of fully three years. On his arrival the Presbyterians had only a small school house for a place of worship, but as they rapidly increased in numbers, the school house soon became too small, and through Dr. Brooke's exertions, in which he was ably seconded by several members of the congregation, a commodious church was erected in 1840. In 1843 Dr. Brooke accepted a call to St. Paul's Church, Fredericton, and from that time until 1851, the congregation of New Richmond had no settled minister. In that year, the Rev. John Davidson, now of Williamsburgh, was inducted, and remained till 1858. The present incumbent, the Rev. John Wells, succeeded Mr. Davidson in July 1861. He was designated to the charge by the Colonial Committee of the Church of Scotland, and was inducted in November of the same year. In that year the congregation purchased fifty acres of land for a glebe, and since then a comfortable manse, with suitable outbuildings, has been erected and completely finished without pecuniary assistance from any foreign source. The congregation comprises at the present time 137 families and 186 communicants. There are 72 Sabbath-school scholars on the roll, and 7 teachers. The contribution of the congregation for all purposes during the last financial year amounted to \$1045. In 1860 the charge was ecclesiastically trans-

ferred to the Synod of New Brunswick, but in temporalities remains in connection with the Synod of Canada.

On my return from Valcartier, I spent an evening in the manse of Pointe Lévis, where a rare opportunity is presented of studying the ornithology of Canada. Mr. Anderson is not only an enthusiast in this branch of natural science, but is also a skillful taxidermist, and the number of dead ducks, wild geese, *et ut genus omne*, that he has collected together, is truly wonderful. I left the manse early next morning, and took passage in the Grand Trunk Railway train, intending to look in upon Inverness on my homeward-bound journey. There were insurmountable difficulties, however, in the way of reaching that point, which is some nine miles from the Becancour station, so I passed on to Arthabaska, where I lodged overnight, and proceeded on the following day to Doucet's Landing, opposite Three Rivers. The distance is about 35 miles. The railway here traverses a level morass of great extent, which Mr. Hodges will doubtless turn to some account one of these days in the manufacture of peat fuel. We found the St. Lawrence to be at this point about half a league in width, three-fourths of the expanse open water, the remainder being still covered with ice, which the advanced season of the year had rendered quite unsafe for foot passengers. There was no alternative, however, but to walk out to the water's edge, where three canoes were waiting to ferry some fifty or sixty passengers. The wind blew strongly from the east, rolling up a sea so heavy as made the passage look anything but pleasant. The ferryman, however, assured us that an accident had not been known to have occurred in his experience of forty years, and thus assured, we obeyed the emphatic injunction, several times repeated, "embarquez, embarquez!" Very soon we were afloat, and each passenger being furnished with a paddle, there commenced a very spirited race between the three overloaded crafts. The boatmen struck up a lively French song, and in the heat of the excitement all sense of danger was forgotten, and in a few minutes we were safely ashore, threading the mazes of the ancient city of Three Rivers—noted for its fine Cathedral, and for its iron works which have been in successful operation for more than a hundred years. Having but a few hours to spend, I had little more than time to call upon the minister and a few of the leading members of his congregation. When it is

remembered that out of a population of 6000 there are 5500 Roman Catholics, and that the Church of England and the Methodists share the remainder with us, it can easily be understood that the Kirk has a struggle for existence; but though small in point of numbers, the congregation happily embraces a few who are both able and willing to contribute largely for the support of ordinances. Having obtained as much information as possible under the circumstances, I returned the same afternoon, by the same route, to Arthabaska, and thence by the night train to Melbourne. Here I was met by Messrs. Thomson and McIver, who supplied such statistical and historical data as they were possessed of, both of them expressing regret for the absence of their brother-elder, Mr. Brymner, who, under the influence of the *cacoethes scribendi*, had taken himself to Montreal, and whom they severally represented to be a very "walking Encyclopædia,"—a repertory of information, "edificin and divertin." I was sorry, too, that I had not the pleasure of meeting my old friend at his own fireside, but justice to his good lady requires it to be said that the hospitalities of his house were none the less heartily bestowed. On the Saturday, I proceeded to Sherbrooke, distant from Richmond twenty-five miles. The railway follows the winding of the St. Francis River, a broad and rapid stream, whose banks at this season of the year are charged to the brim. Every curve in the road gives fresh beauty to the scenery, and discloses new points of attraction and interest. Ten miles above Richmond, the Windsor River, after tumbling over a precipitous mass of rocks, unites its white foaming waters, with the dark coloured flow of St. Francis. It is here that paper, and that of excellent quality, is made from poplar wood, and at the rate of 1000 tons per annum! were this the only paper mill in Canada, one would suppose it would be able to meet the requirements of the whole Province, and when it is stated that Messrs Buntin manufacture annually over 1200 tons at Valleyfield, and Messrs Logan & Co some 600 hundred tons at Sherbrooke, that beside these there is a number of smaller mills in the country, and that for the year ending 30th June, 1867, paper was imported into Canada from Britain, the United States, France, and Germany, to the value of \$122,614, one is puzzled to know what becomes of it all. To be sure the 250 newspapers and periodicals published

in Quebec and Ontario use a large quantity, but 4000 tons—for that must be about the total consumption—is surely enough to warrant the future historian in describing this as the paper era of Canada.

A few miles further up the St. Francis is dammed at Brompton Falls, and drives one of the largest saw mills in the Dominion, by which about a million of logs are annually cut into boards. At Sherbrooke the River Magog empties into the St. Francis, rushing for nearly two miles between lofty, perpendicular rocks; it has at once a most romantic effect and supplies a magnificent water-power. Sherbrooke has a population of about 5000 and is the capital of the Eastern Townships. Our Congregation there is of recent formation: from small beginnings and amid many difficulties it has made satisfactory progress. The Rev. Charles I. Cameron, now on the Church of Scotland's Missionary Staff in India, began the Mission work here with fortnightly services in 1863, at which time there was neither church nor church property of any kind. Now there is not only a commodious church and an excellent manse, but the congregation has so increased as to be able from their own resources to support a minister. Mr. Evans' labours, however, are onerous: besides preaching every Lord's day in Sherbrooke he conducts service alternately at Brompton Falls, at Windsor, at the copper mines in Ascot, and in the township of Compton.

Sunday, the 21st April, 1867, will not be soon forgotten by the humble individual who has occupied so many pages of the *Presbyterian* in endeavouring to carry its readers with him during his long journey of 12,000 miles. This was the last of many congregations which, as Agent for the Schemes of the Church, it fell to his lot to visit, and to which at the conclusion of the usual morning service was spoken his valedictory address. As this communication therefore closes my correspondence in that connection, I take the opportunity of expressing my best thanks to the Editor of this magazine for the cheerful surrender of much valuable space in those columns, and to all who have perused these jottings, for their great patience. Some, perhaps, may think that the mere secular aspect of affairs has been too prominently dwelt upon, and that undue importance has been attached to external organizations and appliances. Such must bear in mind, however, that it is not my province to preach,

and that, while recognising the vastly more important results which we have a right to expect from the teachings of a faithful ministry, there is a business point of view in regard to Christianity, which, as society is at present constituted, we cannot afford to lose sight of. There is no denying the fact that in these days *money* is indispensably requisite for carrying on Christian work, and that whatever tends to make apparent the material resources of a country, indicates also the *ability* of the people to maintain among themselves, and to communicate to others, those blood-bought blessings of our Common Faith that have been handed down to us from by-gone generations.

In the afternoon of the day above named, I attended a service conducted at Sherbrooke by a missionary of the Canada Presbyterian Church in the third story of a merchant's warehouse, in a room reached by several long flights of narrow stairs and dark passages, and which it was easy to see from a variety of insignia lying scattered about, was what is popularly known as an "Orange Hall." The preacher occupied a rostrum bedizened with a profusion of taudry tinsel, and which was surmounted by a mammoth gilt crown, beneath which, on a level with the minister, were portrayed a gigantic lion and unicorn—very rampant. He was a young man of good address, earnest and eloquent. I remember his text, "From the days of John the Baptist until now, the Kingdom of Heaven suffereth violence, and the violent take it by force." I remember, too, that his sermon was a very excellent one, that the attendance was very small, and that I left that room asking myself in the words of the woman of Bethany, "To what purpose is this waste?" Might not this ointment—this really good ointment—have been given to poor needy souls that have no

minister? It is high time that anything which can be construed into the appearance even of unseemly opposition between two branches of the Presbyterian Church, should cease, how much more becoming could we approach each other as Abraham of old did Lot.—"Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right: or if thou depart to the right hand, then I will go to left. For we be brethren."

There is a story told respecting an interview between two Presbyterian Ministers, which aptly illustrates a very common tendency of our nature. They met at a gathering of Presbytery, and the one said to his companion, "I have great reason for thankfulness to-day, for, as I was coming along the road, my horse stumbled at the most dangerous point of a precipitous path, and very little more would have dashed him and me to the bottom."—"And I," rejoined the other, "have still greater cause for thankfulness; for I, too, came along that road to day, and my horse did *not* stumble." The latter case is mine. My horse never once stumbled. My tour of the Province, from one end of it to the other, by land and water, in all sorts of conveyances, and extending over thirteen months continuous travel, was not only absolutely free from accident, but I do not now recollect of having suffered a single hour's detention or of having incurred personal inconvenience worth mentioning; for all which I trust I shall never cease to be thankful. With gratitude also is acknowledged the kindness of the Grand Trunk Railway authorities, who provided me with a free pass from station to station over all their roads, and, it may be added, that from Mr. Brydges down to the humblest official, I experienced at all times the utmost civility.

#### BED-TIME.

Rosobud lay in her trundle bed,  
With her small hands folded above her head;  
And fixed her innocent eyes on me,  
While thoughtful shadow came over their glee.  
"Mamma," said she, "when I go to sleep,  
I pray to the Father my soul to keep;  
And He comes and carries it far away,  
To the beautiful home where his angels stay:  
I gather red roses and lilies so white,  
I sing with the angels through all the long night;  
And when in the morning I wake from my sleep,  
He gives back the soul that I gave Him to keep,  
And I only remember, like beautiful dreams,  
The garlands of lilies, the wonderful streams."

## The Churches and their Missions.

### THE CAUSES OF THE PRESENT INFLUENCE OF THE CHRISTIAN RELIGION.

A LECTURE DELIVERED BY THE REV. CHARLES I. CAMERON B. A. AT THE FREE CHURCH INSTITUTION, BOMBAY, 25TH OCTOBER, 1867.

One of the first points which strikes us is the universality of the character and aims of the Christian religion. A peculiarity of man is his fitness to become a dweller in every clime. Christianity is in this respect truly fitted to become the religion of man. It is not now intended to be the religion of a country or tribe. The field is the world; and the commands, exhortations, prophecies and claims of its Founder and His apostles, ever express or imply this. The "standing orders" of the Church are, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." And Christians to be consistent can never rest satisfied while any part of the field is unoccupied.

It is adapted to all climes and countries. Other religions are to a greater or less degree localized. Judaism had its Jerusalem and its temple. Mohammedanism has its Mecca and other sacred places. Hindooism has its Hoogly and hundreds of shrines. Christianity alone stands connected with no locality on earth. Its temples are living human bodies where the Holy Spirit dwells. Its only Holy place is in Heaven, whereinto Christ our Forerunner has for ever entered for us. The salvation which it brings is offered upon acceptance, and is not rendered more accessible by visiting church, temple or shrine.

It is also adapted to all conditions of men. It is no more the religion of the rich than of the poor, nor of the poor than of the rich. Exactness to the last mite where obedience can be rendered, for the very reason that its exactions are not so much per cent, but all, it never demands what cannot be given. It demands the heart, and what the heart gives; not always the most easily bestowed certainly, but always the most accessible. In its peculiar arithmetic, the heart-gift of a few pence and of lacs of rupees have precisely the same value. In its peculiar harmonies the praise of a Christian congregation floated heaven-wards on the swelling tones of the organ is, as to its spiritual value, on a level with the uncouth hymn uttered by the harsh, untutored voices of a few Christian poor met in an attic or cellar.

It has no caste. Socially, it teaches us to render honour to whom honour is due. Spiritually it knows no distinction between peer and peasant. The subjects of its power form one great brotherhood, and at the Lord's table, the expressive emblems of our common Christianity, the highest and the lowest sit together.

Now if this adaptation to all nations of men and all conditions of life, be not a reason why Christianity must be adopted by all, it does away with a most formidable barrier, and renders at least possible in the case of Christianity what from their very nature is impossible in the case of any other forms of religion. And while this

peculiarity must prove distasteful to those who have nothing to recommend them but the pride of rank and pedigree, it will ever be acceptable to the simple-minded, the humble and the true.

In this brief review I must not overlook the compatibility of Christianity with human progress. The progress of science is fatal to every other professed revelation. Unfortunately for the permanency of these revelations, their authors introduced the ideas of their age and country concerning Geography, Astronomy and other sciences, claiming for these ideas the authority of Deity. Modern science makes short work of these revelations, and the authority of the systems with which they are connected of course falls with them. The Bible is beyond the field of science. It professes to teach nothing but the way of salvation; and with a consistency which seems to me only explicable upon the ground of its Divine authorship, keeps undeviatingly to its object. Whatever scientific allusions are introduced are entirely incidental and intended to illustrate some point in the general scheme. Even the first chapter of Genesis, much as has been written about it, must be regarded not in a scientific but a theological aspect, the substance and design of which is expressed in the first verse. "In the beginning God created the heaven and the earth"—thus at one blow striking at the roots of Atheism, Pantheism and Polytheism. The consequence is that the crushing power of science cannot fall upon the Bible. The answer to every objection on this point is: "The Bible neither teaches nor pretends to teach scientific truths, and therefore cannot teach scientific errors." And if in subjects intended to be universally intelligible it speaks in the common language of the race, whether that language be scientifically accurate or otherwise, no one but a man deficient in common sense will object to it. Scientific men may therefore be Christians, and many of the most eminent savans of the present day are so. But a scientific man cannot be a Hindoo, a Parsee, or a Mohammedan, because the direct teaching of all these forms of religion, is in many cases utterly irreconcilable with science.

But Christianity is not a mere negative element in human progress. You will not admit what I believe and would assert, that it is the mainspring and root of all progress. Nor will I dispute the point as it is not material to my present purpose. But every intelligent man will at once concede, that Christianity has greatly aided the objects of civilization, by bringing the influence of an enlightened conscience to bear upon all human action. The Bible teaches that Christians are not of this world; that they are fellow-citizens with the saints and members of the household of God; and that their country and home are in heaven. But it teaches also that every Christian has a work to do in the world, and that he is bound to do that work to the best of his ability, whether it be directing the affairs of government, preaching the gospel, or studying the stars. Christianity is thus peculiarly fitted to become the religion of the present age, which, from whatever source it has got the idea and on



whatever points it may be sceptical, believes at least in the Gospel of progress.

But the most powerful of all causes is the response which the method of salvation through Jesus Christ meets with in the deepest consciousness of man's nature. The consciousness of sinfulness and ill-desert, the dread of punishment, and the conviction that reparation is necessary, is all but universal among men. Some individuals of that unfortunate portion of our race who set a appointed to the wrong side of every question in the great Debating Club of the world, have denied this. But consciousness is the most difficult of all things to be imposed upon, and after we have listened to the best arguments from such men

"Like a man in wrath the heart  
Stands up and answers, "I have felt."

Humanity has given utterance to this truth in a thousand different ways, by blind gropings and inarticulate groans. What is the meaning of the sacrifice so prevalent among widely different tribes? Is it not this? "We have sinned and deserve to die. Here is something as a ransom for our life. Spare us, O Thou Judge of men!" This language of human consciousness was suppressed in India, but only to find expression in another and sadder form—pilgrimages, mutilations, swinging festivals, and other hideous austerities.

Christianity fully meets this instinct of guilt and foreboding of punishment. It does not attempt to refute it. It tends immeasurably to strengthen it. But it shews at the same time how guilt may be taken away, punishment averted, and holiness obtained, through the sacrificial offering of Jesus Christ, and the sanctifying influence of the Holy Spirit. And poor tempest-tossed souls, that have tried all human methods of obtaining peace, turn with a yearning hope to the good news of pardon and peace through the Cross of Christ.

In this also we find the strongest prophecy and assurance of the certain success and ultimate triumph of Christianity. As long as there are burdened hearts, and weary, seeking souls in the world, there will be those who will respond to the call of Jesus: "Come unto me all ye that labour and are heavy laden and I will give you rest." And those who have found rest will speak with a fervour and power, which the consciousness of peace with God can alone bestow, and which of all human oratory must ever remain strongest.

In intimate connection with this is the personal influence of the Lord Jesus.

The universal conscience of civilized countries consciously or not, has been educated by Christianity to a nice perception and high appreciation of a moral beauty and truth. It may be safely said that in a Christian country not one can be found at the present day, whatever his character be, who would express admiration of the gods of Greece and Rome, or find in their character any thing but ground for reprobation. It may be asserted with equal confidence, perhaps, of this assembly or any other composed of educated and enlightened young men in India, that not one can be found who would pass a eulogium upon any of the gods honored and worshipped in the popular Hindoo religion, or hold up his character as a fit model for the imitation of a civilized community.

The case is very different with the Divine Founder and Head of the Christian religion. For a thousand years men have been endeavouring to rise to the height of His moral character, and have been unable. Even the bitterest enemies of His religion admit this. The Atheistic or Deistic writers of a few generations ago could speak sneeringly and disparagingly of Jesus. Among modern writers of respectability there are none that dare breathe a word against the purity and grandeur of his character. Indeed no writers speak in terms of higher eulogium or more unbounded admiration of the character of Jesus than the infidel writers, Theistic or Pantheistic, of modern times.

Nor is it only among Europeans, long accustomed to Christian modes of thought and feeling, that the name of Jesus of Nazareth is revered, and his life extolled as the noblest the world ever saw. Among the earnest truth-seekers of India it is the same. The low and the ignorant who live darkness rather than light, speak slightly of him. The true-hearted see in him the grandest conceivable ideal of virtue. I doubt not but the name of Jesus as a man, even now commands greater reverence among all the intelligent class of Hindoos, than any or all of their own gods. Listen to one of these heroes of truth, one, who I believe is struggling and stumbling on to the light through the meshes of inherited social difficulties and the mists of inherited superstition, and whom I pray and believe God will yet lead into the light and liberty of his own children. He says: "Tell me, brethren, whether you regard Jesus of Nazareth, the carpenter's son, as an ordinary man? Is there a single soul in this large assembly who would scruple to ascribe extraordinary greatness: supernatural honour to Jesus Christ and Him crucified? Was not He, who by his wisdom illumined, and by his power saved a dark and wicked world—was not He who has left us such a priceless legacy of divine truth, and whose blood has wrought such wonders for eighteen hundred years—was not He above ordinary humanity?" Again, "The two fundamental doctrines of Christian ethics which stand out prominently above all others, and give it its peculiar grandeur and pre-eminent excellence are, in my opinion, the doctrines of forgiveness and self-sacrifice; and it is in these we perceive the moral greatness of Christ. These golden maxims how beautifully He preached! How nobly He lived! What moral serenity and sweetness pervaded His life! What extraordinary tenderness and humility! What lamb-like meekness and simplicity! His heart was full of mercy and forgiving-kindness; friends and foes shared His charity and love! And yet on the other hand, how resolute, firm and unyielding in His adherence to truth! He feared no mortal man, and braved even death itself for the sake of truth and God."

So spoke Keshab Ranboo Chunder Sen in May of last year in Calcutta, amid the enthusiastic applause of a crowded Hindoo audience. Of which of the drifted heroes of India, we ask, could this be said? Which of them is there, whose character faithfully rendered could call forth the enthusiastic admiration of an enlightened audience? Yet this is now the universal testimony of friends and foes concerning the man Christ Jesus. Need we wonder that the

Christian religion makes progress when the character of the Founder commands such enthusiastic homage from the lips of enemies!

While the personal influence of Jesus of Nazareth is great and increasing among those who have no faith in Him as the divine Saviour, there is no power that exerts such an influence on the Christian Church as the realization of a present, living, almighty, and all-loving Head. This was for a long time forgotten or overlooked. In the grand doctrine restored to the Church at the Reformation, of an atonement through a Redeemer, who gave up his life to accomplish the object, the death and suffering gradually became the central points of attention, until the risen and everliving Prophet, Priest, and King was eclipsed. "He died for our sins" summed up the religious faith of many; and with this sublime *half-truth*, the Church was fast becoming—indeed in many instances had become—a mass of dead orthodoxy, from which all conscience had departed, and with it all power and will to work. What saved the Church from this death was the completion of the truth, "He rose again for our justification." The words of a risen Saviour came back to the Church from Patmos. "I am He that liveth and was dead, and behold I am alive for evermore." It is the faith of a risen Redeemer, now living and acting, ruling the affairs of the Church, and looking to every individual member of it for the discharge of His high responsibility, which morally has saved the Church and restored to it its early power. Without this, Christianity, with all its grand, moral and spiritual truths, would have sunk to the position of a circumscribed, if not exclusive sect, without will or power to work out its glorious world-wide destiny. This truth is now realised, more fully perhaps than ever it was since the days of the Church's first love. The Church is awake now under the consciousness of the eye of her Redeemer, her living Redeemer, Priest and King. She has entered upon her work in earnest, and her work prospers. Is it wonderful that with such a faith, Christianity should have such influence in the world—that its vigour should be irrepressible, its power all-victorious? With a Redeemer, who for the great love wherewith He loved us, died to save us—bought us with His blood to be His for ever, a chosen generation, a royal priesthood, a holy nation, a peculiar people, and who now lives as the Sovereign Lord of the universe, to strengthen, guide, and encourage us, and who commands us to make known his love to every creature under heaven—the wonder is, not that the influence of the Christian religion is so great, but that every one who bears the name of Christ is not a messenger of mercy, burning with zeal to make known the love of which he has felt the power.

We should mistake, however, if we rested satisfied with this explanation and supposed the causes which have been mentioned sufficient of themselves to explain the phenomenon into which we have been inquiring. They are means, not effective agents; the operating organs of a spiritual body—the hands and feet, the eyes and ears, the nerves and brain, if you choose, through which energy is put forth and work is performed. Yet something more is wanted in a human body than those useful organs which we

have enumerated. They would serve but little purpose without the vitalizing and superintending soul. So the moral means employed in the spread of Christianity are of themselves inadequate. A mightier agency is required for the conversion of the human race. What is it?

The Bible, the book of the Christian revelation answers the question. *It is the spirit of God.* This book informs us that God created the human race in a state of perfect holiness. But sin entered into the world and man became degraded in all his faculties. God has proposed of his infinite mercy to restore the race to its original condition. To accomplish this, He sent His son Jesus Christ into the world to reconcile man to Himself by His death, and teach the one universal religion characterized by such excellence, and recommended by such evidences as are calculated to obtain acceptance for it with men. But it is one of the points which the Bible expressly teaches, that in addition to the employment of these moral means, God directly interferes by his Spirit, as far as an infinite Intelligence can interfere consistently with the liberty of finite intellects, to produce faith, repentance and sanctification in the soul.

Missionaries go forth to all the nations of the earth, the Bible is translated into every known language, the Gospel is preached among all tribes of men, schools are organized and taught, the civilization which has sprung from the Gospel is imparted to savage and semi-civilized nations, constant, uninterrupted activity prevails. But this is only the gross outward body. Behind all, invisible and intangible, is the Spirit of the Living God, the Creator of the ends of the earth, the common Father of all the tribes and nations of the human race, influencing the hearts of man every where, and bringing them into subjection to His Gospel.

This is the account which Christianity gives of itself, and I think it not only satisfactory but indeed the only rational explanation which can be given of its wonderful success in the world. If we look only at the external means employed for the propagation of Christianity and contrast with these the end in view, the incongruity appears almost ridiculous. The object is openly and avowedly nothing less than to establish a universal empire over the souls and consciences of men, to break down the barriers of caste, nationalities and races, to fuse the different tribes and ranks of men into one homogeneous people, and accomplish what kings and conquerors have never accomplished—bring men to acknowledge a common Father and a common brotherhood. The object is vast beyond what human intellect in its widest grasp dared ever propose. And what means are employed to accomplish this? Words written or spoken—nothing more. Well might the first proposal of such a scheme be met with shouts of derisive laughter. The time for laughter has indeed passed. Christianity has proved, even at this stage of its progress, that its least is not a vain boast, its object not a madman's dream. The foolishness of God has already been proved by the most unanswerable of all proofs—the proof of facts—to be wiser than the wisdom of men. What ancient philosophy and Moslem brute force has not been able to accomplish, Christian-

ity has already so far accomplished, that there is nothing absurd in the supposition that it will complete. Its pretensions are therefore no more fit subjects for laughter. After it has gained a bloodless victory over a third of the human race, even men whose prejudices are stronger than their reason may well begin to see, that however inadequate the outward means may appear, there is a probability that the other two thirds may be conquered. Yet on this very account is the inference more irresistible, that behind the manifest causes which contribute to its success, there is an almighty, ever present and undying Power acting in its favour.

A plausible objection may be made to this explanation. If the partial success which has attended Christianity be owing to the agency of a supernatural and omnipotent Power, how is it that it is only partial? Why did not God long ago convert the whole world to the faith and practice of Christianity? The answer is: That men are not machines. If the human race were a set of timepieces out of order, we might impugn the skill or power of the Maker if he did not or could not put them right. But men are not clocks, but intelligent, rational and responsible beings, and this intelligence, rationality and responsibility are the conditions of humanity, and necessarily imply that man has freedom of choice and action. The question then is not what God can do, but what he can do consistently with the definition of man. To put all men right like so many clocks, to force upon all the universal religion and the salvation which it brings, would be to unmake what God has made, to dehumanize humanity and reduce it to the definition of irrational life or dead matter—an issue which we have no right either to desire or anticipate. That God has not converted the world is just because the world has not chosen and does not choose to be converted by Him. That so much of it has been converted is because a more than human power has been engaged in a struggle with human spirits, and made them yield to its influence in a manner perfectly consistent with the definition of man.

This then I conceive is the true and essential cause of the prosperity of the religion of Jesus. In itself possessing the character of true greatness and the best elements of success, its dependence in the battle against sin is not in its moral excellence only, nor chiefly, but upon God whose religion it is. If this be so it shall prosper. Its cause is the cause of truth—essential, eternal. Men may oppose and reject it, but it is not to its disadvantage but to their own irretrievable ruin.

Let me impress upon you, my young friends, the importance of this subject. To ignore the question and act as if no such power as Christianity was in existence, you, of course, are at perfect liberty to do. But such conduct must be followed by certain consequences. You will justly lay yourselves open to the charge of bigotry and of the want of that large-souled liberality so essentially necessary to the character of every true student. If you give but a partial attention to the subject, and regard as of secondary importance a moral or spiritual force which now exerts the most powerful influence

of any in the world, you exhibit conduct equally unworthy of the students of history and the observers of the phenomena of human existence. It is no objection that upon these grounds, other forms of religion, Hindooism, Buddhism, Mohammedanism and Parseeism, to a greater or less degree, claim your attention. No doubt of it. They are exhibitions of human heart and intellect, and illustrate the history of the human mind. Only if they claim your attention as dead or dying forms of belief that once exerted a wonderful power upon different races of men, and still exert a waning influence, surely Christianity, as a living form, with its self-assertive and obtrusive vitality, demands much more, and much more serious attention. The savans of Europe and America do not shirk this inquiry or consider the subject a matter of indifference. There is no topic that has lately received such attention, excited such inquiry, or called forth so many able works as this.

But I should be sorry to leave the subject with these remarks. There are other and higher grounds upon which I would beg to impress its importance upon you. Religion is in many points just like any ordinary subject of thought. You may attend to it or not just as you choose. There is no compulsion in the case. And you may give it as careful or as partial attention as you are disposed. In this also as in other things certain consequences follow neglect or inattention. There is nothing to prevent a man from neglecting his business, but he must suffer the consequences which such neglect necessarily entails. Neglect of religion is also followed by certain consequences. But here arises a vast and awful difference between religion and all other matters. Neglect of other things brings temporal inconvenience. Neglect of religion entails eternal ruin.

Christianity comes to you under peculiar circumstances and with peculiar claims. It comes as that form of religion found in intimate connection with the highest forms of civilization, and in which minds of highest type have found their solace and happiness, and therefore brings at first sight a strong presumption in its favour. It claims to be the only true religion, revealing the only living and true God, and the only mode of salvation through faith in a crucified and risen Saviour. In support of its claims it presents such evidence as is fitted to convince every unprejudiced mind, gives abundant proof of its Divine origin, and points triumphantly to the effects of its teaching. At the same time men are at perfect liberty to accept or reject it, only that it insists upon this, that the result of accepting it is eternal life, and the inevitable consequence of rejecting it is eternal death.

Have you then examined Christianity with its high pretensions and awful, inevitable claims? Have you come to the deliberate conclusion that there is not a shadow of evidence in its favour? Then, I suppose, you can deliberately and for ever renounce any part or share in the glory and honor and immortality which it brings to man, and as deliberately welcome the death of which it warns you? *But if after all it be true—what then?*

## Articles Selected.

## FISHERMAN'S DAUGHTERS.

*(Continued from our last.)*

## CHAPTER II.

It was broad daylight now, the cold dark light of a wet stormy morning, but not near so stormy as in the night, and there was a hopeful look in the sky, which though still wild was breaking open here and there.

How weary and white her father looked, I thought as he put his large head in at the door—white for him, he was always so red. He was wet all over, as if he had been in the sea—which perhaps he had—and his hair was matted, and some of it lying in streaks across his forehead, which was covered with deep lines and furrows—that it always was, only just now they seemed deeper than ever.

Elsie leaned forward and stretched out her arms to him, with such an eager anxious face. "No my lass, not now," he said, "I be too wet to touch thee. I'll coom and see thee again afore I go down."

"Give me your hand, father! oh just give me your hand!" she cried in a voice that trembled with deep feeling, and he came to the bedside, and gave her his large strong hand, and she grasped it between both her own, and kissed it again and again, and laid her soft cheek upon it, and then she loosed it of a sudden, and bid him go and take off his wet clothes. He smiled fondly upon her as he went away, and said, "Oh, there was no fear for him, he was well used to being wet," and so shut the door.

And now Elsie and I said a prayer together—a grateful prayer at the safe return of those we so dearly loved. As yet we knew nothing of the fate of the poor vessel, and of those on board. Father would be sure to come again to Elsie's room, on his way down stairs to the bright warm fire, and to the hot coffee mother was certain to have had a long time ready for her brave husband and sons, and then we should learn how it sped with them while they were away.

It was father's custom every morning the first thing to "turn in," as he said, to see how Elsie was, and how she had slept, and how she looked; and to give her a kiss and his blessing before he went away to his dangerous toil; and he would pat me on the head, and bid me as I valued his love, to be careful of his poor little lass until his return, and then tell her to pray for him. He felt as though no good winds would come to his vessel, he said, if she didn't. But, ah me! little need had he to bid her do that, however he liked to say so, for he knew it pleased her.

All those of us who were able, were generally down stairs on summer mornings by five o'clock; and as it was near that hour now, I jumped up and dressed myself, though still feeling rather sleepy from being disturbed in the night; but I was anxious to get Elsie's breakfast at the usual time. She had not slept at all, and looked so white and weary.

As I said, I was n' most her only attendant; and dearly I loved it, I was so fond of her.

Having said the few little prayers Elsie liked me to begin the day with, and father not yet having come from his room, I ran down to the kitchen, where I found my brothers already in dry garments, sitting and warming themselves on each side of the large blazing wood fire, while mother stood between, preparing breakfast. Kissing mother and brothers, after our manner, and with my arm round Sam's neck—he was my favourite, though why I could not have explained, for they were both as good, kind hearted fellows as ever lived—I asked, in a low voice, if any one had been drowned last night?

"All!" Sam said, in so grave and sorrowful a tone, I felt too distressed to speak again; and looking at him in silence for a minute, I turned and took up the couple of peeces of bread mother always placed for me to toast for Elsie. This was quickly done, the fire was so hot; then I poured out a cup of steaming coffee, putting a little goat's milk into it, and some sugar, and with a fresh boiled egg (poor Elsie had quite lost all her once hearty appetite), I arranged the whole on a small wooden tray, which father and Sam had made expressly for her, with a beautiful edging all round, to prevent the things from slipping off. As I carried it up, on the stairs I met father. His kind eyes were full of tears, and I wondered what she had been saying to him, or he to her. I was coming up slowly and cautiously, not to spill any of the coffee, and stopped to let him pass.

"I ont take it from thee, little maiden, for I know thee beest proud as a young peacock of thy handywork for the poor lass," he said. "God bless thee, my child, and help thee to do thy all to make her cheery and comfortable;" and his gruff voice broke down, and he left me and went on to the kitchen.

Elsie was crying when I came in. I don't know what for, but I put down the tray and began crying too. "Father had told her about the wreck," she said. "Oh! never was a sadder one! They could do nothing to save them, the boat was every time thrown back upon the shore, and several of the men a good deal bruised; and they were at last forced to give up the attempt, and had nothing for it but to stand there, and as the daylight came watch the fine vessel—a noble one he said it was—knocked and thumped about: her masts, to which dozens of poor creatures clung dipping into the raging water, until at last all gave way, and she broke to pieces, and man, and masts, and vessel sank out of sight. But oh, Gatty! we know not what God in his mercy saved thee, and me, and mother, and all of us from. If father—if they had managed to even reach the ship, how could the boat ever have come back again? laden as it would have been with human beings, and with such a sea, and such wind?"

I was too young to know what to say to comfort her, and only stood beside the bed with wet cheeks and eyes, looking at her mournfully.

I longed to say something, and at last be-  
thought me of the one thing which I had never  
yet seen fail of soothing her, so in a low voice  
I begged her to pray. I did not think at the  
moment what to suggest as the subject of her  
prayer, but told her to ask God not to let her  
cry any more, that being the point just then  
most distressing to myself.

The sound of my voice, I suppose it was  
more than my words, called her attention to  
me; and putting her arm round my neck, she  
kissed my wet cheek, and smiling sadly, told  
me she would, and begged me also to pray for  
her often—to pray that the merciful God would  
give her grace to bear her afflictions more  
patiently, and to be more grateful for the many  
great blessings he still spared her.

Now as Elsie was, in my opinion, the most  
perfect of human beings, I thought such peti-  
tions were very unnecessary. However, I did  
not gainsay her, and placing the tray near her  
head, and the stick beside it on the bed, with  
which to knock on the floor in case she needed  
anything else, (for our kitchen lay partly un-  
derneath this bedroom, I went down stairs  
again to get my own breakfast.

When we had all finished, and father had  
said grace, as was always his custom, and gone  
out with brothers, I ran up and brought down  
Elsie's breakfast things to wash up and put  
away, and then helped mother to wash up and put  
away hers and ours, and did sundry other matters I  
was in the habit of doing for her; after which I  
returned to Elsie's and read my morning chapter  
in the Bible to her. I read very badly to be sure,  
and had to spell all the long hard words, but then,  
you know, I was only learning to read; be-  
sides, it didn't put Elsie out at all,—I mean  
my not reading well,—for she seemed to nearly  
know the whole of the Bible by heart. And  
she explained the difficult parts of what I read,  
and then we prayed for its blessing upon our  
hearts and souls; and, as Elsie thought I was  
looking a little pale to-day, she sent me to ask  
mother if I might take a run on the hill or in  
the valley, to refresh myself.

"Yes," mother said, "I might," so away I went  
very joyfully, for the weather was now quite  
bright and warm again, and I was anxious to  
gather a bunch of beautiful wild flowers for  
poor Elsie, who I now loved every blossom  
that grew.

Round and about our old house lay many an  
out-building that had fallen completely to ruin,  
hardly a roof remaining to any of them. Here  
and there also were deep, dungeon-like places,  
whose original use puzzled us all greatly. Father  
put it down they must have been cellars; and  
I don't see what else they could have been.

One was a very frightful thing to look at in  
the dark. It was a deep black hole, with a  
narrow opening into it, and a steep flight of  
little earthy half-worn-away steps to go down  
by.

Sam and Tom crept into it one day, carrying  
a lantern with them, but the darkness was so  
great, the little light was scarcely of any use,  
and it was only by groping all round the wall  
with the lantern they managed to make out  
the size and form of the place. It was large,

and on one side was another opening that led  
to a smaller cellar or dungeon, whichever it  
might be. After that day, however, when the  
strangeness and the fear had worn off, they  
often made excursions into the "black hole,"  
as father called it and frequently I went with  
them. Sometimes when I was out alone, and  
a shower of rain has come on, I have taken  
courage and even crept down in the dark, and  
stayed there until the rain was over.

In the next week following the sad one of  
the wreck I told you of, was father's and  
mother's wedding day,—a day which, Sam  
said, "was always a right jolly one for us  
young uns." At present I had only a very  
misty recollection of that of the last year; but  
what I did remember, together with Sam's and  
Tom's joyous accounts and expectations, would  
have made me look forward to this with per-  
fect delight, had not the thought that poor  
Elsie would be lying up stairs ill, and unable  
to take part in our pleasures, continually  
rested on my mind, and often made me quite  
unhappy, instead of glad. But at six years of  
age sad thoughts do not last very long, and  
when the shadow passed I was bright and gay  
enough again. Father was the most quiet  
about it; but he too looked very happy, for all  
that, as the evening before he stood outside the  
door, with his two hands in his breeches  
pockets, watching our handiwork.

We were all as busy as bees just then,—by  
all, I mean our three young selves, Sam, and  
Tom, and I, and two lads, the sons of neighbour  
who lived in a neat little cottage on the other  
side of the hill, lying 'twixt us and the sea.  
Jim and Harry Jones were nearly the same  
ages as Sam and Tom, and good steady boys,  
father said, they were.

Well we were very busy; for we were mak-  
ing a large garland, which was to be hung up  
over the front of the porch. It was of all sorts  
of flowers and different coloured leaves, parti-  
cularly those we thought expressive of happi-  
ness, love, union, peace, contentment, or any  
other amiable virtue. These were cleverly  
bound together so as to form the words "Wed-  
ding-day," which we thought a very bright  
idea, as also a very beautiful piece of work.  
But the masterpiece of all were the two names  
of father and mother, "Martha and Thomas,"  
joined together, and made of a variety of  
rather small sea-shells we had been collecting  
for the purpose during the whole past month.

Every now and then mother came to the  
door and put her arm through father's, and  
stood a minute or two, and smiled upon us, and  
then looked up into his face to see what he  
thought of it all, and that would make me sad,  
for just then she was so like Elsie. Poor  
Elsie!—only now she was pale, very pale, and  
mother had a red colour in her cheeks, and  
was fat and round, and Elsie was so thin now;  
and mother looked always bright and merry  
(excepting when we were talking of Elsie, and  
then the sunshine went out of her face), but  
Elsie had a patient, mournful look in her eyes  
that sometimes made me sad to see there.

(To be Continued.)

## Sabbath Readings.

## THE PHARISEE AND PUBLICAN.

BY THE REV. J. M. MACLEOD, GLENCOE, ONTARIO.

"And have not charity, I am nothing."



**I**F there is anything in the world which men are more apt to overlook than another, it is the very solemn truth stated in these words of St. Paul. Little, indeed, do men in general think that the charity of which the apostle is here speaking, is truly "the bond of perfectness," and that it is the evidence by which Christ's true disciples are to be made known to the world, and to appear in it as epistles well read of all men. But all important as it is, and though it be essential to the thorough completion and full development of the Christian character and life, it is, as a rule, little thought of, little cared for, and therefore little practised; and men try to do without it, foolishly imagining that their religion does not require it. So supposed the showy Pharisee, who had never thought that love to mankind is an indispensable element in true religion. But he was wrong; and so are others who think and act as he did. In a religious sense, indeed, they are nothing; and with what awful accuracy is their character delineated by the apostle! The "sounding brass" and the "tinkling cymbal," are the striking and humiliating representation of the man who is destitute of Christian "charity." All other gifts and graces are of no avail whatsoever, in the absence of this grace, which the apostle tells us is superior to faith and hope; and without it, a religious profession, however plausible and affected, is a mere unmeaning sound. But the Pharisee did not apprehend this great truth, which was too practical for his mind, and too heavenly for his sentiments. It exacted from him much more than he was willing to give. It had to do with the heart, and demanded its surrender and submission to the will of God. This truth involves an active principle of the inner life. But this is the very thing which the Pharisee did not want, and of which he really did not feel any need, for formalists do not understand what connection true religion has with the renewed heart. And so with the Pharisee the inner life was of no consequence. It was not the field, the constant cultivation of which

received his attention and engaged his thoughts. To him outward ceremony was of greater importance than the divine life in the soul, and therefore he did not understand that "charity is the fulfilling of the law;" nor did he know that to love our neighbour as ourselves, had been interpreted by Christ to be "the Law and Prophets." He had not learned this truth. He had never considered that love to his brother had anything to do with the duties of religion; or that it entered into the public exercises of devotion, and the affairs of daily life. Hence, perseveringly indulging in that uncharitableness which, to the no small detriment of piety, has too frequently been a foul blot on the character of professing Christians, he with great pomp and dignity—and with proud arrogance too—thanked God that he was not as other men, a part of his prayer which may be viewed under different aspects; for it was quite true that he was not as other men, no, not "even as" the "publican." Nor was the publican, whom he singled out as, in his estimation, the correct exponent of the character and life of others, the only man whom he thought to be worse than himself. He employed a more comprehensive term, an expression of much wider acceptance, than "this publican," namely, "other men," all men, or at least, men in general. There was a most sweeping insinuation in these words of the Pharisee. What had he to do with "charity"? What business had he to think well of his fellow-men, or to love his neighbour, or indeed any one but himself? Was he not perfect in his generation—a man of spotless purity, independently working his way to the resplendent glories of the upper temple? Could not every one else be the same and do the same? No, he thought those who were like the publican could not. To have love in the heart, true Christian love, one must be taught of God; but to make a self-praising oration, instead of uttering a godly prayer, is what any man can do, although he has never experienced in the soul the grace of God. Now it was to succeed in this empty desire to make a great appearance before men, that the Pharisee was most concerned. He felt so confident of his own spirituality and moral excellence, that he had no hesitation in setting himself up as the universal judge of mankind, and without the slightest evidence he assumed their guilt, over

which, granting that it really existed, he was more inclined to rejoice than to weep. He condemned every one except himself. All others were guilty, but he was justified. All were rejected, but he was accepted. All had gone astray, and he alone was going on in the right path. His prayers were the very marrow of truth and piety, but the supplications of others had no good quality to recommend them. He was not a man of unclean lips, he claimed to be living near to God, and therefore the words of his mouth must ascend to the throne on high, and there find acceptance. This was the way in which he reasoned with himself. Hence his contempt towards all men in general, and the publican in particular. His own heart had never felt the blighting influence of inward corruption, therefore he sought no relief from the unfelt burden of his sins. He did not, indeed, feel that he had any sins for which to express sorrow, or the just consequences of which he had good reason to fear; but he spoke rather as if to remind God of the sins of other people. He was not sensible that all his life long he had been feeding on mere husks, and trusting in a bruised reed. And what better is one's own righteousness? It feeds not the soul unto life. It lifts not up the sinking heart. It comforts not the mourning spirit. It sustains not the weak hands. It confirms not the feeble knees. Verily it is a bruised reed. It was on such a reed that the Pharisee leaned, therefore the presence of in-dwelling sin caused him no pain. The thought of death awoke no anxiety in his mind, and no dread of future punishment disturbed his carnal security. He had no apprehension of an unhappy life beyond the grave, for it is evident that he had taken the matter of salvation into his own hands; and he seemed to think that every thing that was necessary had been done for his eternal welfare. He stood in no terror of final condemnation. He had already succeeded in persuading himself that no danger awaited him in the great hereafter, nor did he perceive that by his rash and unwarrantable sentence against all mankind, he was greatly aggravating his own guilt. Against himself he thought that no judgment of an unfavourable kind could be pronounced, and therefore he did not ask mercy from God. "Through the pride of his countenance" he did "not seek after God." The voice of an accusing conscience did not alarm him. The fiery terrors of a broken law did not rouse him to reflection. No stern, uncompromising message came

forth from the inward monitor, and to him the law was not a schoolmaster to bring him to Christ, but really a dead letter, and yet he wished to be justified by it. Spiritual slumber had long locked in its powerful grasp the self-trusting Pharisee, and death-charged clouds of spiritual darkness still brooded, with a most threatening aspect, over the whole inner man. But notwithstanding this awful state, the Pharisee felt perfectly satisfied with himself, and saw nothing wrong in his life, or dangerous in his condition as a sinner, because he did not believe himself to be one. He was at peace with himself, but he was so on a false foundation. He discarded faith and charity, and rejected every divine operation in the fitting of the soul for glory; and perceiving no efficacy in the precious means which God had ordained for the salvation of men, this blind and self-reliant worshipper placed all confidence in his own strength, as if he needed no help from above. Still, however, high as were the claims which he urged in his own behalf, he did not meet with the approbation which he had all along expected, or obtain the blessing that was bestowed on his much despised but more humble neighbour. Verily, "the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill." But, on the other hand, "every one that asketh (in faith) receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." "The righteous Lord loveth righteousness," but not such as that of which the Pharisee boasted; for, when such men "cry unto" God He "will not hearken unto them,"—"and though they cry in His ears with a loud voice, yet will" He "not hear them." But "the Lord is nigh unto them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will bear their cry, and will save them." In His goodness true humility finds exaltation, and a godly submission to His rule, supreme honour; and to the meek of the earth, He dispenses His grace according to their need. To Him faith appeals not in vain, and the prayer of the righteous find a ready access to His presence. But "the Lord hateth a proud look," and He "will not suffer him that hath an high look and a proud heart." Though "the Lord is merciful and gracious," yet He "will by no means clear the guilty," but He takes pleasure in those who are "more ready to hear than to give

the sacrifices of fools." He "giveth grace unto the lowly." "The Lord lifteth up the meek." "He hath filled the hungry with good things; and the rich He hath sent empty away." Again it is said, "God resisteth the proud, but giveth grace unto the humble." But the Pharisee did not belong to this latter class of people. He knew nothing about meekness or humility, nor did he care for the precious promises which are attached to both. He had never learned the great value and importance of humility; and the mighty truth that a man must become as a little child before he can enter the kingdom of heaven, was most repugnant to his notions of godliness. Making his boast in the law, and relying on his own ability to satisfy its demands, he remained an entire stranger to that holiness which is produced in the really converted by the Holy Ghost working mightily in them. He knew nothing practically of this inward purity, an experimental knowledge which is confined to those who have passed from darkness unto light, and from spiritual death to the hidden life in the crucified one. In his own eyes the Pharisee was upright; and it never occurred to him that if he were "weighed in the balances" he would be "found wanting," and lighter altogether than vanity. He knew that it was his duty to pray, but he had not yet learned to pray as a suppliant. He engaged in his public devotions, not as a devout worshipper, but as a self-conceited critic. He stood before the throne of grace, not as a sinner who needed repentance and forgiveness, but as a judge who claimed to decide what God was entitled to receive from the worshipper. He did not therefore "pray with the spirit," or "with the understanding." He could not indeed do so without a very signal change, which, affecting the heart, would also affect the outer life, and give quite a different tone to his sentiments. But the absolute necessity of such a change was remote from his thoughts. He was not acquainted with the renewal of the heart; nor had his love for public prayer arisen from higher and clearer views of God, acquired from the inward teaching of the Spirit. He did not consider himself to be a poor, miserable outcast, a stranger "from the covenants of promise." Nothing seemed to him to be wanting to complete his character as a most exemplary and devout man; and he had spared no pains to impress those around him with the idea that he was absolutely perfect, that he was without spot or blemish. Surely such a man had the

best reason to feel at ease, and to congratulate himself on the high and secure position which he occupied. And what more could he desire than that of which he believed himself to be possessed? Was he not without a single flaw or defect? Religiously and morally was he not the best of men, "an Israelite indeed, in whom there was no guile?" Who could challenge any imperfection in him? Who could venture to accuse him of any inconsistency of principle, or say that he had ever deviated, even in the least, from the path of moral rectitude? Was he not a perfect model for the imitation of all good men? And ought not such men as the poor publican to feel very deeply humbled in his presence? Such, indeed, appear to have been his feelings. No doubt, if we understand his character aright, these high and foolish notions entered into the composition of the very flattering judgment which he had formed of himself, and the extremely harsh opinion which he entertained of others. And if this be so, no one will be surprised at the tenor of his prayer. Did he not deport himself precisely as might be expected in the circumstances? Was he not very circumspect in his conduct, reverent in aspect, and truly devout in his utterances? Was not his language that of a man who had long been accustomed to prayer? Were not his words few, and pregnant with unfeigned piety? Was he not very grave in his manner, for did he not belong to those who "for a pretence" made "long prayers," and for a vain show of godliness assumed "a sad countenance"? He did belong to that class, and did it not behove him to fill up the measure of their hypocrisy? What though he mingled his prayers with wicked taunts, had not thousands done the same before his time? Hypocrisy in religious worship was not a rare thing. It was clothed with the majesty of devout antiquity, and it had the sanction of modern times. From Cain to Judas, this demon of false devotion had breathed deadly vapour and fiery smoke around the universal sanctuary, and poisoned the very springs of countless hearts. Was the Pharisee singular then? By no means, for he was only one of a vast multitude. Some had gone before and some have followed. But he did not consider hypocrisy any obstacle to heart worship, nor did he regard it as any defect, he having long been in the habit of looking on it as the most innocent thing in the world. Hypocrisy, notwithstanding, was not his self-sufficiency beyond all question,



and was not his title to heaven sure? Was he not a man who had done very little harm, and a great deal of good? Was he not therefore justly entitled to indulge in self-glorification? Certainly, in order to carry out his vain idea of his own perfection. Why should he who, as he supposed, had no want to oppress him, and nothing to make him afraid, put himself in the humiliating position of a mendicant? Why should he plead for pardon if he was perfect in the sight of God? So it was. He did not do it. He did not ask anything, for neither the conviction of his own sins,

nor the wickedness of his own heart, troubled him. And much less did he ask any thing in His name, through whom, and for whose sake, the Father bestows on the Church "the blessing that maketh rich, and added no sorrow with it." The result therefore was perfectly natural, for the Pharisee did not receive. He did not cry with a child's faith, and did not therefore receive of the children's bread. And herein was that saying verified, "Whosoever hath not, from him shall be taken even that which he seemeth to have."

## Miscellaneous.

### ESTABLISHED PRESBYTERY OF GLASGOW.

This Presbytery held a *pro re nata* meeting in Bellahouston Chapel of Ease—Dr. Craik moderating.

#### TRANSLATION OF MR MENZIES OF ST GEORGE'S-IN-THE-FIELDS TO AUSTRALIA.

Mr. P. S. MENZIES, of St George's-in-the-Fields, asked to be allowed to demit his present charge under the following circumstances. About four months ago Mr Charteris had placed in his hands a series of documents in connection with the Scotch Church, Melbourne, from which it appeared that the congregation worshipping there were anxious to relieve their minister, the Rev. Irving Hetherington, of a portion of his duties, which had become too much for his years. In order to get a colleague and successor the assistance of several ministers of the Church of Scotland was asked and obtained, it being part of the instructions to these ministers that in addition to the man wanted being a capable minister he should be able to undertake the duties of a theological tutorship in connection with the Victorian Church to which, in all probability, he would be appointed. The selection committee unanimously resolved to ask him (Mr Menzies) to accept the offer, and after consideration he had resolved upon doing so. Though contented to continue his labours in St George's-in-the-Fields, where he had the happiness to enjoy no small share of the confidence and affection of the congregation, he had become clearly convinced that a field of usefulness was offered to him which it might not be improper or imprudent to accept, even at the cost of relinquishing the great happiness of his present position. He had therefore intimated his acceptance of the call (which had recently been sent to him from Melbourne) to the session and managers, and he now begged to tender his demission to the Presbytery. He assured the Court that he considered it no light matter to break up his connection with its members and with an attached congregation, and to leave the country and the church of his fathers. In Victoria the leading bodies of Presbyterians were amalgamated into one, but, while he rejoiced that such

was the case, he should not consider his new connection as inconsistent with an adhesion to and love of the Church of Scotland. With deep regret he took his leave of the Presbytery, and begged to return his sincere and earnest thanks to the brethren, who had uniformly shown him the most marked attention and kindness.

Mr CHARTERIS, as one of the ministers into whose hands the selection was placed, stated that the Melbourne congregation had been most anxious to obtain as Mr Hetherington's colleague and successor a minister of the Church of Scotland. Mr Menzies was the minister upon whom at the very first the committee heartily and unanimously agreed. They felt that in him they had not only a competent preacher and pastor, but one who was qualified to take a prominent position and to fill ably the theological professorship which had been referred to. They were unanimously convinced that the gifts required could be found in no other man in such complete harmony. Mr Charteris concluded by moving the acceptance of Mr Menzies' demission.

Dr LEISHMAN, while extremely averse that anything should be done which would inconvenience Mr Menzies in his arrangements for leaving this country, expressed the opinion that it would not be constitutional to accept the resignation until the congregation of St George's-in-the-Fields had had an opportunity of giving their voice on the subject.

The MODERATOR expressed an opinion similar to that given by Dr Leishman.

Dr SMITH, on the other hand, saw no difficulty in the way. The case was different from ordinary translation. Only one of the parties could be called, and a one-sided opinion might be given.

After some further conversation it was agreed to act upon the suggestion of Dr Leishman, and a special meeting of Presbytery was fixed to take place on the 5th prox., to which the congregation should be summoned.

The Moderator, Dr Leishman, Dr Smith, and Mr Leiper expressed their regret at the removal of Mr Menzies, and their earnest desire for that gentleman's well-being and prosperity in his new career; after which the Court rose.