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THE PRESBYTERIAN.

DECEMBER, 1868.



THE present is the last number of another volume, and we are gratified to find that, during the year now almost at an end, the number of our subscribers has increased to some extent. There is still, however, room for improvement in this respect, and we would express the hope that our friends will exert themselves to send us additions to the lists of subscribers for the volume for 1869. It is important to the interests of the Church that the only periodical devoted to the advocacy of its views should have an adequate support. By the increased power thus given we shall be enabled to make improvements, and shall be encouraged to do so, and the schemes of the Church will also, we are convinced, be benefited by the increased publicity given to their operations. In some of our congregations the work of obtaining subscribers has been undertaken by lay associations connected with them, and some machinery of this kind might easily be adopted in all.

There have been defects, doubtless, in the management; these are unavoidable, even with the utmost care. Complaints have reached us occasionally, and although we have tried to give as little cause for these as possible, yet in the difficulty of putting everything into the limited compass of one number each month, and the necessity of suiting all tastes, we may have erred in judgment as to the relative importance of various articles. For shortcomings we must throw ourselves upon the forbearance of our subscribers, as, after all, though editors are supposed to be equal to every occasion, and able to solve every difficulty, they are but mortal. There are interesting questions to be discussed, the solution of

which is of importance to the Church. Upon these, different opinions must be held and should be expressed. We repeat, therefore, that the pages of the *Presbyterian* are open to both sides, as long as the arguments are conducted in a proper spirit, whether the views expressed are in accordance with those of the majority, or the minority of the members of the Church. No one need be afraid his communications will be excluded because the opinions contained in them may differ from ours. When they overstep the fair limits of argument, the editor's pen will unhesitatingly strike out the obnoxious matter, or if that cannot be done without destroying the communication, it will be refused insertion. This, even the most exacting will, we trust, acknowledge to be a just rule. We wish to have variety and freshness, and there are sufficient numbers, not of ministers only, but of others of our body, to ensure this if they would only take the trouble to do so. Many, however, will not take the trouble to send even a few lines regarding events that are taking place, on the plea that it is not worth while. All the events taking place within one congregation are of interest to the other congregations. The ordination or induction of ministers or elders, the operations of Sabbath schools, social gatherings and all those small events which make up the life of a congregation, are of interest, and show what is doing, and whether a charge is alive or dead. But correspondents need not enter into minute details, nor, we say it with all due deference to those who think otherwise, is it desirable to republish the text of addresses and replies passing between a minister and his people. The statement of the fact is, generally speaking, sufficient, and it has been only on very rare occasions that we have broken through the rule of merely chronicling the fact. But that fact we wish to have, and in spite of the strictures of one of our correspondents, we believe

that the publication of acts of kindness on the part of a congregation to the pastor tends to do good. Short communications either in the form of essays or of correspondence we are at all times happy to receive.

We have to thank those who have sent us information, communications and suggestions. To some of the Presbytery clerks we acknowledge our obligations for faithfully transmitting reports of Presbytery meetings. We are sorry we cannot say as much for all. If the clerk is too much engaged to do this work himself, he could surely find some member who would take the trouble; and it reflects little credit on any Presbytery, whatever excuse may be made for the neglect, when its proceedings do not appear in the *Presbyterian* in due course.

As to the terms for next year's subscription we think it as well to say a few words. The new postage law renders it obligatory to prepay the postage. To render it as light as possible, we propose to send in *one parcel* and addressed to one individual in each congregation the whole number taken by the members of each congregation. To any one acting as our agent we shall allow 25 per cent, and postage at the rate of six cents will be charged when the subscription is paid *in advance*. The agent must, in consideration of this allowance, undertake the delivery of the numbers to the subscribers, and the postage is only six cents, as four ounces are allowed for one rate, so that two copies can go at the same price as two would if sent single. Agents will not, therefore, be under the necessity of sending the names here for publication, and any complaints of irregularity in delivery will be made to them. Individual subscribers will be charged one dollar and no postage, *if paid in advance*; if credit is taken the postage, 12 cents a year, will be added. The trouble of sending out the accounts and the risk of loss incurred require that this rule should be enforced. Subscribers in the City of Montreal will still be charged the dollar, as the expense of delivery is greater than the postage charged.

We learn that the Presbyteries of Perth, Ottawa, and Renfrew, at their recent meetings, in obedience to the instructions of the Synod, appointed a committee to carry on the Home Mission work in the valley of the Ottawa among the lumbermen, who for months in each year are isolated from the settlement, and are beyond the reach of the preached word.

The committee is composed of the Revs. D. M. Gordon and Mullan, from the Presbytery of Ottawa, the Rev. S. Mylne and Alexander Morris, Esq., from the Presbytery of Perth, and the Rev. Messrs. Lindsay and Cameron, and W. H. Douswell, Esq., from the Presbytery of Renfrew.

The committee held a meeting, recently, at Perth, and decided to enter upon the work of the mission with energy.

The committee also agreed to defer any application for aid to the Colonial Committee, till the mission should be in a more advanced state, and also to raise the funds for this season's operations in Canada. The Rev. D. M. Gordon was appointed Convener of the committee, and A. Drummond, Esq., of Ottawa, Treasurer thereto. We annex a circular, which has been issued by the committee, and is being addressed to the principal lumbermen carrying on business in the valley of the Ottawa. We trust that the response will be encouraging to the committee:

Ottawa, . . . Nov. 1868.

DEAR SIR.—A committee appointed by the Presbyterian Church of Canada in connection with the Church of Scotland, intend, during the approaching winter, to send ordained ministers to the various lumbering districts on the Ottawa and its tributaries, in order that, if possible, ALL the shanties in these districts may be visited; that religious services may be conducted once, at least, in each of them, and that periodicals of a religious character may be circulated among the men.

For this purpose the committee appeal to the employers of the lumbermen, requesting assistance in money,—letters to the foremen of the shanties, which may serve as letters of recommendation for the clergymen engaging in the mission,—information regarding the position of the various shanties, and such other aid as the employers may be able to provide in extending the preaching of the Gospel to the lumbermen.

The committee desire it to be distinctly understood that this mission is not denominational, but purely and simply a Protestant mission; and they regard their present undertaking only as the commencement of a permanent mission to the lumbermen.

In view of the paramount importance of this work, which may be considered peculiarly the Home Mission of the Valley of the Ottawa, the committee appeal to you for such assistance as you may find it possible to afford them, and they will gladly receive any information which you may consider serviceable in promoting the interests of the mission.

Respectfully soliciting an immediate reply,

We remain yours very truly,

DANIEL M. GORDON,
Convener of Committee.

ANDREW DRUMMOND,
Secretary-Treasurer.

The third day of this month has been appointed as a Day of Thanksgiving by the Moderator, as announced in the following terms:

REVEREND SIR:—In accordance with a Resolution of the Commission of Synod, I hereby appoint Thursday, the Third day of December next, to be observed throughout the Church, as a day of Thanksgiving

to Almighty God, for the late abundant harvest, and other National mercies; and to this appointment ask your respectful attention. I am, &c.,

ROBERT DOBIE, *Moderator*.
Lindsay, 12th November, 1868.

Several editorial and other articles have been left over till next number.

News of our Church.

SYNOD OF THE CHURCH OF SCOTLAND.



COMMISSION of Synod met in Montreal on the 4th ulto., at noon, Dr. Mathieson being chosen Moderator and Mr. R. Campbell, Clerk. Twelve members were in attendance. The Presbytery of Quebec reported to the Commission in terms of the injunction of the Synod on Mr. Forbes' case, intimating that they had dissolved the connection between him and the congregation of Leeds and Inverness. Mr. Forbes was commended to the sympathy of the Presbyteries. The Commission also requested the Moderator of Synod, to appoint an early day of thanksgiving for an abundant harvest and other national blessings to be observed by the whole Church. The meeting then adjourned.

PRESBYTERY OF MONTREAL.—The Presbytery met on the 13rd ultimo. in St. Andrew's Church, the Rev. D. Ross, B. D., Moderator, in the Chair.

Commissions were handed in in favour of George Cruikshanks, of St. Gabriel Church, James Lang, of Beauharnois, and John T. Adams, of Laprairie, ruling elders, which were sustained.

The minutes of former meetings being sustained, Mr. Wallace stated that he was satisfied with the manner in which the Huntingdon congregation were implementing the promises made to the Presbytery on the occasion of the disjunction of Athelstan.

A call to the Rev. Mr. Lochead of Matilda, Ont., and relative documents being produced, as also an intimation from the Presbytery of Glengary of their acquiescence in Mr. Lochead's translation, the Presbytery agreed to meet in Elgin on Thursday the 12th ult., to proceed with his induction, Mr. Paul to serve the edict on Sabbath first, Mr. Barr to preach and preside at the induction, Mr. Wallace to address the people and Mr. Clarke the Minister.

Rev. Mr. Campbell made a statement of what had been doing in reference to the Griffintown mission since last meeting and of its prospects, for the future, which was declared to be satisfactory to the Presbytery.

Messrs. Carmichael and Doudiet, Students in Divinity, appeared before the Presbytery and were examined upon their studies of last year

according to the laws of the Church, and their examination was sustained.

The Presbytery then adjourned to meet at 7½ p.m.

The only business taken up, at the evening session, was the condition of the Church at Point St. Charles, from which Messrs. Forrester and Ross appeared as a deputation as the bearers of a memorial to the Presbytery, craving assistance and counsel in the embarrassing circumstances in which the Church is placed. It appeared from their memorial that, while their ordinary income barely meets ordinary expenditure, they found themselves obliged to meet several debts on the building, and in connection with the site, of the existence of which they had been ignorant, and they did not know how to proceed. Their own suggestion was that if the Church were enlarged so as to admit of a greater revenue, the difficulties of the Congregation might be surmounted. The Presbytery advised this step, and recommended the case to the generosity of the congregations within their bounds. The Presbytery then adjourned to meet on Wednesday at ten a. m.

WEDNESDAY MORNING.

After routine business, on the recommendation of the Presbytery's Home Mission Committee, the report of which was given in by Dr. Jenkins, Rev. Mr. Anderson was appointed to supply the Griffintown station, and to visit the Hospital, the Gaol, the St. Andrew's Home and the House of Industry and Refuge, until next meeting of Presbytery. Mr. Niven was also re-appointed to St. Louis de Gonzague for the same term. Arrangements were then made for holding the annual Missionary meetings within the bounds, and the Presbytery adjourned to meet at Elgin on the 13th instant at ten a. m.

ATHELSTAN AND ELGIN.—On the 12th ulto. the Presbytery of Montreal met in the Church at Elgin, and inducted the Rev. John S. Lochead, M. A., over the United Congregation of Athelstan and Elgin. The induction services were very solemn and impressive. The congregation, which was very large, listened with every indication of pleasure and profit. The Rev. John Barr, of Laprairie, preached on the occasion. The Rev. W. C. Clarke, of Durham, delivered a highly appropriate charge to the newly inducted minister, and the Rev. Mr. Wallace, of Huntingdon, in very affectionate and appropriate terms, addressed the people. We congratulate the above congregation on this happy occasion in their history.

PRESBYTERY OF SAUGEEN.—The bounds of this Presbytery embrace the great mission field of the Church, there being 1500 square miles of settled country yet to overtake, besides the six young and struggling congregations which have settled pastors. The Presbytery have memorialized the Colonial Committee to send two missionaries to help in the work of evangelizing, and it is to be hoped their memorial will be responded to favourably. There are four charges already consolidating which will soon require the entire services of a minister for themselves,—Derby, Keppel and Sarawak, Elderslie, and Saugeen. In this last charge there is already a brick church, and sixty families have given in their adhesion to it. At the last meeting of Presbytery there was presented a memorial from a place no less remote than the north shore of the Georgian Bay, *the Wellington Mines*, asking supply of ordinances for seventy-five families. This Presbytery is, therefore, entitled to the co-operation and sympathy of the whole Church, as it is within their bounds that the chief work of Church extension, under hopeful and promising circumstances, is taking place.

ST. ANDREW'S CHURCH, PETERBOROUGH.—The annual meeting of the congregation of this Church was held on the last Tuesday of October. The managers submitted their report, which was printed and distributed among the members of the congregation.

The report includes a detailed statement of all the contributions to the schemes of the Church during the year, in sums varying from twenty-five cents to forty dollars, amounting in all to \$169, which was apportioned as follows: Ministers', Widows' and Orphan's Fund \$24.00; Bursary and Scholarship Scheme \$20.00; French Mission Fund \$25.00; Home Mission Fund \$100.00.

The last named amount has been already acknowledged in the *Presbyterian* among the contributions in response to the special appeal made in the end of last year—the congregation having agreed to relieve the Temporalities Board to the extent of \$100, instead of the customary \$50.

In addition to these contributions to the regular schemes, a collection was made at a missionary meeting held in the beginning of the year for the Toronto Presbytery's Home Mission, which amounted to \$25.

The amount subscribed for the Manse is \$1685, payable in three semi-annual instalments, of which \$757 has been paid. The Manse, which is a large and commodious two story building of white brick, is now roofed in and will be ready for occupation in spring.

The pew and ground rents (which go to the minister) amount to \$721.75 (in addition to which the rent of a house for the minister is to be paid until the Manse is ready); collections on sacramental occasions (for the poor) to \$59.05; the ordinary Sunday collections (from which current expenses are met) to \$246.37.

The amount raised for all purposes during the year is therefore \$1978.

It was agreed to change the day of the annual meeting in accordance with the suggestion of the Church Agent, so as to make the

year end on 31st December instead of 30th September.

ST. ANDREW'S MANSE, GLENCOR.—This new Manse was completed on the 28th of September. It is prettily situated on a knoll a few yards from the Church. It is well planned and well finished, very neat and commodious, and is a most creditable monument of the people's well known liberality, as well as a substantial proof of the respect and esteem which they entertain for the Rev. Mr. Macleod and his family. Nor is it less gratifying to all parties to find the harmony which exists between pastor and people, amply attested by the numerous and valuable presents which every week are brought to the Manse. We believe that there is no debt on either the Church or Manse, and we are happy to say that the prospects of this warm-hearted congregation, now enjoying the blessings of a settled ministry, are excellent. And so far as we can judge, nothing is likely to happen to mar these prospects. Where union, peace, and good will prevail, success is the natural result.

GALT.—This town has been favoured with an earnest religious awakening, and as a result all the churches are crowded with anxious hearers, the people generally manifesting a desire to catch some drops of the passing gracious shower. And well may they; for it is a well-ascertained law in regard to revivals that they are followed by religious barrenness and hardness of heart, so far as those are concerned who hold aloof from them, or are not subdued by them, just as the fire hardens what it does not melt. A very interesting member of the congregation, John McNaught, died on the 10th ult., aged 96 years. He was a native of Kirkcudbright, and came to Canada in 1834. He was bred to the writer's profession, in Scotland, and sat in the same office with Brougham for some time. He was on terms of intimacy with that great legal Nestor, and he was one of the first to predict the coming greatness of his friend, who was several years younger than himself; having early laid a wager, which he won, that Brougham would yet be Lord Chancellor of England. He was also well acquainted with Dr. Thomas Brown Playfair, and Dugald Stewart, in regard to whom and other celebrities of Edinburgh society of that day he was full of anecdote. He was a staunch friend and supporter of the Kirk, although unable to attend ordinances since 1862. He retained wonderful vigour of body and mind until the last, and we hope his end was peace.

CARLETON PLACE—That part of the congregation of Ramsay residing in and near Carleton Place, has resolved upon fitting up the old stone building erected many years ago for a church in that village, but never completed. The minister of Ramsay has always service in Carleton Place on Sabbath afternoon (of late years fortnightly, the alternate Sabbath being given to Appleton), but the people have been under obligation to the Wesleyans for Church accommodation. Arrangements are now understood to be in progress for attaching Carleton Place to Beckwith congregation, as it lies within the same township, when the village

will become the headquarters of that congregation, the minister preaching one part of the day in the village and the other part in the old Beckwith Church. By this arrangement the minister of Ramsay will for the future be free to devote all his time to the Almonte and Appleton sections of his congregation; and the time is probably not far distant when a redistribution of these stations belonging to the Ramsay and Beckwith congregations shall have to be made, so as to constitute three charges where there are at present only two. This is the way to effect Church extension.

DUNDAS, ONT.—This congregation have recently made great and greatly needed internal improvements upon their Church. They find, however, that it is much too small to afford adequate accommodation for a vigorous self-sustaining congregation, and so have resolved to make a considerable addition to it. They are at present in a hopeful and hearty condition, and with sittings for a hundred more, under their efficient and zealous pastor there is no fear but they will go on and prosper.

ST. CATHERINES, ONT.—The Presbytery of Hamilton have resolved to open a Mission Station in this enterprising and growing town, and have received great encouragement to do so, the adherents of the Church residing there having guaranteed \$800 a year for the support of ordinances. The old Presbytery are beginning to wake up, and will no doubt manifest their *quondam* zeal and energy.

ST. JOHN'S CHURCH, CORNWALL.—The Rev. Mr. McNish has received a call to be assistant to Dr. Urquhart, which he has accepted.

LEEDS AND INVERNESS.—It will be seen from the minutes of the Commission of Synod, that after the first of January next, this congregation shall cease to occupy a place on the Synod Roll.

BELLEVILLE.—The Rev. A. Walker returned from Scotland by the steamer *St. David*, which reached Quebec on the 13th ult.

NIAGARA—PRESENTATION.—On the evening of the 2nd ult., a deputation of the congregation waited on the Rev. Mr. Campbell at the Mause, and presented to him a very handsome silk gown and to Mrs. Campbell a purse of money. These testimonials were accompanied by an address, in which the congregation expressed their appreciation of Mr. Campbell's fidelity in the discharge of his ministerial duties; his sympathy with his flock in all their trials; his pastoral oversight and care for them in all their concerns, and his readiness to visit the sick and console the suffering. To Mrs. Campbell they expressed their gratitude for her labours of love among them, and trusted that the feeling which prompted the gift to her would strengthen her hands, and concluded by praying for the spiritual and temporal welfare of Mr. and Mrs. Campbell and their family.

Mr. Campbell replied in suitable terms, referring to the uninterrupted harmony which had existed between him and his flock for the ten years of his ministration among them, and expressing the gratification of himself and

Mrs. Campbell at the tokens of attachment they had received. In the training of the young he had taken special pleasure, and had never been absent from his flock except when it was unavoidable. Although but a little flock there was none more united, and he felt that to the utmost of his ability he had laid before them only the truths which he felt in his own heart, and prayed that he might prove more faithful, and show himself worthy of their love and esteem.

WEST KING, PRESENTATION.—On Friday the 6th inst. a deputation of the ladies of the congregation of West King, waited on their pastor, the Rev. James Carmichael, and presented him with a very elegant silk pulpit gown and cassock, as a token of their attachment and esteem. What gave additional interest to the occasion was the fact that the Rev. Mr. Tawse, who had been for many years minister of this congregation, was also present, at the request of the deputation, and accompanied the gift with a very appropriate and touching address, to which Mr. Carmichael made a suitable reply.

IN MEMORIAM.

Died, on the 22nd October, at his residence, on the King's Road, near Martintown, Ontario, Mr. Alexander Scott, in the 83rd year of his age.

The deceased was a native of Stirlingshire, Scotland, but came to Canada in 1827, and with the exception of a few months spent in Montre l on his arrival, he resided during the remainder of his life in the immediate neighbourhood of Martintown.

Previous to his leaving Scotland he had served with much credit in the "Army of Reserve," being connected with the 42nd Regiment, (Highland); but, at the termination of the Peninsular war, he sought and obtained his discharge, and after a few years spent in more peaceful pursuits, he came out like many others to try his fortunes in the New World.

Immediately on his settling in Glengary, he became a member of St. Andrew's Church, Martintown, then under the pastoral care of the Rev. Arch. Connel, and having been already ordained to the eldership in Scotland, he was at once received by the Session as a welcome addition to their number.

During the long period of forty years that intervened, Mr. Scott ever maintained a high reputation for genuine simple-minded Christianity. His religion was not that of too many, merely put on as a cloak to cover a selfish and worldly-seeking disposition. No one ever doubted his sincerity; no one ever discovered that his dealings in worldly matters belied his Christian professions. His guileless, simple, and earnest spirit at once impressed itself upon all with whom he came in contact, and no one could be in his company even for a short time, without being more firmly convinced that the religion of Jesus is a reality and a life, a something which above all others imparts dignity and beauty to the character. His cheery smile, his hearty salutation and never-failing spirits, abundantly testified that he was in possession of that which can alone truly gladden and cheer the heart.

His memory will indeed long be cherished by many who have profited by his kindly sympathy, his wise counsel, and his consistent godly example.

Of him, it may in truth be said, that he "has gone to his grave in a full age, like as a shock of corn cometh in in his season."

GRANT TO QUEEN'S COLLEGE.

The following petition has been forwarded to the Legislature of Ontario:—

That your Petitioners established the University of Queen's College at Kingston in the year 1841,—constrained thereto chiefly by the want of a Seminary of Superior Education in Upper Canada, where their youth might be instructed in the various branches of Science and Literature—King's College, now University College at Toronto, not being in existence at that time.

That this Institution has been in active and efficient operation since that date—that its classes and degrees have been open to all without distinction of creed—and that a large number of youth, nearly two-thirds of whom belonged to religious denominations other than that represented by your Petitioners, have availed themselves of the facilities thereby provided for acquiring a Collegiate Education.

That this Institution has for a quarter of a century received substantial recognition from successive Governments in the form of annual Parliamentary grants; but that this assistance has every year been considerably less than one-half of the expense borne by your Petitioners in maintaining those departments of the College exclusively devoted to instruction in the several branches of Science, Literature and Art.

That, encouraged by the public favour accorded to this Institution and on the faith that supplementary aid would be continued by Parliament, your Petitioners have, from their own resources, laid out Sixty Thousand Dollars (\$60,000) in buildings, philosophical apparatus, and the other equipments of a University; whose value chiefly depends on the continuance of the Arts' Faculty.

That Queen's College has been of inestimable advantage to the Province, especially to Eastern Ontario, in raising its educational standing—in creating a taste for Collegiate instruction—and in affording to many young men the means and opportunity of acquiring a liberal and professional education, of which they could not otherwise have availed themselves.

That your Petitioners respectfully represent that, inasmuch as the public sentiment of Ontario is divided on the mode of controlling and supervising Colleges, the principles of civil and religious liberty require that facilities be provided for the existence of a diversity of Institutions adapted to the conscientious views of these conflicting parties in the community—that the State should extend the same treatment to each and all—that Government aid should be afforded to all or none—and that, if the College or Colleges of one class are wholly supported out of the public provision for University Education, the Colleges of the other class should at least have their revenues supplemented out of the public chest. That, while it is esteemed a sacred

principle that no man should be proscribed for his religious profession, it should be held equally inviolable that no Institution should be proscribed and deprived of public pecuniary support simply on the ground of its religious profession, and wholly irrespective of its efficiency and usefulness.

That your Petitioners further respectfully represent that those holding one class of views on this subject ought not to esteem it a violation of their conscientious scruples to grant public aid to the Colleges established by those holding different views, while the College and University of their own choice are wholly supported out of the Public Endowment owned by their opponents as much as by themselves; but that it must certainly be held a violation of the right of conscience to deprive the one class of any public support and restrict this wholly to the other, with a view to compel those to send their youth to an Institution, to whose system of control and management they are conscientiously opposed.

That, if the University Act of 1853, which is still in existence, had been carried out in accordance with the intentions of its framers and its plain provisions, public aid of a permanent character would have been afforded to Queen's College. It was clearly understood at the period of passing said Act, that the revenue of the University endowment would by this time have reached eighty thousand dollars (\$80,000); and as the Bursar's Office, the University of Toronto and University College are now maintained efficiently on an annual income of forty-five thousand dollars (\$45,000); a sum very much larger than has in any one year been distributed in grants to the other Colleges throughout Ontario would thus have been yearly placed at the disposal of Parliament to be allotted among those other Institutions alluded to in the Preamble and several clauses of said Act—Queen's College among the number. But as this Endowment has been so trencched upon by measures in clear contravention of said Act, which have from time to time received the sanction of the Government, this, in the belief of your Petitioners, constitutes a valid claim for compensation out of the Consolidated Fund of the Province or such other source of a public nature as to your Honourable House may seem meet.

That your Petitioners would further respectfully represent to your Honourable House that to deprive Queen's College of public aid would, in their opinion, be equally unjust, whether this Institution continued in operation or ceased to exist. If it were thrown for support on our unaided liberality, we, though part of the public, would thus be constrained to forfeit our share of the public Endowment and resign it to those from whose views on the control and management of Institutions for Collegiate Education we conscientiously differ, and at the same time to bear the whole expense of maintaining a College for the instruction of our own youth, and of whose facilities a large number of other denominations would be ready to avail themselves in the future, as they have done in the past. Or if, deprived of a source of support which it has long justly enjoyed, it were oblig-

To close its doors and become a defunct institution, a great hardship would thereby be inflicted on a long list of graduates, whose Degrees would be deprived of value, and possibly of recognition, in the Educational and Professional world—a retrograde step would be taken in the cause of Superior Education—a serious injury would accrue to the best interests of Eastern Ontario—and a grave blow would be dealt to the sacred rights of conscience.

Wherefore your Petitioners pray your Honourable House to take the foregoing premises into your earnest consideration and grant such relief as your Honourable House may devise, that thus may be obviated a hardship and injustice of which your Petitioners feel that they would otherwise have grave cause to complain.

And your Petitioners, as in duty bound, will ever pray.

Signed in name and by appointment of Synod, at Kingston, this third day of November, one thousand eight hundred and sixty-eight years.

ROBERT DOBIE, Moderator.

J. H. MACKERRAS, Clerk.

FRENCH MISSION FUND

Peterboro, per Rev. D. J. Macdonnell...	\$25.00
Buckingham and Cumberland, per Rev. J. C. Smith	4.00
Seymour, per Rev. Robert Neil	20.00
Missionary Association, St. Gabriel Church, Montreal, per Rev. Robert Campbell	4.25
Toronto, per Rev. John Barclay, D. D.	20.00
Whitby per Rev. R. Maclellan	5.00
Chatham and Grenville, per Rev. D. Ross	10.00
Spencerville, per Rev. J. B. Mullan	5.75
	<hr/> \$90.00

ARCH FERGUSON, Treasurer.

Montreal, 23rd Nov., 1868

MINISTERS' WIDOWS AND ORPHANS FUND.

Plantagenet, per Rev. Thomas Scott	\$5.00
Missionary Association, St. Gabriel Church, Montreal, per Rev. Robert Campbell	26.25
Chatham and Grenville, per Rev. D. Ross	15.00
	<hr/> \$46.25

ARCH FERGUSON, Treasurer

Montreal, 23rd Nov., 1868

HOME MISSION FUND

Port Hope and Knoxville, per Rev. W. Cochran	\$10.37
Litchfield and Colonge, per Rev. Duncan McDonald	6.15
Three Rivers, per Rev. H. G. McLaren	6.00
Leith and Johnson, per Rev. Alexander Hunter	29.00
Ontario, per Mr. William Hamilton	100.00
Owen Sound, per Rev. Duncan Morrison	25.00
Pakenham, per Rev. Alexander Mann	6.00
Parsley, per Rev. Matthew W. McLean	5.00
Huntingdon, per Mr. A. McCallum	22.00
Buckingham and Cumberland, per Rev. James C. Smith	20.00
Tossonville, per Rev. Alexander McLennan	10.00
Kincardine, per Rev. John Ferguson	12.00
Rentrew, per Rev. George Thomson	17.48
Chelsea, per Rev. James Sieveright	14.20
Martintown, per Rev. John S. Burnet	16.75
Lombardy and Oliver's Ferry, per Rev. W. Miller	4.90
Perth, additional, per Rev. William Bain	45.00
Lachine, per Rev. William Simpson	25.00
Matilda, per Mr. James Donaldson	5.00
Seymour, per Rev. Rev. Robt. Neil	30.00
Cornwall, per Rev. Hugh L. Riquhart, D. D.	36.00
Brach, per Rev. Hugh Lamont	10.00
Toronto, per Rev. John Barclay, D. D.	100.00
Fergus, additional, per Rev. Geo. Macdonnell	1.50
A. Dingwall Fordyce, Fergus, a donation	10.00
Priceville, per Rev. Donald Fraser	24.80
Hornby and Tratalgar, per Rev. Wm. Stewart	5.00
Williamstown, per Mr. Wm. Campbell	20.75
Richmond, per Rev. Ehas Mullan	30.00

JAMES CROLL, Secretary.

NOTE.—Thirty-six congregations only have as yet forwarded contributions to the Home Mission Fund; the *eighty-three* not yet heard from are respectfully reminded that the collection at this time is intended to provide for the July payments, as well as those falling due on the 1st of January next, and that it will only be possible to meet our payments by having accorded to us the hearty sympathy and support of all the congregations.

Correspondence.

THE SCHEDULE SYSTEM.



It is pleasing to find that some interest has been excited in different quarters in regard to this mode of collecting money for the schemes of the Church.

A few congregations have already made trial of the plan, and in every case I believe with good results. Others have expressed the intention of adopting it, and, in not a few, a spirit of enquiry has been manifested.

In no case that has come to our knowledge has there been expressed a decided objection to the use of schedules.

It is difficult to devise any plan which in all its details will meet the requirements of any considerable number of differently situated congregations. The printed schedules which

were some time ago put into the hands of the members of Synod were prepared—very hastily—by one who had not given the subject full consideration. They were designed rather as a sample of the kind of thing wanted than the thing itself, and that they met with a favourable reception is regarded as ground for hope that a plan better digested and fuller in detail will be universally acceptable. Since these were issued, the Synod has recommended the adoption of the schedule system by every congregation: the Temporalities' Board have agreed to defray the expense of printing and circulating the necessary forms: and ministers of the largest experience in the Church have kindly given their assistance in maturing a plan designed to meet the exigencies at once of our wealthy city congregations and those of the most remote and scattered in rural districts. Let no one then regard the proposal as the pet

scheme or hobby, only, of an enthusiast; it is invested now with all the authority of an act of Synod, and, as such, demands our respect.

As little do I doubt my own existence, and I know of no stronger way of putting the case—as, that if this system is faithfully carried out in all our congregations, we shall easily quadruple our giving for Church purposes; and nobody shall hurt himself in the effort. The fact of instituting one uniform systematic plan for carrying on the work of the Church, is in itself a very important matter, and must commend itself to thinking men. But it must be remembered that schedules, in themselves, will not prove worth the paper they are printed on, unless great prudence and diligence are manifested in the use of them. We cannot hope to succeed in anything unless we are thoroughly in earnest about it.

That there is need of such a plan might be shown in various ways; so patent is the need, we might set it down as a postulate; by way of corroboration, however, take this extract of a letter received by me a few days ago, and just imagine the consequences if all our ministers felt themselves under the necessity of doing the same.—“I feel it my bounden duty to do what I can for the schemes of the Church, and as this congregation has been far behind in this respect, I have been putting forth extra efforts to raise this amount. We have collectors appointed for the schemes of the Church, but as I find that many were ignorant of what they were giving for, and as it is impossible to explain the nature of the schemes to all from the pulpit, I deemed it advisable to collect for the Home Mission myself and at the same time urge upon all to give less or more according as God had prospered them. As my time is very much occupied in other respects this is what has detained me. I send you thirty dollars, the result of my labours.” Who would not sympathise with that minister and advise him to get the schedule system into full blast as soon as possible? Another minister of a widely scattered and comparatively poor Western congregation writes, “I am getting the congregation slowly into order. It is divided into over twenty districts, with a trustee in each. At our last annual meeting we appointed a committee of ladies to attend to the schemes. I now send twenty-five dollars, the result of their labours. We expect to put the schedules in operation at the beginning of the year. I wish that any one who still entertains doubts about the efficacy of the schedule system would take the trouble to read the report of St. Gabriel's congregation in Montreal; he will find it in

the last number of the *Presbyterian*. Every unprejudiced man must be convinced that, in this case at least, the schedule system has worked well, and, if in this, why not in almost any other? I don't know that the “pluck” already manifested, and the success already achieved in this congregation, has been equalled in the history of the whole Church. Three years ago we got possession of the empty walls and bare bones of old St. Gabriel, not yet two years since their present energetic minister was inducted. A handful of men—they must have been “men”—promised to pay a minister £400 a year, and refused, point blank, to accept the assistance that was offered them from without. They said they would “do or dee.” In that short space of time a large body of people have been brought together and put under training. Now they “owe no man anything,” and contribute liberally—very liberally, to the schemes of the Church; and a great deal of their success they themselves attribute to the schedule system.

Though I have extended this, what I intended to be a very short homily, to greater length than may seem necessary, I cannot resist introducing one other testimony from the letter of a young man recently inducted to an important charge, but one which, like many others, has not yet been educated to the practice of giving. He is evidently very much in earnest, though labouring under a slight misapprehension. “I have been,” says he, “thinking a good deal about the means best to be employed to draw out the liberality of the members of the Church of Scotland here. I wish to be settled upon some plan before the commencement of the year. I cannot say I ever thought the schedule system—at least as I understand it, the best method for doing so. I may yet, however, be ignorant of its merits. I was thinking of forming a Lay Association. That association would map the congregation out in districts, appointing collectors for each, giving to each set a pass-book, having printed on the first page the names of all the schemes, the object of each scheme clearly but concisely stated. The collectors to call monthly for subscriptions.” It is quite evident that our friend will easily become a convert. All that he wants to do is to put one of the printed schedules for a frontispiece to his pass-book, and one into the hands of each member of his congregation. He will then have the schedule system as it is intended to be worked. He will be supplied *gratis* with an account book for his treasure—a thing which he seems to desiderate very much. For a more particular outline of the *modus operandi*

we recommend to his perusal, and that of all who like him are seeking for a "better way," the first article in the January part of the *Presbyterian* for 1868. THE CHURCH AGENT.

Articles Communicated.

AN EVENING IN NEW ST. PAUL'S, MONTREAL.



N a certain Sunday evening not long ago, it was the writer's privilege to be present—one of a thousand—in the new Church of St. Paul's, Montreal. The occasion was one, *per se*, of surpassing interest, to which a number of circumstances lent additional charms. Chief among these was the fact that we were assembled in a new church, one which, even in this city of palaces, is not exceeded for beauty; which is alike creditable to the taste and liberality of the congregation that erected it, and an ornament to Montreal. It is difficult for one so to express himself in reference to an enterprise of this kind as to shield him from the vituperation too often indulged in by a certain class of minds who can see nothing to admire in anything but what they have had a hand in—whose geese are always larger than other men's swans, and who seem to think that recognition of merit in others, somehow or other, compromises their own dignity. To my mind there is nothing more consistent with true magnanimity than a frank and generous acknowledgment of merit wherever we find it.

Perhaps no apology is needed from me for attempting to record the pleasurable feelings awakened in my own mind by the occasion. I rather think, on the contrary, that however feebly executed, this essay will prove gratifying to many readers of the *Presbyterian*, the more when they are assured that the observations are those of a stranger in the city, and given entirely at his own instance. A love for the beautiful in church architecture, and an appreciation for the elegant and effective in pulpit oratory may have had their influence in inducing him to put pen to paper, but it is fair to add that he has been rather moved to this from a feeling of disappointment experienced on finding that the notice conveyed to the many thousands of readers of the *Presbyterian* of the dedication of this splendid church edifice, was confined to the narrow limits of eight lines

of the smallest print used in this publication.

I have attended High Mass in the Basilica of St. Peter's, Rome, that building which Gibbon styles "the most glorious structure which has ever been applied to the use of religion." Beneath its roof fifty thousand people have often been assembled: its erection was the work of one hundred and twenty years, spread over the reigns of twenty popes, and carried on by twelve different architects; and which cost, in round numbers, fifty millions of dollars. I have seen the new Church of St. Paul's in the same "Eternal City"—a building scarcely inferior to St. Peter's—and which certainly occupies a site very near the spot of St. Paul's martyrdom. I have attended vespers in the matchless Duomo of Milan, and matins in the Cathedral of Strasbourg, a building that will for ever excite the admiration of men. I have trod the venerable pavement of Westminster Abbey, and, under the Dome of St. Paul's, in London, have read these most expressive words inscribed to the memory of its great architect—*Si monumentum requiris, circumspici*—a model inscription, let it be remarked in passing, and a most suggestive one. Let me name, too, York and Chester, Gloucester and Durham, and, though last not least, the grand old Cathedral of St. Mungo, in Glasgow. It is supposable that one who has seen these, and many other noble Christian temples, is not very likely to be carried away by an undue measure of wonderment on finding himself in even so beautiful a church as new St. Paul's, Montreal; and while he expresses admiration, it will be understood to be qualified by such attendant circumstances as are associated with it. Most of these were the *chefs-d'œuvres* of old countries, executed in an age when ecclesiastic art had reached its highest pinnacle of perfection, and to be regarded as national monuments. This work is that of a single congregation, in a new country, done, and well done—we might almost say on the spur of the moment. From its first conception until its completion not more than three years have elapsed.

To speak of old St. Paul's, in Montreal,

were an anachronism, though such must be tolerated in a country where everything is new, and changes as rapid as they are often unexpected. Old St. Paul's, then, was itself but of yesterday, and a decent, comfortable place of worship it was. Many pleasant memories will long continue to be associated with the name. It will remind not a few of its founder and first pastor, Dr. Black—a man of large mind, of quick perception, of ready speech, of a warm heart, and possessed of no small share of pulpit power and eloquence. The name of his immediate successor will go down to posterity as that of "good Dr. McGill." Nor will the earnest ministrations of Dr. Snodgrass during eight years be soon forgotten. But old St. Paul's itself has been razed to the ground, and on its site in St Helen Street has arisen a huge pile of warehouses.

The present Church of St. Paul's is situated in Dorchester street, in the western part of the city, and in the neighbourhood of a number of other church edifices. We have no business, perhaps, to complain of the site. This, however, must be said—the site is not such as to give full effect to the masterly conception of its late lamented architect, Mr. Lawford. Besides, this crowding of churches together, seems like a shutting of our eyes to the prospective growth of the city. What is now the extreme western limit of Montreal, will undoubtedly become, half a century hence—if not long before that time—the centre of population; so that, respect being had to that view, a site considerably to the west and north of that selected had seemed preferable. However, we cannot alter the site, and we may just as well say at once that it is the only fault we have to find. The Church is built of Montreal limestone, of a dark blue colour, relieved with facings and a variety of elaborate ornamental work in Ohio freestone of a light cream-colour. The style of architecture is that of the early English Gothic, and the workmanship throughout appears to be of the most perfect description. The main feature of the front view, which as a whole is very imposing,—is the tower. Though at present it has not been carried up higher than the ridge of the main roof, it will doubtless be soon completed in accordance with the plan, and will rise nearly 200 feet above the pavement. The main entrance is through the tower, and is ornamented on either side by a set of polished shafts of red Aberdeen granite. A broad flight of

steps leads to a spacious corridor extending across the front, outside the body of the Church, lighted with stained glass windows of beautiful design and colours, that immediately in the centre being illuminated with the device, "I was glad when they said unto me, Let us go into the House of the Lord." The whole of the windows in the Church are filled with stained glass, designed and furnished by Mr. Spence of Montreal.

The Church is cruciform in plan, the nave being 102 feet x 59 feet. The transepts on either side are 45 feet inside, with a projection from the nave of 17 feet. The height from the main floor to the apex of the roof—which is an open timbered one—is 50 feet. At a point on the principal rafters, whence the gothic arches supporting the roof spring, angels carved in wood are cunningly introduced to hide the joinings of the timbers, the effect being very pleasing to the eye, though it would not surprise me to hear that some one or other of the "unco guid" should feel uncomfortable under these same ministering angels, and be disposed to look upon them as precursors of lighted candles on an altar, pictures on the walls, wafers on the communion table, priestly vestments, and other rags and relics of Popery. Men who can hold up hands in holy horror at the sight or sound of an organ in a church are not likely to be found very tolerant in matters of embellishment. The broad principle of keeping pace with the times, and conforming our practice in sacred things to the standard of propriety which different creeds of Christendom hold to be allowed in the word of inspiration, as interpreted by themselves, must be kept within due limits, and yet there are limits in the other direction beyond which it is not wise to be unyielding. Most of us remember perhaps the instance cited by Mr. Story in the life of his father, which shows to what a ridiculous length the obstructive principle may be, and is sometimes, carried. In the days when the non-intrusion controversy ran high, in a certain outlying parish, a host of objections had been made to a presentee and disposed of as frivolous. Last of all an old elder was asked to state his objection. "Div ye think," replied the high-minded non-intrusionist, "that we're gaun to hae a minister that wears a sark collar like thon?" As the story goes, the shirt collars carried the day, and the presentee was rejected. That is said to have occurred in the Presbytery of Dumbarton!

From this digression let me return to the theme in hand, and finish all I have to say about the material building of St. Paul's. It is seated for about nine hundred persons, without galleries. Divided in the centre by a wide aisle, and, at about six feet from the walls by one on either side, there are six rows of pews, comfort rather than elegance, being evidently the chief design in their construction. At the south east end of the Church is an apsidal recess thirty-two feet by twenty-one feet, within which, and at an elevation of eleven feet from the floor, behind a beautifully carved screen of butternut, is the organ gallery—furnished with a very fine and powerful instrument, the space underneath being devoted to the minister's vestry and session hall. Immediately in front of the screen is the pulpit, raised, apparently, not more than four feet above the floor. There is an elevated basement under the whole area of the Church, divided into lecture and school rooms, with the requisite adjuncts to each. The cost (site included) of this, one of the finest Church edifices in the city, has only been about \$60,000. It is certainly a marvel of cheapness.

So much for the stone and lime, the wood and stucco, the symmetrical lines, the pews and pulpit, the corridor and vestry, the basement and the organ loft, and, blandly smiling over all THE ANGELS OF ST. PAUL'S. Pain would I now say something of "the ardent and hopeful association" with which the writer of ECCE HOMO would fill this building, and which, let me say it without flattery, should he ever visit St. Paul's, he will find already well represented. But time and space warn me to accomplish the more difficult portion of the task proposed to myself when I began this paper, that of giving a short account of an evening service in St. Paul's, conducted by Dr. Jenkins, the minister of the congregation, for the special benefit of young men, and before a crowded audience. A word or two about the preacher. He is an Englishman by birth, rather under than over the medium height. He eschews the modern innovations of beard and moustache that even in the pulpit sometimes adorn "the human face divine." His auburn hair, or what once was, for it is now becoming sprinkled with gray, is worn smoothly brushed back from the forehead, resting in miniature ringlets on his shoulder. His dress, manners, and physique generally, make him what we should call a "personable" man; while his self-posses-

sion, easy address, and perfect education, stamp him a man of talent and of no small acquaintance with men and things in general. He was educated for the Wesleyan Methodist Church and entered on the Christian ministry as a missionary to the Mysore, India, in 1837. He must be thus over fifty years of age, though the fresh ruddy bloom still in his cheek scarce allows us to believe that we have not overstated his years by ten at least. After years of missionary labour he received an appointment to the city of Montreal, and officiated for six years, (from 1847 to 1853), in the Methodist Church in St. James street, which was built about that time, and which is to this day the largest Protestant place of worship in the Dominion. Here his lectures on Protestantism, which were subsequently published in a volume entitled "A Protestant's Appeal to the Douay Bible", secured for him no small share of public attention. Subsequently Dr. Jenkins became connected with the Presbyterian Church in the United States, and was for ten years pastor of Calvary Church in Philadelphia, one of the largest and most influential Churches in the United States. His connection with the Church of Scotland in Canada dates from May, 1865. I think I am tolerably safe in saying that not only in Montreal, but throughout the Church, it is conceded that his coming among us is a matter for thankfulness on our part, and his presence a valuable acquisition.

The subject of discourse, on the occasion now spoken of, was CHRISTIAN MANHOOD, and the text was taken from 1 Cor. xvi. 13: "Quit you like men." Anything like studied oratory would manifestly have been out of place upon an occasion of this kind, is indeed ever out of place in the Christian pulpit. What we expected from Dr. Jenkins was a powerful and practical handling of those details which, regulating our daily walk and conversation, tend, in the aggregate, to stamp upon that chimerical, or rather camelion-like thing which the world calls "SOCIETY," its character. And this was just what we heard—neither more nor less. There was no circumlocution or seeking for delicate phrases to express unpalatable truth. The preacher called "a spade a spade." The subject was introduced by a reference to the materialistic tendency of the times—the impatient pursuit after those things whose acquisition mankind deem desirable, whether knowledge, greatness, position, or wealth, and the tendency

of which is to make the age superficial. "I have sought," said the speaker, "the presence here to night of young men generally, and that especially of the young men of St. Paul's congregation, for the purpose (if it may but please the Author of all good to bless that which shall be spoken) of leading their minds to higher and holier and grander thoughts, and to more manly aims, than for the most part fill the aspirations of their contemporaries. Would that you apprehended, every one of you, that you may also seek and secure those qualities which make a man! So many pounds of flesh and blood and bones, so many ounces of hair and skin and horny substance, formed into a head and face and trunk and legs and arms and feet and hands, do not make a man, however symmetrically combined. This creature in human form may outrun the reindeer, he may grapple successfully with the lion, he may vie in form with the models of Phidias, but all this does not make him a man! Physical culture is excellent in its way and place, and robust thought has a close connection with a robust physique; but it is a mistake to suppose that he who by educating his muscles can surpass all others at cricket and football, in rowing and gymnastics, is of necessity a man. Undue attention to physical appearance is yet a greater and more common danger with young men. Women have all along been chargeable with vanity of form and dress. I do not affirm that vanity in even a beautiful woman is pardonable; but a vain man is a contemptible creature, unworthy the name of a man. Yet the tendency of young men is to yield to this feminine weakness, and to outvie the gentler sex in the follies of dress and fashion. Cosmetics and perfumes are staples of their toilet, and many of them spend as much money in their mere dress, as it cost their grandfathers to keep up their households and to feed their families. But extravagance and foppery do not make a man. Nor do parentage and birth, of necessity, make a man. A prince may sink in meanness and folly as low as the most despicable of mankind. The sons of lowly and humble men have risen to true greatness; and what little disparity of birth does exist, is scarcely worth being counted upon by even the highest amongst us. How little riches avail to make a man, any intelligent observer can see for himself. You find some of the wealthiest men the meanest. A mere money-grub is not a man; he is a miser, and a miser is a miserable creature. True, some of the best

of men are found amongst the wealthy: men whose highest aspirations centre in the amount of good which by their wealth they are able to accomplish. When we meet such men we feel proud to belong to the same race."

I do not vouch that the sentences placed within inverted commas are the *ipsissima verba* of the preacher, yet will they sufficiently illustrate "the thread of discourse." Up to this point the argument was of a negative kind; and now, by skillfully disposed antitheses, the other aspect of the subject is opened up. Akin to the enthusiasm which fires a band of warriors when a well laid shot has been successfully planted in the centre of an opposing host, was the thrill of approbation which visibly permeated the audience, and which, had it been in the days of John Knox, would most certainly have brought the house down with a shout of applause, when the speaker, warmed with previous effort, announced his crowning thesis in these words,—“Mark ye, then, men and brethren,

THE MIND'S THE MEASURE OF THE MAN."

An attempt to report *memoriter* the train of argument which followed, would be as manifestly unjust to the speaker as it would be difficult to the writer. A few of the salient points, however, may be noticed, and may serve to indicate the thoroughly practical nature of the address. "The chief object to be proposed in cultivating the mind," continued the preacher, "is the acquisition of knowledge—the main source of which is reading. There is little reading done now-a-days by any men, much less by young men, save that frightful trash which weakens while it corrupts the mind. It makes one shudder when he is told that from one of the principal libraries in Montreal, scarcely a book is taken out but romantic and sensational stories. How few of our young men read Bacon's Essays, or even the Spectator and the Rambler! How few read Milton and Shakespeare! How much fewer take up St. Paul to the Romans, and make a study of its wonderful logic. Oh, Sirs! were the time which our young men employ in light reading devoted to close and earnest mental application, and were the great masters of thought made the ground-work of their investigations, how different a race they would become! Cultivate a habit of attention—the power of fixing the mind resolutely on the subject before it. Sir Isaac Newton pro-

fessed that he was conscious of no superiority over ordinary men save in the power of attention. He could keep the mind fixed on one point—excluding every other thought—until he gained what he was seeking after. You will find the study of mathematics a great help in forming this habit. Read good books, and read them well. Above all, study the Book of Books, the Bible. Do you love history? Read Moses. Do you seek acquaintance with the highest order of poetic composition? Study David, Isaiah, Ezekiel, and the Apocalypse. Would you pursue ethical investigations? Consider the utterances of Solomon, and, with especial application, the ethics of the New Testament. Have you a taste for dialectics? Commune with the great Paul in his matchless essays upon the Government of God and the Gospel of Redemption. Young men! read your Bibles, love your Bibles. Bind the Book to your hearts. Be it your daily meditation, “Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word.” Oh! I want to win you young men to the side of truth and purity; I ask your help in the work which lies before the Church in this city. Remember, however, that nothing can be achieved for the benefit of humanity without sacrifice—time, ease, society, gains, will have to be surrendered by all who aim at the good of mankind. But, first, there must be a surrender of the heart to Christ. This is true manhood, to do the right, to renounce, to denounce, the wrong—at all events, at all hazards, in all circumstances, stem the tide of folly, of extravagance, of selfishness, which is setting in upon society. Would that you could apprehend the vast influence which you can exert in your families, among your associates, and in your places of business.

“Quit you like men! not like idiots, not like children, but like men—strong and vigorous men. Quit you like men! ever ranging yourselves on the side of Philanthropy, of Christianity, of the Church, of the Bible, of the Throne. Quit you like men! ever seeking out the interests of humanity—submitting yourselves to every ordinance of God—in honour preferring one another. Study the life of Him who, though Divine, was the truest man that ever trod upon this earth. Reflect on His character. Be the Gospels your *vade*

mecum. The self-denying—the martyr-spirit of the Son of God is that which would impart to the rising generation the pure and sufficient influence which like leaven would permeate society and move it to new life—to the noble destiny of regenerating a world.”

I cannot gratify the curiosity of those who are in the habit of timing a minister in the pulpit as they would a race-horse on the course, by stating the number of minutes and seconds occupied in the delivery of the telling address which is here faintly outlined. I can say, however, that it was listened to throughout with great attention. It only occurs to me to add that the congregation of St. Paul's have adopted a standing posture during the service of praise, and that the use of instrumental music has not in the slightest degree detracted from the hearty manner in which the congregation have always joined in this part of worship. Indeed, at one time—during the singing of the “Old Hundredth,” it irreverently occurred to me, momentarily, to question the security of the roof timbers, but the thought was instantly dispelled and the transgression rebuked as my uplifted eye met the benignant smile of one of the guardian angels overhead.

Those who are acquainted with the position of our Church in Montreal need not be told that this notice of New St. Paul's is in no wise to be understood as placing it in contrast with its elder sister, St. Andrew's. Years ago the members of that congregation undertook and successfully completed as noble an enterprise as that to which we now refer. Nay, let it be said, a nobler enterprise; for we must bear in mind that it is easier to raise fifty thousand pounds in Montreal to-day than it was so many dollars twenty years ago. And it is saying not a little when we assert, as we honestly can do, that the Church of St. Andrew's, which was opened for worship in 1851, is to this day unsurpassed. I feel sure that all who shall peruse this communication will join with the writer in the earnest hope that no other rivalry shall ever subsist between these sister congregations than that praiseworthy rivalry which shall stimulate each to vie with the other in their efforts to vindicate the honour of the Church with which they are connected, and to render her an honoured instrument of advancing the Kingdom of Christ.

Notices and Reviews.

SERMONS BY HENRY WARD BEECHER.
—New York: Harper Brothers; Montreal: Dawson Brothers. 1868.

Mr. Beecher's peculiar style could only flourish in American soil. He is certainly no favourite of ours. We cannot reconcile the character of the political preacher with that of the messenger of Christ, and even the present collection, purged as it is of purely or impurely political discourses, is yet marked with many of the blemishes which distinguish Mr. Beecher's productions. The glaring inaccuracies, the ultra New Englandisms, and the incorrect English in which the thoughts are conveyed, appear to be so many tricks and artifices to catch the popular ear, that he who has been accustomed to study better models feels himself driven from the task of perusing the sermons, while the more unreflecting thinks if he catches the trick of speech, that he may also acquire the influence of the preacher, whose defects he copies. As yet, we have been able to give only a cursory glance over the two thick volumes of sermons now before us, but from this it is evident that much of the effect produced by them when preached, is due to the manner of delivery, and to the attraction of the man himself. We may change our mind after a more careful reading, but the sermons we have seen at intervals for years, have always left the same feeling on our minds—a feeling that there is a straining after apparent eccentricity and the studious desire to seem careless of appearances.

THE REVIEWS and BLACKWOOD'S MAGAZINE, American Republications by the Leonard Scott Publishing Co. Montreal: Dawson Brothers.

To the man who desires to know a little more of the opinions of the thinkers of the world, something of the progress of thought, of the political events which are following each other so closely, of the literature of the day, and of the discussions which are taking place on the most important questions, than he can obtain from the necessarily hasty notices of them in the daily press, these publications are indispensable. By their means those who have few opportunities of seeing new works, having no public libraries accessible to them, and who cannot afford,—and it would be difficult to say who could afford in this country,—to get even a small proportion of the most important works published in the course of the year, may have a very clear idea of the current literature of the day, each of the five serials treating it from its own peculiar point of view. We regard it as of great importance that as many families as possible should have the four Quarterlies and Blackwood. There is a lamentable want of interest in general reading, a proneness to dissipate over trashy novels—the more trashy the more eagerly sought after apparently—and it would not be a bad plan if several families would join, so that at a reduced expense to each all might enjoy the benefit. The Leonard Scott Publishing Co. deserve the gratitude of the community for the moderate annual rate at which their reprints can be obtained.

The Churches and their Missions.

BRITISH COLUMBIA.

[We think, in view of the interest felt in the effort made in British Columbia, and the, at one time, apparently insuperable difficulties with which the mission was surrounded, that we are justified in publishing the full report of the managers of St. Andrew's Church, Victoria, Vancouver's Island, British Columbia. —*Ed. Presbyterian.*]

The managers, in presenting the second annual report of St. Andrew's Church, gratefully acknowledge its continued prosperity throughout the past year.

During the two years of its existence, constant correspondence has been maintained with

the Colonial Committee of the Church of Scotland, urging the necessity of building a church and strengthening the mission by the appointment of another minister. At the date of the last annual report, the managers had received the promise of substantial aid, and vigorous measures were taken by the Colonial Committee for its fulfilment. As stated in their circular of the 9th Feb., 1868, "Feeling how deeply the credit of our Church is involved, by doing promptly and well, the work laid to her hand to do in that colony, the committee have ventured to go further in granting aid to the building of this Church in Victoria, than in any other case they have ever gone." As the result of these measures the managers are in receipt of £750 voted by the Colonial Com-

mittee, £61 6s 10d contributed by Alexander Morris, M.P., Perth, Canada West; £700 contributed by the members of the Church of Scotland.

The efforts of the Committee for the appointment of a suitable colleague to Mr. Sommerville, have not yet been successful. One minister, who signified his willingness to come, finally withdrew. An invitation was extended by the Colonial Committee and the managers jointly, to the Rev. Mr. Wilson, Campbelltown, New Brunswick, but his recent translation to Chatham prevented his acceptance. The position has been brought so prominently before the Church, that a willing worker will doubtless ere long be found for this distant field.

A contract has been made for the building of the new Church on Gordon and Courtney Streets. The foundation stone was laid on 20th of August and it will be finished by 1st December.

The Church will cost.....\$3071 00
 The Site..... 900 00
 Architect's Fees, with other exp., say. 1000 00

Cash in hand for Building Fund..... 7,500 00
 Balance.....\$2,471 00

This sum is comparatively small in proportion to the price of a church which is likely to prove both commodious and beautiful, and the managers expect that it will be materially reduced, if not entirely cleared, before the day of opening. It is only just that where the Home Church has done so much, we should willingly undertake the balance. The managers propose to call at an early date upon the members of the congregation for their contributions, and confidently hope their liberality will be such as to encourage the Church of Scotland in its efforts for the spiritual welfare of the colony.

The managers have also to report the purchase of our present place of worship, to be used as a Sabbath School after the erection of the new church. The price was \$900—\$300 of which remains on mortgage. This property is temporarily held for the congregation by R. Wallace, A. Munro, J. Bissell and J. Burns.

The site of the new church is held in the same manner, but it is the intention of the managers to apply at an early date for an act incorporating the Church, in order that the Church property may be held by the managers for the time being and their successors in office.

The managers would take this opportunity of stating that before entering upon the building of a church, they acted on the suggestion of the Colonial Committee, and made overtures to the trustees of the First Presbyterian Church, for the purchase of that property, but without success.

The members of the Choir, by their willing and efficient services, have established a strong claim to the gratitude of the managers and congregation.

The managers have much pleasure in submitting the following statement of the treasurer for the year ending 5th Sept., 1868; also Sabbath School report.

TREASURER'S STATEMENT.

REVENUE.

Amount rec'd from the Home Church.....\$1000 00
 Sabbath Collections..... 894 63
 Pew Rents..... 790 75
 Borrowed on Broughton St. property. 300 00
 Amounts from other sources..... 533 85
 Balance on hand at 5th Sept., 1867... 9 47

\$3,528 72

EXPENDITURE.

Paid Rev. Mr. Sommerville.....\$1570 00
 " For Broughton St. property.... 900 00
 " Sundry Expenses..... 558 17
 " Royal Hospital..... 75 00
 " Sabbath School..... 25 55

\$3,528 72

JAMES LAWSON, Treasurer.

REPORT OF SABBATH SCHOOL.

It affords the teachers much pleasure to report that the attendance has been satisfactory.

At the date of last annual report there were on Roll..... 135 pupils
 Admitted during the year..... 44 "

Total..... 179 "

Taken from Roll for prolonged absence..... 30 "
 Taken from Roll—having left town, 31 61 "

Leaving as the number at present in attendance..... 118 "
 Present average attendance 84 "
 Average attendance as per Roll during the year..... 122 "

The average actual attendance is small when compared with the number on the Roll, but this has been occasioned by the prevalent epidemics.

In the school there are 6 boys' classes, 5 girls' classes, 11 teachers, and 1 librarian. It will thus be observed that a few teachers are urgently needed.

Monthly meetings are held by the teachers for prayer and the preparation of the lessons.

The Library attached to the Sunday School has received considerable additions during the year, and the books are distributed every Sabbath.

WILLIAM GIBSON, Supt.

ROBERT WALLACE, Chairman.

Victoria, B. C., 5th September, 1868.

Extract letter from Rev. Thomas Sommerville, of Vancouver's Island, to a minister of the Church in Canada.

VICTORIA, 27th Sept., 1868.

I have again to thank you for the kindly interest manifested in the British Columbia mission. Amid many discouragements, your letters have a cheering and good influence. I have been holding this post for the Church of Scotland for three years, and a letter from a Church of Scotland minister is always delightful. Very few, however, do I receive. I almost begin to feel not only far away but forgotten.

However, we are getting along pretty well. Another station has been opened. At Esquimalt, the large harbour near this, the Church War-

dens of the Episcopal Church resigned, and the congregation left. After looking about, they signed a requisition for my labours among them. This I at first refused, but they presented another showing that a goodly number of Presbyterians were in the place, and desired the ordinances of their own Church. With this I complied. They have already an efficient choir, and the prospect of a good Church. My duties on Sabbath are now, two sermons in Victoria, one sermon in Esquimalt, and one every month at Craigflower.

The new Church for Victoria is nearly completed. It promises to be commodious and beautiful. I enclose our Manager's Report for last year, which will show you that the Church of Scotland has still a prosperous congregation on the Pacific.

I am greatly disappointed at the result in the Synod of Canada. An opportunity has passed away that may never be presented again. Our countrymen in Cariboo presented an invitation to me to visit it this summer to organise a congregation, promising to pay all my expenses. With bitter regret I was obliged to decline. Had the Synod sent a minister, I could have done this. But single-handed I could not go to Cariboo, without endangering the prosperity of St. Andrew's. However, the appointment of an influential minister as a temporary delegate would do good.

There is a good opportunity at present for establishing a school for the higher branches. We have a large and handsome schoolroom, with suitable class rooms, ready. This may prove the germ of great things.

If a minister be sent here, a guarantee of £250 per annum should be given. During the first year we could make sure of a supplement of £100. The outfit may be better determined in Canada. The fare from New York to San Francisco is very low just now, \$60: thence to Victoria \$40.

I do not see why the Committee should have placed more confidence in the judgment of Dr. Evans, than in a minister of their own Church. Dr. Evans recommended the sending of a minister, and a good minister, from the Conference.

GREYFRIAR'S CHURCH AND PARISH.—On 30th Oct. the Rev. John Stuart, by appointment of the Presbytery of Edinburgh, moderated in a call to the Rev. Robert Wallace, presentee, to be minister of Greyfriar's. The ceremony was introduced by ordinary divine service, commencing at two o'clock. The Rev. Moderator preached an eloquent discourse from the parable of the Prodigal Son. The psalmody was conducted with the usual choir and organ accompaniments. At the close of that service, the Moderator intimated the object of the meeting, and called upon the Clerk of Presbytery to read the call, which he did from the rostrum. The heritors, elders, members, and adherents of Greyfriar's Parish and Church were requested to come forward and sign the call, which was responded to by the largest number of callers who have appended their names to any similar document for many years. The Moderator next called for any objectors to tender their objections, if they had any, and the Clerk

responded "none." It was arranged that the Presbytery should meet there on Friday the 6th ultimo to receive, and if approved, to sustain, the call. It is likely that the Presbytery at their first ordinary meeting will further appoint a day for the formal admission and induction to the benefice, taking steps to have the new incumbent certified to the civic authorities and Ecclesiastical Commissioners as a minister of the town of Edinburgh.

The Synod of the Diocese of Montreal, in connection with the Church of England, met in Montreal on the 10th ult., and although it assembled for only one item of business, the election of a successor to the late Dr. Fulford as Bishop of Montreal and Metropolitan, it remained four days in session without accomplishing its object. A canon of the Church makes the Bishop of Montreal *ex officio* Metropolitan, and from this resolution arose all the difficulty. The bishops laid down the principle at the outset that as the new Bishop of Montreal was to take precedence of them as their president, it was meet that he should not be selected from the order of so-called presbyters, but from that of the bishops. This had a show of reason and propriety in it, but it was a principle which the Synod protested against on the very threshold, as one limiting the members in their selection to a very small number of persons, and shutting the door against the clergy of the diocese. Consistently with their views, holding that the office of Metropolitan should be one of preferment, the bishops first sent down their own names, with those of the Bishops of Fredericton and Nova Scotia; but the Synod rejected them, Bishop Williams of Quebec receiving the largest vote. The next list submitted laid aside the name of Bishop Williams, who declined to have it inserted, but added that of the Bishop of British Columbia. It met with the same fate as the previous one, Dr. Hills receiving the largest vote. The Synod resolved not to take a second ballot on either of these lists, and as this was unusual, the bishops felt sore about the summary treatment their nominees received, and intimated that they would send down no more names till May next. The members of the Synod also felt sore that the bishops in nominating all the other members of the Episcopal order in these Provinces had invidiously omitted Bishop Machray, of Rupert's Land, whom they knew and of whom they had formed so high an estimate, that if he were nominated they would probably elect him. Feeling running high between the two houses, a conference was sought, the result of which was that a new list was submitted to the Synod—the Bishop of Grahamstown, the Coadjutor Bishop of Newfoundland, and Dean Goulbourne, of Norwich, England, the bishops so far departing from their former position as to name the latter gentleman. Still the Synod remained inexorable. Dr. Machray's name was conspicuous by its absence from the list, and that of a dignitary of the cathedral, who had been suggested by a member of the Synod in Conference, not having commended itself to their lordships. Dr. Goulbourne received the highest vote, but the laity would have none of him. The deadlock was now

complete—the bishops would not yield, and the Synod would not yield—so that both houses had to adjourn till May, 1869. In the meantime it is probable that an effort will be made to separate the office of Bishop of Montreal from that of Metropolitan, leaving the bishops free to elect their own head, and the members of the Church in the diocese to elect their own choice as bishop.

A ROMAN CATHOLIC ON RITUALISTS.

(From the True Witness.)

Ritualists in Canada seem to wonder at the little sympathy felt, or expressed for them by Catholics. They seem to fancy that because in some of their ceremonies, and modes of expression, they closely approximate to the rites of the Catholic Church, to the dress of Catholic priests, and to the language of Catholic theology, that some how or other they should be looked upon in quite a different light from their Protestant brethren of the low type of Churchism, and that they are entitled to the respect and sympathies of Catholics.

Now this is a great mistake: and though we are prepared to admit the many private virtues of our ritualist friends, they are, perhaps, of all parties or sects in the Protestant community, that to which we can the least extend our sympathies; for whom, morally and intellectually, we have the least respect—so deficient are they in courage, and logical consistency. In some respects indeed the Ritualists are the most Proteating of Protestants, and therefore, formally, the most remote from the Catholic Church; for none carry out the fundamental Protestant principle of private judgment farther than do the Ritualists, amongst Protestants none are more ready to set at defiance the authority of the Bishops, which, as professing an Episcopal form of Church government, they hold to be of divine appointment, and entitled to their respect and obedience.

And this disobedience—this resistance to what they look upon as episcopal authority, is the less excusable on their part, inasmuch as it is not based upon any principle. They will rebel against their Bishops for the sake of vestments, of a bit of lace, for a lighted taper on their communion tables, for a posture, or an intonation: but when brought to book, they have not the pluck, as a rule, openly to avow their full acceptance of the peculiar and obnoxious doctrines—to wit, those of priest, altar, and sacrifice, of Real Presence in the Eucharist, &c.,—which those vestments, ornaments, and postures necessarily imply, of which they are the types or symbols, and without which the rites of the ritualists are but mere shams, and idle gauds, aptly qualified as man millinery and posture mongering.

Now of two things one. Either the Ritualists do, or do not believe as essentials of Christianity—the Catholic doctrines which their peculiar practices symbolize. If they do not, why quarrel at all about such paltry trifles? why disturb the peace of their Zion? why scandalise the weaker brethren? why set at naught the admonitions and injunctions of those whom they admit to be their Bishops? If they do

hold and believe those doctrines: if they really deem themselves sacrificing priests, their communion table an altar; their eucharistic celebration, a propitiatory sacrifice for the living and the dead; the bread and the chalice which they bless and hold up, to be verily and indeed the body and blood of Our Lord Jesus Christ—why do they not openly say so on occasions such as the late Provincial Synod of Canada? Why do they not boldly and like honest men confess their belief regardless of consequences? Why do they hesitate to lay down, in clear, unambiguous language, the faith that is in them?

Instead of this, we find them, for the most part, insinuating amongst their respective congregations, tenets which they dare not profess openly, which their Church, moreover, openly denies and condemns. Instead of at once assuming the attitude of Confessors, they, by every artifice, by every forced construction that it is possible to impose upon language, by quibbles worthy of an Old Bailey pettifogger, and by an occasional rabid abuse of Popery, do their best to evade the consequences that an open avowal of Catholic doctrine would justly bring upon them. At heart, perhaps, in outward show certainly, repudiating the fundamental tenets of their Church—an essentially Protestant church—they continue nevertheless to eat its bread, and to repeat its formularies, on which they put a gloss never dreamt of by their authors.

This is why Catholics show so little sympathy with Ritualists. We cannot understand their position, or, as the Yankees have it, we cannot realize it. We cannot conceive how honest men, holding the religious opinions which Ritualism implies, so far can stultify themselves as to remain members for one moment of the Protestant Church of England. It is true that their opponents, the low churchmen, are at least as dishonest, and that the opinions of these are quite as incompatible with the Anglican Liturgy and with their Ordination vows, as are the opinions and practices of the most advanced Ritualist.—Only by putting a forced or non-natural construction on the 39 Articles, only by a series of quibbles unworthy of a gentleman or an honest man, can he who holds to a Real Presence, and a veritable sacrifice in the Eucharist, offer even the ghost of an apology for remaining in the Anglican Church and taking its wages; only by a still more forced straining of the Liturgy can the low churchman, who denies baptismal regeneration, and the power of the priest to remit or to retain sin, keep his living and his place amongst the stipendiaries of the Anglican Establishment. But two wrongs do not make one right. The hard swearing, to use no harsher term, of the low churchman, can not atone for the lack of truthfulness on the part of the ritualist high churchman; neither can the shortcomings of the evangelical compensate for the excesses of the Ritualist. The latter may, indeed, truly and effectually retort upon his adversary with a *tu quoque* when by him reproached with insinuating doctrines, and upholding practices repugnant to the spirit of the Establishment; but this line of argument does not establish the honesty of the Ritualists, and Catholics cannot

sympathize with, or respect, men whose honesty they doubt.

The Catholic in short cannot conceive how any man can remain for one day, for one hour, for one minute, in apparent communion even with a church to all of whose formularies, without exception, he does not yield a full, hearty, and unqualified assent. The entire system of moral and intellectual training that the Catholic necessarily undergoes, inspires with a profound scorn for, and detestation of, those quibbles, those non-natural or forced interpretations of human speech, to which every Anglican minister, be he low churchman or be he high churchman, is obliged to have recourse in order to maintain his position. The Catholic cannot therefore sympathize any more with the Ritualist than with the lowest of the low churchmen who denies baptismal regeneration, * and who every time that he baptizes an infant is obliged by the Liturgy which he recites, without believing it, to approach God with a deliberate lie in his mouth: or with the broad churchman who refuses to read the Athanasian Creed, though by oath he has pledged himself at his Ordination to a full and unqualified acceptance of all and everything contained in the Book of Common Prayer, and faithful obedience to all its commands. In a word, the position of the minister of the Anglican church is a constant source of wonder to the Catholic; he cannot understand it, and having no personal experience of a non-natural system of interpretation of formularies, he cannot be supposed to sympathize with those to whom it is one of the first necessities of their ecclesiastical existence.

* After every baptism, the Anglican minister is bound to address God in the following words, which, if baptismal regeneration be not a fundamental doctrine of Christianity, are about as infernal a blasphemy or solemn mockery of God as the devil himself could concoct:—

“We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate *this Infant* with Thy holy Spirit.”—See *Book of Common Prayer*.

THE POPE'S ENCYCLICAL.

The following is the text of the Apostolic letter addressed by the Pope to all Protestant and non-Catholic bodies:

Pius, Sovereign Pontiff, Ninth of the Name, to all Protestants and other Non-Catholics:

You must already all know that we, who, despite our unworthiness, have been raised to the throne of Peter, and therefore have been advanced to the supreme government of the whole Catholic Church, and to its administration, which has been entrusted to us in Divine fashion by Christ himself, our Lord—we have judged it fitting to summon before us all our venerable brethren, the Bishops of all the world, and to convene them in an œcumenical council, which is to be celebrated next year, in such a manner that, with those same venerable brethren who have been summoned to take part in this subject of our solicitude, we may be able to adopt all the most opportune and necessary resolutions to dissipate the shadows of so large a number of pestilential errors which

daily are extending their power and license to the great prejudice of souls, and daily more and more to establish and strengthen among the Christian peoples committed to our watchful care the reign of the true faith, of justice, and of the true faith of God. Relying, then, with firm confidence upon the close and affectionate bond of union which unites those our same venerable brothers to our person and to the apostolic see, and who have never ceased at any period of our pontificate to give us aid to the apostolic see the most striking evidence of faith, of love, and of respect, we truly hope that, as it has been in times past with other general councils, so it may be in the present, and that this œcumenical council convoked by us may bring forth, with the help of the Divine grace, the most rich and the most fertile fruits, to the great glory of God and the eternal welfare of man.

Therefore, in that hope, and instigated and encouraged by the charity of our Lord Jesus Christ, who laid down His life for the salvation of the world, we cannot forbear, on the occasion of the meeting of the next council, addressing our apostolic and paternal word to all those who, while recognizing the same Jesus Christ as our Saviour, and rejoicing in the name of Christians, yet still do not profess the veritable faith of Christ, or follow the communion of the Catholic Church. And if we do so, it is, before all, to warn, exhort and supplicate them with all our zeal and all our charity to consider and seriously examine if they in truth follow the path prescribed by our Lord Jesus Christ, and which leads to eternal happiness. In fact, no one can deny or doubt that Jesus Christ Himself, in order that all future human generations should enjoy the fruit of His redemption, built up here below His Church in the person of Peter—that is to say, the Church, one, holy, Catholic and apostolic—and that He granted to him all the necessary power in order that the faith should be preserved intact and entire, and that the same faith should be transmitted to all peoples, to all races and to all nations, in such a manner that all men should be able to be united in his mystical body in baptism, and always to preserve in themselves, until the entire development, that new life of grace, without which no one can ever merit or obtain life eternal, so that the same Church which constitutes the mystical body shall remain, until the end of time, firm and indestructible in its own constitution, developed in vigour, and furnishing to its children all that is necessary to life eternal.

Now, whoever wishes well to consider and examine with attention the different religious societies divided among themselves, and separated from the Catholic Church, which, since the time of our Lord Jesus Christ and his Apostles, has always uninterruptedly exercised, and still exercises by means of its legitimate pastors, the power entrusted to her by our Lord Himself; whoever, we say, shall thus examine, will easily convince himself that not one of those religious societies, nor all the religious societies, in any way can be considered as the one and only Catholic Church which our Lord Jesus Christ found, constituted and desired—should see that they cannot in any way be regarded as a

member or as a part of that same Church, because they are visibly separated from all Catholic unity. As, in fact, those societies are deprived of that living authority established by God, who pointed out to mankind, before all things, the matter of faith and the rule of morality, who directed and presided over them in all things affecting their eternal welfare, therefore those societies themselves constantly varied in their doctrine, and thus this instability is unceasing.

Every one can easily comprehend that this state of things is altogether opposed to the Church established by Christ our Lord—a Church in which the truth must always rest unaltered, without being the subject of any change as a charge intrusted to that same Church in order that she may preserve it in all its integrity, a charge for the care of which the presence of the Holy Ghost and its aid has been granted forever to this Church.

No one can ignore the fact that these differences of doctrine and opinion gave rise to the social schisms, and that therefrom spring those innumerable sects and communions which are daily increasing to the detriment of Christian and civil society.

Whoever, in fact, recognizes religion as the foundation of human society, cannot refuse to admit and avow the influence exercised over civilized society by those divisions and disagreements of that nature, and of religious societies struggling one with the other; and also with what power the denial of authority established by God to regulate the convictions of the human intelligence, and to direct the actions of men, both in their social and private life, has excited, has developed, and has fomented those most unfortunate troubles, those events, and those disturbances which agitate and affect almost all nations in a most deplorable manner.

Therefore, in order that all those who are not instilled with the principles of the unity and truth of the Catholic Church should seize the occasion offered to them by this council, in which the Catholic Church, to which their ancestors belonged, shows a proof of its unextinguishable vitality; that they should obey the necessities of their hearts; that they should

strive to bear themselves away from that state in which they cannot be assured of their salvation:

That they should address without ceasing the most fervent prayers to God that He should dissipate the cloud of error, and that He should bring them back into the bosom of the Church, our holy mother, where their ancestors received the salutary nourishment of life, and alone preserves in its integrity the doctrine of Jesus Christ, handing it down and dispensing the mysteries of celestial grace:

We, therefore, who ought most zealously to fulfil all the duties of a good pastor, in accordance with the charge of our apostolic ministry, intrusted to us by Christ our Lord Himself, and who ought to embrace all men in the world in our paternal charity, we address this letter to all Christians separated from us—a letter in which we exhort and supplicate them to hasten to return to the fold of Christ.

It is because we heartily desire their salvation in Jesus Christ, and fear one day to have to render an account of their souls to the same Jesus Christ, our Judge, if we do not point out to them and open to them as much as in us the way which they must follow if they would gain their salvation.

Also, in all our prayers and supplications, and while performing acts of grace, we never cease humbly to ask for them, both by night and day, the celestial light and the abundance of grace from the eternal Pastor of souls. And whereas, despite our unworthiness, we fulfil upon earth the functions of the vicar of Christ, we await with open arms the return of those wandering sons to the Catholic Church, in order that we may be able to receive them with all affection into the dwelling of the celestial Father, and make them participators in His everlasting treasures.

It is that much-wished for return to the truth, and communion of the Catholic Church, upon which depends not only the salvation of each one in particular, but of the whole Christian society, and the world will never enjoy true peace until it forms one flock under one pastor.

Given at Rome, at St. Peter's, Sept. 14, 1868, in the twenty-third year of our pontificate.

Sabbath Readings.

THE ALLUREMENTS OF SIN.

BY REV. MR. HERALD, DUNDAS.

My son, if sinners entice thee, consent thou not.—
Prov. i. 10.



THE text stands at the head of a section which has for its object the warning of the young against the invitations and allurements of sinners, and the danger of listening to them. The instruction given in the text itself is general. No one particular class of

sinners is specified. "My son, if sinners,"

it says in the most general manner, "entice thee, consent thou not." The warning of the text, however, is illustrated throughout the section with which it stands connected, by a particular class. The illustration drawn from that class may serve a general purpose of warning against the enticements of sinners, and the danger of listening to them. It is used to illustrate the general warning given in the text: "My son, if sinners entice thee, consent thou not."

For the better understanding of the warning before us, therefore, let us examine what is said in the section in connection with the particular case chosen for illustration.

The case chosen is evidently that of banditti. It would seem that they, at the time the text was written, were numerous; and that, therefore, their case is laid hold upon as a most prominent and suitable one. The actions of the class are first of all (v. 11) accurately described. They lie in wait; they lurk; they lie in wait for blood; they lurk for him who in vain is innocent. They lie in wait, in order to destroy the unsuspecting. They lurk, so as to cause no alarm to him who, confiding in his innocence, goes forth in his security. His innocence, however, as regards security from them, is vain and fruitless. The innocence of their victim is nothing to them, as it affords no protection to him when once he has fallen into their hands. The fear of God does not influence them, and consequently innocence is a small matter with them. The estimate they make of it, however, and the disregard they entertain for the fear of the Lord, do not extenuate but aggravate their guilt.

In verse 12 they are represented still further as saying to the young, by way of encouraging them to follow them, "Let us swallow them up alive, as the grave; and whole as those that go down into the pit." The verse may be translated thus, "Let us swallow them up alive, as the grave: even these in full strength shall be as those who go down to the pit." The object here is to show that there is nothing to fear and no great difficulty to overcome in carrying out what they propose. They may have to lie in wait and lurk for men in good health and full strength; but that is a matter not worthy of much consideration. We will swallow them up like the grave. We will destroy them suddenly and unexpectedly, so that their strength shall be no protection to them. We can just as easily devour them as the grave devours the unresisting dead. The living and the strong may be as easily and surely devoured by us as the grave devours those that are dead. No resistance or danger need be anticipated when we attack men in full strength.

They show that there is no danger to be dreaded in following them. In the next verse (v. 13) they show that there is much to be gained by doing so. "We shall find all precious substance, we shall fill our houses with spoil." This begins what may be called the persuasive part of the address to the young and inexperienced. They predict the consequence of their foray. There is no danger, they have shown, to be

dreaded, and the result will be most successful and prosperous. Who would not embark in such an undertaking, since there is in it nothing to be lost, no risk to be made, but everything to be gained?

The persuasive part is still continued in the next verse (v. 14): "Cast in thy lot among us: let us all have one purse." The meaning of the first clause of the verse is: Thou shall be a partner with us, and entitled to thy full proportion of the spoil. The latter clause expresses the same meaning, in a different form, and that is, we will have one common purse. It is for no advantage to ourselves that we will invite you to follow us. We can gain nothing by your doing so, for you are to be an equal partner with us and to receive an equal proportion with ourselves of the spoil. You shall have as great a claim upon the contents of the purse as we shall have. We merely wish to have the pleasure of your company in our undertaking. It is to be of no pecuniary or personal advantage to us farther than that. The advantage will be more on your side than ours. No danger attends your following us, as we have shown. What of it, although we shall have to attack strong men in their full strength, we shall do so suddenly and unexpectedly, and devour them as easily as the grave devours the dead. Come, then, and accompany us.

Thus far we have the exhortation and persuasion of the plunderers, the enticement of sinners. The teacher's advice follows (v. 15): "My son, walk not thou in the way with them; refrain thy foot from their path." The advice of the teacher begins in direct opposition to the counsel of the robber. It advises the youth not to associate with them, but refrain from all intercourse with them.

In verse 16 the teacher gives his reasons for his advice: "For their feet run to evil," he says, "and make haste to shed blood." They are eager to do evil, and hasten swiftly to scenes of bloodshed. Have no intercourse with them. It is not only one evil undertaking that they will solicit you to accompany them in, but one after another, for their feet run to evil. As soon as one evil deed is committed they will be ready for, and make haste to commit another. They will be continually hurrying you on to the commission of evil. Such are wisdom's reasons for not associating with sinner. The teacher, in the remaining verses of the section, points out the consequences of following them. In verse 17 he says: "Surely in vain the net is spread in the sight of

any bird." The meaning contained in this verse is—we well know that birds which see the net spread for them, fly away, and escape. The comparison intended is not complete here, but requires the next verse to complete it. Verse 18: "And they lay in wait for their own blood; they lurk privily for their own lives." The word translated *and* in the beginning of this verse is a conjunction and might be translated *but*. The whole comparison would then read "Surely in vain the net is spread in the sight of any bird. But they lay in wait for their own blood, they lurk privily for their own lives." The meaning of the comparison evidently is that they use their cunning and their efforts for the destruction of others, but these recoil upon themselves. While they are spreading their net for others, they for whom it is being spread take cognizance of it and escape, but they themselves are caught and lose their own life's blood. The confident boast which they use when seeking to induce the young and inexperienced to be partners with them in their crimes, of easy conquest, even when attacking men in their full strength, will not be realized. Instead of spoiling others they will be despoiled; for others will have their eyes open to see their cunning, let them lie in wait and lurk ever so secretly, and will not only escape but inflict vengeance upon them.

The next verse closes the section and concludes the warning of the teacher against the invitations and allurements of sinners. Verse 19. "So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof." All who are tempted to embark in unlawful transactions, (unlawful in the sight of God), are disappointed as regards the object of their eager pursuit; and, by their sinful ways, bring upon themselves destruction. While lying in wait and lurking for the destruction of others, they are bringing ruin upon themselves."

The subject matter of the section which we have examined for the sake of opening up and illustrating the text, may be divided into two parts. In the first part, we have the invitations and allurements given which it is natural for the class of sinners taken for illustration to use, when seeking to induce the simple and inexperienced to become partners with them in their crimes. In the second part, we have the advice and the reasons for it which wisdom gives in opposition to their allurements. We have

already seen that the warning in the text is, although illustrated by a special class of sinners, given in a general manner, and that there is much of what is said in the section generally applicable.

In the invitations given by the class of sinners taken for the sake of illustration, we find them saying, "Let us lie in wait," "Let us lurk." This implies hidden, concealed action—action which cannot bear the clear, open light of heaven. This is applicable not merely to the actions of banditti, but to the actions of every class of sinners. It is characteristic of all sin that it loves the darkness rather than the light. It hates the light. It lives in concealment. It is at great pains to cover itself up from public view. The hypocrite who makes a parade of his works does so for a covering to his real character, which is evil. An aversion to light and a desire for darkness and concealment is not peculiar to those merely who lie in wait and lurk, in order that they may entrap or destroy the unwary. It is characteristic of every kind of sin.

Let this, therefore, be a guide to the young, with regard to the character of the actions they may be invited to do. Examine them carefully, in order to see whether they require concealment, lying in wait and lurking for the secret opportunity, or whether they can be accomplished in the broad, open light of heaven, and without the dread of discovery. Are there fears necessary to be removed before you can be persuaded to undertake them? Are there some uneasy feelings of conscience to be overcome before you can do them? Do you feel that you would blush in the presence of your friends, or your fellow-men, upon their disclosure? If so, at once close your ears against the enticements of those who may seek to allure you to commit them. They are the enticements of sinners seeking you to sin. The plunderers are represented in the passage before us as endeavouring to remove the fears of the youth whom they allure, and assure them that their crimes can be committed with perfect safety, for when they have to "lie in wait, lurk for, and attack strong men in their full strength," they attack them suddenly and unexpectedly, so that their strength is no protection to them. This looks plausible. All temptations to sin come to the young in a plausible form. But it is a plausibility that is false and deceptive. You may be promised security, but there is no security in sin. Therefore when sinners entice you, consent

not. Walk not in the way with them. Have no intercourse with them.

Suppose it possible to run a course of sin without discovery. Suppose it possible for your sins to remain always under the covering of that darkness which they would make you seek. Remember there is an eye to which the darkness and the light are both alike, and from the presence of which you can, at no time and by no change of place, escape. That s. m. Being will bring you into judgment for all your ways. The sinner who lies in wait, lurks, commits sin, and by his cunning must necessarily cover it up from the sight of men, is observed when no other eye sees him, by the Most High. The evil purposes of his heart are known to the Judge of all the earth, even before the favourable opportunity arrives for them to take the form of action. Remember, young readers, when enticed by sinners, that "the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation" (John v. 28, 29). The fear of God is the beginning of true wisdom. Always shun that which you know is offensive to the purity and holiness of his nature.

Besides that characteristic common to sin of every kind of loving the darkness and seeking the covering of concealment, we find that it belongs to the enticements of sinners to promise great advantages from complying with them. The banditti, in the passage before us, hold out as an inducement the finding of all precious substance and the filling of the house with spoil. All that great advantage is to be gained without the slightest risk or danger. It is to be of no advantage to them should the youth whom they entice consent. All that they desire is that they may only come and receive an equal share with them of the gain, and have as great a claim as themselves upon the contents of the acquired purse. They are no doubt glad that they have met with them and have the chance of telling them of a matter of so much advantage to them. This is very inviting and very disinterested on the part of those who hold it out. The simple, who are easily persuaded, would no doubt think that such another opportunity could never again present itself. But, my young friends, the world is full of such opportunities. It is a false allurements. It is a characteristic of every temptation to

promise a vast amount of good. The tempter knows how to suit his temptations and dress them in the most inviting form. Let us look at the first of his temptations which we have on record. He had found out that God had given to Adam and Eve a test of their obedience to himself. The tempter presented himself before Eve, not, however, in his own character or form, and at once, but cautiously, touched the test of her obedience to the God that made her. He said, "Yea, hath God said ye shall not eat of every tree of the garden?" Eve replied, "We may eat of the fruit of the garden, but of the fruit which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." When he found that Eve not only listened to him but even talked with him, he became more bold. It is always dangerous to listen to temptation, and the danger increases by continuing to listen. Hence the value of the advice which wisdom gives in the passage before us, "My son, walk not thou in the way with them, refrain thy feet from their path." Had Eve not listened, she had not consented, and had she not consented, she had not fallen. She was a noble being that stood before the tempter then. She would not have been tempted by what is now called precious substance. The tempter knew that, but he knew also how to suit his insinuations and enticements. The being that stood before him bore the image of God. He perceived that and suited his temptation to the case he had in hand. As he looked upon her in all the native brightness and purity of character which her Creator had given her, and saw her reflecting the image of God, he promised her even a higher degree of that perfection. What is now called precious substance would have had no inviting or fascinating power over her, but the promise of a higher degree of likeness to her God had. The tempter, emboldened by Eve's attention, contradicted the statement of God and said "Ye shall not surely die," and continued: "for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, or, as it may be translated, like God, "knowing good and evil."

It is a characteristic of every temptation to sin, to promise a vast amount of good, and to suit the promise to the circumstances of the party tempted. Let us hear what the voice of wisdom says in reference to the matter. As we listen to it in the case before us, given for the illustration of our

text, we hear it declaring that those who consent to the enticement of sinners do not find the promise realized of a vast amount of good; but bring upon themselves at last, ruin.

This has been proved in the experience of all who have listened to the enticements of sinners and consented to them. It is not necessary that we go to the cell in which the condemned criminal lies bewailing his fate, reviewing the folly of his life, and inwardly, at least, confessing that the tempter's specious promises are false, in order to see the truth of wisdom's declaration. His is an extreme case, and lays him under the just condemnation of human law, but there are cases which human law cannot reach, in which the truth of wisdom's statement is experienced by the breakers of God's law. Sin brings its own punishment in time, and those who continue to practice it, whose "feet run to evil," are treasuring up for themselves wrath against the day of wrath. Oh! then, my young friends, when sinners entice thee, consent thou not. You may easily know their enticements. What they require you to do, requires lying in wait, in lurking for the next opportunity. The deeds they require to do cannot be done in the clear, open light of heaven. They require the darkness. Fear has to be removed before you can do them, and uneasy feelings have to be overcome. You would blush and be ashamed in the presence of your friends and fellow-men should they be discovered. A vast advantage will be promised which will not be obtained; but instead, disappointment and ruin, if the course of sin be pursued.

Temptation is strong, some one may say, and how am I to meet and overcome it. Make the fear of God the very beginning of that wisdom by which you are to guide yourself through this world to the next. When enticed to do that which the love and reverential awe of your God would prevent, and when the assurance is held out of certain concealment for ever from the eye of man, say, "How can I do this great wickedness and sin against God." We are creatures of imitation, and as such are much influenced by example; let me, therefore, for your imitation, direct you to a sublime example, the example of the son of God. He felt temptation's power. Great promises were made to him if he would only give the tempter the reverence due to God. All the kingdoms of the world were promised to him. The promise could not have been fulfill-

ed, but had consent been given to the enticement, the world would have been lost, and lost forever. He resisted the temptation, and did so by means of that guide which has been given to all who make the fear of the Lord the beginning of their wisdom. "Get thee hence, Satan," he said to the tempter, and at once laid down his rule of guidance which is found in God's Word: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Matt. iv. 10.)

Let love and the reverential fear of your God be the beginning of your wisdom, and in imitation of your Redeemer make the Word of God your guide, and through the aid of his spirit of grace you will be enabled to withstand the enticements of sinners, which promise always a vast amount of good which can never be realized, but which bring ruin only, and the blighting of worldly prospects, and what is of far greater moment, destroy eternal interests. Do this, my young friends, and if you be not favoured with much worldly prosperity, you will be walking with God, enjoying his favour, peace of conscience, and undergoing a preparation for a place in the Kingdom of your Redeemer.

DRAWN TWO WAYS.

AN ALLEGORY.

I found myself a prisoner, fettered and bound by a heavy chain, of which the ends were firmly held by invisible hands, behind a mass of cloud and darkness. From the opposite quarter to that whence the chain proceeded, a silken cord was cast round me. Its length and beauty I could not perceive, but I felt that it was firmly held in the direction to which my back was turned. The chain grieved me not, for I was chafing and struggling against the cord, while I gazed and strove to advance in the direction contrary to its gentle pressure. But I heard a voice: it said to me, "Turn and look." I replied, "Why should I turn, and whither look?" "Turn ye at my reproof. Why will ye die? Look unto me and live," were the words that met me in reply. I said, "I cannot turn, for I am tied and bound; I cannot look, for mine eyes are blinded, that I see not afar." The voice then cried, not from without, but as it were from the depths of mine own heart, "Turn thou me, and I shall be turned. Open thou mine eyes, that I may behold!" And a pressure which I neither would nor could resist gently led me round, until I saw that which riveted my gaze, even One who, being lifted up, shall draw all men unto him. He drew me forward, sustained, no longer chafed by the silken cord, step by step nearer to himself. And now the pressure of the chain became felt, and even intolerable, yet I could not altogether shake it off. It fell nevertheless from the region of my heart, and became entangled among my feet, a clog to retard, but not entirely to impede my progress.

"RETURN UNTO THY REST, O MY SOUL."

Psalm cxvi. 7.



THOU hidden love of God, whose height,
 Whose depth unfathomed, no man knows,
 I see from far thy beauteous light;
 Inly I sigh for thy repose:
 My heart is pained, nor can it be
 At rest, till it find rest in thee.

'Tis mercy all, that thou hast brought
 My mind to seek its peace in thee;
 Yet while I seek, but find thee not,
 No peace my wandering soul shall see.
 O when shall all my wanderings end,
 And all my steps to thee-ward tend!

Is there a thing beneath the sun
 That strives with thee my heart to share?
 Ah! tear it thence, and reign alone
 The Lord of every motion there.
 Then shall my heart from earth be free,
 When it hath found repose in thee.

Each moment draw from earth away
 My heart, that lowly waits thy call;
 Speak to my inmost soul and say,
 "I am thy Saviour, God, and All!"
 To feel thy power, to hear thy voice,
 To know thy love, be all my choice.