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# THE PRESBYTERIAN.

MARCH, 1869.



N another column will be found a short statement of what the deputation are doing who have undertaken the duty of stirring up the liberality of the members of the Church on behalf of Queen's College. It is unnecessary, it would in fact be now out of place, to adduce any arguments in favor of the movement for the permanent endowment of this institution, which is at once so closely connected with our Church, and has at the same time done so much to promote general education of a higher standard than could otherwise have been obtained. For it should not be forgotten, while regarding the University from our position as members of the Church of Scotland in Canada, that we must also look at it as Canadians anxious for the spread of a liberal education among our fellow countrymen, whether these trace their origin to Scotland or not. There is a double duty laid upon the College—that which is due to the Church, to raise up an educated ministry to fill her vacant charges, and that which is due to the community in which it is placed. The circumstances under which the College was established, the impossibility at the time it was founded of providing a liberal education for those who did not feel themselves justified in conforming to the ecclesiastical rules and discipline of the Church of England, which at that time held an iron grasp over the funds provided for superior education are now, well known, and must not be overlooked when the claims of Queen's College are laid before the public. It would thus be a mistake to confine the appeal to our own people. They, it is true, may be considered as primarily interested in its efficient maintenance. Its name is identified with theirs; in honour they are bound to sustain it, in memory of what it has

done, even although from untoward circumstances, it may have fallen short of its just aims, they should feel themselves called upon to place it in a more efficient position. But it is not they alone who have derived benefit from its establishment and maintenance, nor are the alumni and graduates, the only participants in its teachings. There is not one of the learned professions in which Queen's is not represented, but who can trace the impulse given to education by the Grammar Schools taught by those who obtained their instruction in Queen's College and received within its walls the thorough training which enabled them so well to train others? In this view, and we believe it to be only a fair view to take of it, the country at large owes a deep debt of gratitude to an institution which has been misrepresented and abused as utterly selfish and sectarian, and entirely opposed to the liberal spirit of the age.

Up till the time we write, the amount subscribed has reached \$45,000. It is a good earnest of success, but it is not success achieved. Something of the feeling we have indicated as that which should exist has evidently been felt, as is clearly shown by the fact that members of other evangelical denominations besides our own have contributed to the sum already promised. The more the educational necessities of the Province are known and realised, the more numerous, we are persuaded, will be these subscriptions. But such expectations must not beguile our own people into relaxing their efforts or lessening their subscriptions. Each Presbytery, each Session, each minister, every family, every Church member should consider it a duty to place the College in such a state of efficiency that it shall be second to no other in the Dominion of Canada, would we could say on this Continent.

But time is necessary for the work to be done. It is not one to be accomplished by a sudden spasmodic effort. Systematic,

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steady, persevering labour is required. The active co-operation of all must be given to carry on the work. Enthusiasm may be raised, and indeed to some extent is required, but enthusiasm is apt to evaporate unless sustained by thorough conviction of the necessity of the work being done thoroughly. So far, we rejoice to say, it has been done in earnest. The congregations visited have done well. After the excitement is over how much more will they do? That is the crucial test of their earnestness, and we sincerely trust that they will prove that the confidence reposed in the willingness—of the ability there never could be any doubt—of the people to do their part in this work will not be shown to have been misplaced.

A circular from the Convener of the Synod's General Committee has been printed, which it is intended shall be placed in the hands of each member of congregational committees.



E have repeatedly called attention in these pages to the need for improvement in the registration laws of these provinces. As regards the Province of Ontario, the importance of having complete statistics has made itself so far

felt, that during the last session of the local legislature a Bill was passed which, taking the circumstances of a new country into account, seems to promise a near approximation to completeness. But why should so vitally important a matter as statistics be left to be regulated by the individual provinces? Surely if there is anything more necessary than another to indicate that the people of the different sections of the Dominion are one, it is that it shall be possible to classify them as one; and how, it may be asked, can this be done, if each province is to have its own method of gathering statistics, or no method at all if it choose? To be able to ascertain the true strength of the Dominion, or to estimate its progress year after year, it is absolutely necessary that one registration law, complete in all its provisions, shall extend over the whole Dominion. Until very recently indeed, the Province of Quebec could boast of the best registration law in the provinces, imperfect as that was, but it is now outstripped by Ontario, and needs to be aroused to the work of reform in this particular.

In a new country, so long as real property is comparatively worthless, and there is slight motive to litigation, the defects in registration are not much realized; but we are treasuring up family feuds without number for the generations that are to come after us, for want of a little attention to these matters just now. For instance, owing to the fact that in Upper Canada, until the present year, no provision was made for the compulsory registration of births and deaths, even the widows and orphans of our ministers have had their rights to participate in the fund, specially created for their support, imperilled by the want of legal evidence of births and deaths in question. And if the importance of registration did not force itself upon the minds of ministers in regard to their own children, much less likely were they to preserve a record of the births of other people's children. That the public are beginning to wake up to the real gravity of such neglect is manifest from the fact that several corporate bodies have lately taken up the question, namely, the Medical Council of the Dominion, the Episcopal Church in connection with the Church of England, and the Canada Presbyterian Church. It is to be hoped our Church will also make herself heard on so important a question, and that some Presbytery will overture the Synod on the subject.

Intimately connected with the question of registration, is the marriage law in the Province of Quebec, which is monstrously one-sided, giving such privileges and immunities to the Church of Rome, that its existence in a British colony might well be deemed incredible. Why should the clergy of the church of Rome be able to dispense with proclamation of banns or a license from the Governor General, by leave of their bishop, any more than the clergy of the Church of England, by leave of theirs, or the Presbyterian Churches by the leave of their Moderator of Presbytery? Then there is the anomaly of the Government granting a license and exacting a fee together with a bond, that there is no impediment to hinder parties to a proposed marriage from carrying out their wishes, and yet attaching the responsibility to the clergyman celebrating the marriage, who has no right to take bonds or even to demand a fee! The thing is monstrous and must be remedied without delay. But leaving the absurdities of the marriage law of Quebec out of view for the nonce, we wish to point out anew several defects in the registration law

of the same province. The civil code, which is the regulation now in force in these matters, does not make it imperative that the age of parties to a marriage shall be given, or the place of their birth, both of which are demanded by the law of Upper Canada, and both of which are exceedingly important for statistical purposes. But while matters so essential as these are left out, certain absurd things are demanded, as for instance the consent of parents or family councils, even in the case of persons of full age, both male and female, the object of which, as any one acquainted with Roman Catholic countries can see at a glance, is to make marriage so complicated and difficult a thing that the friendship and good offices of the priesthood must be propitiated in order to obtain it! in other words all the priest's demands must be met before he will perform the ceremony. Neither does the registration law demand that the age, birth-place, exact residence, or disease of a deceased person shall be recorded, which is also a glaring defect. But perhaps the most defective feature in the whole system is that it insists on the registration of baptisms rather than births and burials rather than deaths—obviously with the view of casting power into the hands of the clergy. Now every body knows that there are several classes of persons in the community that do not baptize their young, the Anabaptists, from peculiar religious views, and the Jews, from the non-recognition of Christianity, besides the great number of sceptical or indifferent persons that contemptuously neglect the rite. Any statistics, therefore, based on its celebration must necessarily present an inadequate idea of the actual births that occur year after year. We must obtain a law for the whole Dominion, framed on the principles of Mr. Pardee's Act for Ontario, which constitutes municipalities, or wards of them, registration districts, and provides that within eight days after the celebration of a marriage the clergyman performing it shall report it to the Registrar, for the insertion of which he can collect the fee from the parties he marries, in addition to the ordinary marriage fee; that within eight days, doctors are to report deaths or births, at which they may have professionally attended; and also that parents, guardians, or relatives shall report births and deaths, in which they are specially interested; a fine of \$20, lying against any one for neglect of duty in this particular, and failing the payment

of the penalty, imprisonment for a period not exceeding 20 days. These are the main features of the Act; and although some of its details may be found on experience, imperfect and needing revisal, on the whole it seems an excellent law, as it is a great step in advance in that Province, in which, except as regards marriage during the last ten years, there has hitherto existed or been practised, not even the semblance of a registration law.

With regard to the apparent neglect of the late Presbytery of Guelph in furnishing statistics of Home Mission work within their bounds during the year 1868, animadverted upon in the last number of this periodical, it is due to that Presbytery's good name to state that it was entirely owing to the derangement in its operations through the amalgamation with the Presbyteries of Hamilton and Niagara of a very large portion of the Presbytery, before the year was half done, that no return was made or could be made at the close of the year. In reference to its past Home Mission work, it may be said that very likely it did not spend so much in the aggregate as other Presbyteries did. Indeed it could not well be otherwise, for three congregations within the bounds—Fergus, Galt, and Guelph—had to bear the burden themselves, and they not very rich or strong. But the Presbytery's efforts were so well directed and concentrated and attended happily with so much success, that during the last five years it had more to show in the way of results, in spite of the limited means at its disposal, than perhaps any Presbytery in the Church.



Republish a letter from the London *Daily News* from the Rev. W. Arthur, Principal of the new Wesleyan College, Belfast, which calls attention to evils in Ireland, from the claim set up by the Bishops of the Romish Church to employ male and female ecclesiastics, (we presume we may call both sexes by the one name,) or in other words priests and nuns, in schools receiving Government aid. In Lower Canada such a system prevails, and with the most injurious effects. Such a thing as entering the names of scholars on a school roll, who merely attended one day for that purpose, and for whom a claim was made,

and allowed by the Education Office, as if they had attended the whole term, is not unknown. We commend the article, which will be found at page 93, to the attention of our readers. The Roman Catholic population here, who have an opportunity of being near good Common Schools, have no desire any more than the rest of the people to have their children so imperfectly instructed as they are by the present system. Until, too, all classes of the community can be brought together and made to feel that their prejudices are the fruits of ignorance of each other's good qualities, we can never expect a united national feeling to spring up and flourish.

The Convener of the Committee on Statistics requests us to notify Clerks of Presbyteries to transmit their Statistical Returns to him not later than the 1st of April. So far as the above named officials are concerned, we feel sure that it is unnecessary to add anything to this notice. Every one of them, we feel sure, will cheerfully comply with the request, provided they are furnished by the congregations with the data. If all the congregational returns have not yet been sent in, we would urge the importance of filling up the returns without delay. It is presumed that all intend doing so, and the sooner the duty is done the better. A punctual compliance with this request will save the Convener much time, and obviate an unknown quantity of confusion. The work involved can easily be done in half an hour by the minister and managers of each congregation. Are they willing to devote that short space of time to it? or shall we again have to deplore the incompleteness of our statistics? Let each congregation feel that the report cannot be completed without *their* return.

#### STATISTICS.



There is now an effort being made to collect reliable statistics of the whole Church, it is to be hoped that Sessions and Boards of Managers will lend their assistance, as they are in duty bound to do, so that this very important part of the Synod's work may for once prove a success. Various attempts

have been made, but in vain hitherto, to collect a full and complete statistical return of the status of the Church. The fault does not lie with those who have been appointed for that purpose, but with Kirk Sessions, who, for reasons best known to themselves, have not complied with the Synod's injunctions in this respect.

It is a fact that as a Synod or even as Presbyteries, or, in some instances, as congregations, we *do not know ourselves*, and this arises from the unaccountable indifference that very largely prevails on the question of giving a clear and full statement of the state and condition of each congregation by those who can and who should do so. The Synod at its last meeting has enjoined this to be done, and therefore we hope that those concerned will give the matter their earliest attention. Mr. Croil, the Church's very efficient Agent, is Convener of the Synod's Committee on Statistics, but he, so far as we know, has no method, except the ordinary one, for collecting these statistics, so that his success will depend upon the co-operation of Presbyteries and Kirk Sessions. With Mr. Croil are associated the different Conveners of the various Presbyteries' Committees of Statistics, and where there is no such committee, the Presbytery Clerks are to fill up and forward to him the schedules which have been sent to every Kirk Session, but it is evident that neither these Conveners nor the Presbytery Clerks can make brick without straw. Give the straw, gentlemen, and we can assure you that both the Presbyteries' and Synod's Committees will do their work cheerfully and well. Kirk Sessions, for on them the responsibility lies, should at their earliest convenience fill up and transmit these schedules to the appointed parties. The Convener of the Synod's Committee must have these before the 1st of April, so as to afford him time to draw up and arrange such a report as may meet the designs of the Synod's laudable undertaking. We are convinced, from our own past experience, and the experience of those bodies who act upon this plan, that the labour expended in collecting and giving to the Church these statistics will be more than repaid in the happy results that would follow. The affairs of the Church are like those of private individuals, in order to be kept in a healthy condition they must be known and acted on. \*\*\*

## News of our Church.

**PRESBYTERY OF MONTREAL.**—The quarterly meeting of this Reverend Court was held in St. Andrew's Church, on Tuesday the 2nd ult., Rev. Dr. Jenkins and afterwards Rev. J. Fraser, Moderator *p. t.* Owing to the fog prevailing on the river at Lachine, the clerk and other members of the Presbytery residing on the south side of the St. Lawrence did not arrive till late in the afternoon, so that only a little routine business had been got through with, when the Presbytery had to adjourn to make room for the missionary meeting in St. Paul's Church in the evening.

On the following day reports from Griffintown and St. Louis de Gonzague were given in. The substance of Mr. Anderson's report is referred to elsewhere, and he was reappointed to Griffintown for the next three months. Mr. Niven was reappointed to St. Louis until the first of May, after which date it was resolved to employ a catechist there for six months, and the clerk was instructed to correspond with the Students' Missionary Association for the purpose of obtaining a suitable one.

The Presbytery resolved to issue a circular letter intimating their intention of taking Mr. G. A. Doudiet, student of Divinity, on trial for license. It was resolved to increase the clerk's allowance to \$40 a year, and a scale of congregational payments was adopted with that view. Mr. Campbell was appointed Secretary-Treasurer to the Presbytery's H. M. Committee, with the view of relieving the convener of the care and trouble of managing the Committee's funds.

The Presbytery having learned that Mr. W. M. Black, Probationer, had expressed his willingness to return and take charge of the mission in Griffintown, resolved to memorialize the General Assembly's Colonial Committee to send Mr. Black out under their auspices, the Presbytery engaging to meet the ordinary terms on which alone the Committee sends missionaries to this country. The Presbytery adjourned to meet on the first Tuesday of May, at 11 a.m.

**PRESBYTERY OF LONDON.**—The Presbytery of London met on January 6th. After the usual routine business had been transacted, a report from the Rev. Neil McNish of his labours within the bounds of this Presbytery was read and approved, and the Moderator was instructed to certify that he had performed ministerial duty for the period of five months. As the congregations that receive the services of Mr. McNish had not implemented their promises the clerk was instructed to request them to send in their contributions, with as little delay as possible, so that the Presbytery might keep faith with the Colonial Committee.

A financial statement from the Rev. F. Nicol of moneys intrusted to him was laid upon the table, from which it appeared that there was a balance in favour of the Presbytery of \$43.97; of this sum, \$33 were ordered to be sent to the Rev. D. Strachan, being the balance due for services rendered to the Presbytery in Glencoe.

The adherents of our church at Port Albert applied, through the Rev. Mr. Camelon, to be organised and received as a congregation. Mr. Camelon, who had opened and fostered the station at Port Albert, stated that \$400 had already been subscribed towards the erection of a church edifice and one acre of land given for a site, and that it was specially with a view to acquire a proper title to this, and be enabled to proceed with their church building, that the people of Port Albert desired to be received as a congregation. The application was agreed to, and Mr. Camelon appointed to take the necessary steps to give it effect. The Presbytery agreed to employ a catechist during the ensuing summer, and the clerk was instructed to engage one of the students of divinity.

Arrangements were completed for holding missionary meetings in all the congregations within the bounds of the Presbytery, and a collection appointed to be taken up in aid of the Presbytery's Home Mission.

An application from the session of St. James' church, London, for aid to the Colonial Committee of the Church of Scotland, was considered, which was agreed to, and recommended to the favourable consideration of the Committee.

Supplies were granted to London and Williams to a certain date, which the clerk was authorised to supplement as circumstances required.

The following testimonial in favour of the Rev. F. Nicol was reported by Dr. George, and adopted:

This Presbytery cannot permit the present occasion to pass without giving a fuller expression to their sentiments than is usually given in a Presbyterian certificate.

The Rev. Francis Nicol has been a member of this court for a period of ten years. He has during the greater part of that time discharged the office of clerk to the Presbytery, and has performed the duties of that office with singular ability and fidelity. It is well known that the Presbytery of London occupies a larger space of ground than any other Presbytery of the Synod. This of itself entails on the clerk a great amount of correspondence and travel. But both of these duties were ably and faithfully performed by Mr. Nicol. He often travelled great distances, at an expense which his limited means could ill spare, and was ever found, at the post of duty, an efficient servant of the Church.

The history of the congregation of London, of which Mr. Nicol has been the pastor, is well known to this court. This has been from the first exceedingly untoward. Perhaps in no place did the secession of 1844, produce more disastrous effects on any congregation which continued to exist than it did on this. The few friends that remained attached to our Church, had no place of worship in the city, and the supply which it received for a number of years was so intermittent, that it tended but little to unite the people together or increase adherents to our cause. But Mr. Nicol soon after he came here, by untiring ef-



forts, both in Britain and in Canada, succeeded in raising a sum which warranted the people of London in building a somewhat expensive Church, which he has left with an organized and united congregation within its walls. But in accomplishing all this, his successors in the ministry here will never be able to form an adequate idea of the toils and privations he has had to endure. But as these were cheerfully endured, and as we believe from Christian motives, it would be an impertinence of this Court to enlarge on them. It is, however, with much satisfaction that we advert to a matter on which we can really speak with a high degree of freedom. We regard Mr. Nichol as a man of simple, sincere, and unaffected piety. We cannot doubt that his preaching the everlasting Gospel, will be to an earnest Christian people, highly useful and acceptable, while his finished scholarship and Christian deportment will shed a lustre on all his movements. It is with extreme pain that we have bidden him farewell, and as our best wishes and prayers go with him, so our earnest hope is that, the Great Head of the Church may soon appoint him a place of labour in some other part of the vineyard.

#### ST. PAUL'S CHURCH—MONTREAL.



THE members and office-bearers of this church having gone to work to get up a social entertainment, a most successful one was the result. This took place on the 24th ult. in the basement of the church, which had been handsomely decorated for the occasion. On the three entrances in the partition wall were inscribed in large old English characters, "St. Andrew's," "St. Gabriel's" "St. Mathew's," the names of the sister Churches of St. Paul's in this city. Between these had been placed illuminated texts of scripture, and on each window was a transparency on which was to be read some scripture motto. The pillars of the room were entwined with evergreens, and here and there along the wall were wreaths of the same material. The room presented a very attractive appearance and the large number of people present made it look still better. In the far room were the tea tables, on which were displayed in great profusion and as temptingly as possible, almost everything that appetite could desire. Besides the tea tables, other tables were there, stocked with a great variety of articles useful and ornamental, needle-work and otherwise, round which the visitors seemed to gather, and many sales appeared to be effected. The creature comforts having been attended to, the chair was taken by Rev. Dr. Jenkins. After an Anthem by the choir, the Rev. Robert Campbell opened the meeting with prayer.

Rev. Dr. JENKINS said that he should now read a report of the history of St. Paul's Church since he had undertaken its incumbency. As a preface to it he would say that all of good which had been effected in the Church was owing to the grace of God, and through

the instrumentality of the faithful ones in the Church. In this connection he would state that the proposal to build a new church did not emanate from the Minister, but was suggested by elders and members of the Congregation. In looking at the past history there are two points of view, from which it must be considered—the material, as to its funds, &c., and the moral, as to the amount of spiritual good accomplished. Referring in the outset to the latter, Dr. Jenkins stated that in 1865 there were 18 new communicants; in 1866, the most prosperous year of the Church, there were 89; whilst in 1867 and 1868, during which time there had been no Church accommodation, services having been conducted in the Normal School, there were 39 and 44 respectively. The increase thus made in the last four years was 211; while that of the year 1866 rendered it absolutely necessary that a new Church should be built. It was well, however, that this large increase had taken place, for deaths and removals had made their inroads upon the Church, many old pillars in the Church had been removed by death; and other members, who had given promise of future usefulness had been cut off in the flower of their age. The names of Geo. MacKenzie, John Greenshields, Joseph M. Ross, and others, were here referred to in affectionate and touching terms. Youths, children and infants had been transplanted to bloom in Paradise. There is, and must be sadness when we look at these things, but it is not an unmixed sadness, for they are gone to be "forever with the Lord." As is the case in all new countries, churches lose members by frequent removals to distant districts of country and to other lands. But these, it is to be hoped, go where they may carry with them principles to guide them, and impulses to induce them to lead holy lives. Besides this there have been withdrawals from this church, to city churches, but so far as these are concerned none of them have been lost to the Church of Scotland in Montreal. Some 20 families, containing 35 communicants and 80 individuals have transferred themselves to St. Gabriel's: some of them are here to-night. The blessing of their old friends follows them. Four or five families with 10 communicants and 30 souls have gone from this church to the neighbouring Church of St. Andrew's. In the success of these churches we rejoice; for there is work enough here for us all. Another Church will soon be added to us, as fair, but not so large as we. The son of the founder of St. Paul's is expected to take charge of the Griffintown Mission. We rejoice in the present meeting as a social opportunity for showing our friendly regard for the other churches under the same Synodical rule as ourselves. It is only by brotherly kindness that we deserve to succeed. A criterion of a Church's position is the attendance of its members upon ordinances, especially on the Lord's Supper. By this we ascertain her true strength. Since my induction here there have been 11 communion services. At the last, on the occasion of the removal of Dr. Snodgrass, there were 275 communicants. The attendances since, have been 290, 320, 323, 330, on three occasions in the Normal school 280, then 294. On the dedication.



of St. Paul's 318, and on the last occasion 333. On the roll left by Dr. Snodgrass the number of communicants was 323. We have now more than regained the position we held in the old Church, having now 420 on our roll. In our congregation we have in addition 200 adult adherents, and 300 children, making 920 souls in about 260 families. During the past four years, there have been made 7 distinct pastoral visitations, involving about 1,750 visits, besides 750 visits to the sick and dying. This does not include visits of courtesy. In 1865 there were 26 baptisms; in 1866, 40; in 1867, 35; in 1868, 37. In 1865 there were 14 burials; 1866, 23; 1867, 18; 1868, 18. In marriages there has been for the last two years a considerable falling off. In 1865, a broken year, 7 couples entered the married state; in 1866, 16; in 1867, 13; in 1868, 9. Besides these, six or seven young brides have lately joined the congregation, whom we heartily welcome amongst us. In the Sunday School in 1865, there were 80 scholars in attendance; in 1866, 73; in 1867, 135; and in the last quarter of 1868, 151. The number of teachers has increased in proportion. The increase has been very large since the removal to the present school rooms. Three months since a Young Men's Association was instituted under most favourable auspices, and now has over 40 members. It bids fair to be of great benefit both intellectually and morally. The Dorcas Society is now in operation. Occular demonstration has been had to-night of the revivification of this excellent part of the working machinery of our Church. Upwards of \$600 has been expended by the members of this Society during the last four years. In the same period \$2,588, have been raised for the Home Mission Fund; \$771 for the Ministers' Widows and Orphans Fund; \$680 for the Bursary Fund; and \$459 for the French Canadian Mission. For the Sunday School \$201 have been expended, and the children have collected \$320 for Missionary purposes. But, adding this all together we have scarcely \$5,000 collected for the Schemes of the Church, a sum not large if we look at the means of the congregation and the claims of the country. \$1,500 of this has been collected by special efforts to assist the Temporalities' Board chiefly in losses sustained by the failure of the Commercial Bank. It has been deemed advisable to send out forms for subscription to the various Schemes of the Church's work. These will be issued in a few days and it is to be hoped that they will be well filled. Now let us consider the state of the Building Fund, the subscriptions raised for it, and its present indebtedness. The cost for the site of the Church was \$11,241.25, of the building itself, so far, \$54,786.92, being a total of \$66,028.17. To meet this there was received from the sale of old St. Paul's Church \$24,140.35; subscriptions to the Building Fund paid in \$22,214.65; public collections for the fund, \$678.70; interest on money \$389.19; in all \$47,422.80, leaving as a balance due \$18,605.29. As a set-off to this there are notes of hand and uncollected subscriptions, considered good, amounting to 4,000; so that we shall in reality owe on the building \$14,605.28. To meet this it has been re-

solved that there shall be three collections a year. To complete the tower will cost eight thousand dollars, and towards this one gentleman has promised a handsome sum, another has offered to put in a bell. The organ cost \$4,000 of which \$200 is still owing, \$150 of the subscriptions to this fund have yet to be collected. The prospects of the church's future are not dark; of the 900 sittings in the church 760 have been let; the income of the church is \$6,500, and its expenditure including the payment of interest about \$6,000. He could not conclude without expressing his thanks to the Head of the Church for the present favourable position of St. Paul's Church, and his gratification at the large number of persons present on this occasion.

Rev. Messrs. Campbell of St. Gabriel's, and Paton of St. Andrew's congratulated the minister and members on the report just read, and signified the pleasure they had in attending the meeting. Several anthems and solos were then sung under the efficient direction of the Organist Mr. Pearce, after which the meeting dispersed.—*Montreal Herald.*

#### PRESBYTERY OF MONTREAL.

HOME MISSIONARY MEETING.—On the 3d ult., the Home Missionary meeting of the Presbytery of Montreal was held in St. Gabriel's Church. The meeting was held under the presidency of the Rev R Campbell, who said that inasmuch as this was the day for the monthly Congregational Missionary Meeting it was he thought, advisable to mention the fact that during the month there had been collected \$29, with one list to be sent in, which, if it was only equal to its average, would make a total for the month of \$35, an increase upon any previous month. This he attributed to the sending round of missionary reports. During the year \$600 had been collected for missionary purposes, a large proportion of which had been raised by the quarterly collections. The Church here was made up of 142 families, numbering about 600 persons, 217 of whom were communicants, and they for Church purposes had raised during the year \$3,000. In this respect he considered the Church had done well. They had sent a handsome sum to a needy Church in the West; had remitted \$40 to the Sherbrooke Missions; to the Griffintown Mission had subscribed \$50, and a similar amount to the Church at Laprairie. Besides this the children of the Sabbath School, numbering about 132, supported a little Indian girl named Maagie Campbell, in addition to which they had sent her a handsome present this year. The rev. gentleman made a further appeal on behalf of the Church at Laprairie and St. Louis de Gonzague. He said that in Griffintown there was a large field for missionary work, which was being successfully prosecuted, and he looked for it that next year they would be holding a missionary meeting of their own. The missionary in this department had said in his report that there were one hundred and eighty families of Presbyterian parentage, about one hundred and fifty of whom were in no way connected with any Church. He hoped that the missionary work of this Presbytery might soon extend to Colborne Avenue and Hochelaga, where a good field presented itself.

He regretted the absence of some gentlemen who had been expected. Rev. Mr. Ross, of Chatham, one of the deputation, was not present, but he knew there must be some substantial reason for his absence. He hoped, however, that the remarks to be made by Mr. Ross, of Dundee, like the fiery-cross which used to be sent round by the chieftain in times of war to the members of his clan to rouse them for battle, would rouse the audience to still greater exertions in mission work. He then called upon the Rev. Mr. Ross.

Rev. Mr. ROSS said that he was very much gratified with the report given by Mr. Campbell. He was no flatterer, but he would say that this Church had done well. The amount collected was the largest within the bounds of the Presbytery. He hoped his hearers would not feel too proud on account of their preeminence, but would go on and prosper in their missionary efforts. As to Home Missions there was still work to be done within the limits of the Presbytery. He showed that Laprairie must have assistance. He had thought it a wild notion to have a church in Griffintown, but now that the matter had been explained to him he felt convinced that the work there must be prosecuted, and he would be recreant to his duty, did he not say so. A missionary must be kept at St. Louis de Gonzague, and here were three fields of usefulness which must be supported by prayers, sympathy and money. Besides these, the world was the mission of the Church, the knowledge of Christ must be made known to all. The command was to preach the Gospel to every creature. The rev. gentleman said the Church of Scotland had missionaries in India, the Church of Nova Scotia had one in India and one in the South Seas, but the church in Canada had none, and it was high time for them to be doing something. At present, church work was attempted to be carried on too cheaply. Everything in connection with religion was dear. Salvation cost no less a sum than the blood of Christ, and it was bounden upon the Church to do still greater things for the cause of Christ.

The meeting was closed with the benediction.

HUNTINGDON.—The meeting at Huntingdon was held in the church on the 25th January. Mr. Wallace, the respected pastor of the congregation, occupying the chair. There appeared as a deputation from the Presbytery of Montreal, the Rev. R. Campbell, of St. Gabriel's, Montreal, Rev. D. Ross, Dundee, and the Rev. J. S. Lohead, of Elgin and Athelstane. The Rev. Mr. Anderson, of Montreal, was through family affliction prevented attending. After devotional exercises, conducted by the chairman, the annual statement of the affairs of the congregation was read. From this it appears that there are now in Huntingdon alone 104 families in connection with the Church, exactly the same number as existed at the time of Mr. Wallace's settlement, twenty-three years ago, in Huntingdon, Elgin and Athelstane, all united. These two latter have, during the past summer, been united into one self-sustaining congregation, numbering about 90 families, while a few families represented in the community in 1845 have removed from the neigh-

bourhood altogether. During the last year, 13 persons have been admitted communicants, and 10 have been removed, five by death and five by leaving the bounds of the congregation. There were 43 baptisms, a sign that the population is rapidly increasing, and 18 burials. He had made 97 pastoral visits since September, and had given fortnightly service at Port Lewis, which were well attended. The congregation contributed to the schemes of the Synod during the year \$65, to the Red River relief fund \$16.33, and to stipend \$372, besides the ordinary working expenses, precentors and church officers' allowance.

The meeting was addressed during the evening by Mr. Lohead on the general duty of the Christian Church to be missionary; by Mr. Campbell, on the special duty of congregations to aid in carrying on the Synod operations, and by Mr. Ross on the duty of every church calling itself Christian, to engage in foreign mission work. At the close, a collection of \$15 was taken up, in addition to which the sum of \$14.10 was collected by Misses Sheriff and Anderson, making in all \$29.10 for the Presbytery's Home Mission Fund. The meeting was a large and a hearty one, and evinced great sympathy with the enthusiasm of the different speakers on the great question of helping to spread abroad the influences of the Gospel of Jesus Christ.—*Huntingdon Journal*.

ORMSTOWN CONGREGATION.—The annual missionary meeting of this congregation was held on Tuesday the 28th Jan. There were about 300 persons present. Dr. Anderson occupied the chair, and explained the purport of the meeting. After religious services were conducted by the minister of the congregation and the Rev. J. F. Paul, the chairman introduced the Rev. Robt. Campbell, of St. Gabriel's Church, Montreal, who addressed the audience on the subject of Christian missions in general, and of this church in particular. After which Mr. Clarke delivered an address showing the reasons why those before him should take a deep interest in the great work of efficiently maintaining the Kingdom of Christ in the world.

The following are the statistics of the congregation:—No. of families, 142; of souls 764; of communicants 309; Baptisms 41; Burials 29; Marriages 8; Bible Class 28; Sabbath School scholars 182; Teachers 29; ordinary Sabbath collections \$157.30. Total for local gospel ordinance and outside mission work \$834.72. In addition to this, the congregation is engaged in contributing \$7000.00 towards the erection of a new church, much of the material for which is already on the ground, and will be built during the coming summer. There was no collection taken up on the occasion, as the congregation has adopted the schedule system, by which \$14 was raised so far for the Presbytery and \$18 for the Widows' fund.

ELGIN AND ATHELSTANE.—The meetings of this united congregation were held on Wednesday the 27th of January, at the former, at 10 a.m., and at the latter, at 7½ p.m., the Rev. J. S. Lohead, minister, presiding at both. The early hour at which the former was held, together with the heavily drifted roads, made the

meeting small; but though small it contained a good representation of the strength of the congregation, consisting mainly of the heads of families. The meeting was addressed by Messrs. Wallace, their old minister, and Campbell of Montreal; and at the close a collection was taken up amounting to \$4.25. The meeting at Athelstane was much larger, it having had the advantage of being held in a village and at a more seasonable hour. Suitable addresses were given by the same speakers as at Elgin, and the collection at the close amounted to \$5.77. At both stations the people are in an encouragingly hopeful state and have begun well in their new relations as a united congregation, having more than implemented their engagements to their minister. In future years Elgin will be entitled to a separate evening for its missionary meeting.

DUNDEE, Q.—The annual missionary meeting of this congregation was held on the evening of Tuesday the 26th January, Rev. D. Ross, pastor, in the chair. Although the day had been stormy the attendance was large, almost filling the quaint little old church. Addresses were delivered by the Rev. A. Wallace, Huntingdon, on the subject of the duty of the church generally towards missions, and by the Rev. R. Campbell, Montreal, on questions affecting the interest of our own church in particular. As the schedule system had been lately introduced into the congregation, no collection was taken up on the occasion. During the past year the people have raised \$4000, for the erection of a new church, over and above discharging their ordinary obligations. They are entitled to all praise for the manner in which they have gone about this enterprise. Determined not to be satisfied with *barn-yard* architecture, they are building a church which would be a credit to any community, which will when finished cost at least \$7000, and this almost wholly at their own expense, although they number only some hundred families. The church is a marvel for those parts. It is cruciform like the new St. Paul's, Montreal, or rather T-shaped, red brick faced with white. Standing alone as it does, on the side of a knoll, with scarcely a house in sight, its graceful form and airy spire strike astonishment into the mind of the beholder as he suddenly emerges from a valley or a clump of woods from this or that point of the compass. None of the huge parish churches which rear their giant forms above the surrounding villages, which dot the level plains of the Province of Quebec, not even the great Parish Church of Notre Dame in this city itself, produces a stronger impression when compared with its surroundings. Indeed, looking at this church and the improvements about the manse, leads one in imagination back to that period in the history of Scotland when the church and the manse were the great centres of refinement and taste, shedding their benignant influence on all the surrounding community. The present pastor, Mr. Ross, is evidently making his presence felt in the external aspect of things, as it is believed he is also in things spiritual.

GEORGETOWN.—The collection in this congregation, after an address by Dr. Jenkins, amounted to \$19. They had also just raised

\$54 for the Temporalities Board, and contributed \$153 to the Dundee Church building fund.

LACHINE.—At the missionary meeting on the evening of the 1st ult., addresses were delivered by Rev. D. Ross, Dundee, and Rev. A. Wallace, of Huntingdon, and at the close the collection amounted to \$21.

UNITED MEETING OF ST. ANDREW'S AND ST. PAUL'S CHURCHES.—The meeting was held this year in St. Paul's, on the evening of Tuesday, the 2nd ult., but the night being stormy, and several competing assemblies being held on the same evening, it was not so large as might have been and ought to have been. Dr. Jenkins occupied the chair, and a long and earnest address was delivered by Rev. D. Ross of Dundee. The collection taken up at the close amounted to about \$50.

LAPRAIRIE.—Owing to the severe storm prevailing on that day, the missionary meeting appointed to be held on Wednesday, the 3rd ult., did not take place; but arrangements are to be made to hold one at an early day.

GRIFFINTOWN, MONTREAL.—This mission of the Presbytery of Montreal continues to prosper. The Rev. Mr. Anderson, lately arrived from the Presbyterian Church in Ireland, has been doing good service in connection with it during the last three months; and all that is needed to give the station at once the importance and dimensions of an organized congregation is a church, as the missionary has already ferretted out a sufficient number of families, belonging to the locality and whose connection with other congregations is very slender, to form a large congregation. The great *desideratum* of a church is, however, in a fair way of being provided, the contract for it being now let for \$4371.60, exclusive of pews and pulpit, which can be made more or less expensive according to the need. The church is to be built from the design of Mr. T. S. Scott, architect, who also superintends the erection of it, and is to be a plain, neat, substantial brick building without a spire, to seat 600 persons. In connection with this it is pleasing to notice that the Canada Presbyterian Church have apparently given up the intention of planting a church in the same part of the city, and have rather directed their attention to Mile-End in the St. Lawrence suburbs. This evinces the right spirit. When there is plenty of scope for both to operate in without any likelihood of their distributed efforts overtaking the whole ground, what folly to be attempting to checkmate each other! It is surely more important that the ignorant should be instructed and the erring reclaimed, and that sound Presbyterian principles should obtain wide extension, than that the peculiar *shibboleth* of any particular branch of that system should be held paramount. We wish God speed to the effort at Mile-End, for it is well-known a Presbyterian Church is much required in that neighborhood.

GALT, ONT.—The following gentlemen, nominated by the Kirk-session, were chosen by the congregation of St. Andrew's Church for elders on the 14th ult.: Wm. Osborne, H.

McCulloch, T. S. Fisher, D. Blyth, Augus Kennedy and Jas. Pollock.

OSNABRUCK, ONT.—The report of this congregation for 1868 has been received. It presents an encouraging state of things. It refers feelingly to the translation of their late minister, Mr. Dobie, to Lindsay, and thankfully to the services of their new minister, Mr. Mullan. During the year they have paid off their debts, and they are now free and independent. Long may they remain so. The whole income and expenditure amounted to \$753.25 of which sum \$121.34 was raised by Sabbath collections.

ST. ANDREW'S CHURCH, MARKHAM.—On the evening of Tuesday, the 26th January, the Sabbath School pupils of St. Andrew's Church, Markham, were treated by their teachers and friends to an entertainment at the Manse, which they seemed greatly to enjoy. The occasion was taken advantage of, also, by the older members of the congregation to give their minister and his family a "surprise," which added greatly to the throng at the Manse, and to the interest of the evening. After partaking of the bountiful supply of good things with which the table was laden, they engaged for a time in singing Sabbath School Hymns, under the efficient guidance of Mr. Matthew Smith, and Miss Mary Barker, who presided at the piano. After some time spent in singing, the juveniles were summoned to witness the wonders of the "Magic Lantern." This department was superintended by Mr. H. H. Hutton, the worthy master of the flourishing Grammar School, who acted as master magician on the occasion. Not only were the "juniors" in raptures at the wonderful revelations of this remarkable instrument, but the "seniors" also were highly delighted. This part of the evening's entertainment being over, the company were again regaled with "the harmony of sweet sounds" both vocal and instrumental. Miss Mary Barker sang several Scottish songs, as few can sing them, accompanying the voice with the soft tones of the piano.

After a few remarks by Mr. Campbell, thanking them, one and all, for their friendly visit, and for the substantial tokens of kindness that evening given, and hoping that such a visit would have the effect of binding them more closely together as pastor and people, and thus make them more efficient in carrying forward the great and glorious work in which they were engaged, the exercises came to a close, and all returned to their homes, well pleased with the evening's entertainment. (The financial value of the surprise amounted to about seventy dollars.) It should be added on this subject, that the Cashel section of the congregation, some time ago, also gave their minister a "surprise," bountifully replenishing larder and granary with substantial of life for man and beast, amounting in value to at least twenty-five dollars.

GEORGINA.—We are pleased to learn that the congregation of Georgina, with its usual liberality and generosity, presented Mr. G. Burnfield, student of University College, Toronto, with a purse of nearly \$40, as a mark of the high regard which the congregation entertains of his services during the vacation last summer.

Many of our more wealthy congregations would do well to imitate the generosity and zeal which so highly distinguish the congregation of Georgina.

SPENCERVILLE.—On the evening of the 2nd ult., a meeting was held in Spencerville in connection with the Endowment of Queen's College. At the close of the meeting, the Rev. Mr. Mullan, on returning home, found the Manse occupied by a "Surprise Party," composed of many of the leading members of the congregation of Spencerville and Mainsville. After a sumptuous supper had been quickly laid and had received due attention from those present, Mr. William Stitt, in a few graceful and appropriate remarks, presented, on behalf of the congregation, a purse containing over eighty dollars to the Rev. Mr. Mullan. Mr. Mullan suitably acknowledged the tribute of goodwill from the people, and expressed the hope that the harmony and zeal which had been shown by them in the past would characterize their labours in the future. The Rev. Messrs. Smith and Gordon, who had attended the meeting in the evening, briefly expressed their delight at being present on this interesting occasion, and while bearing testimony to the high esteem in which Mr. Mullan was held by his co-presbyters, hoped that the cordiality which had hitherto existed between pastor and people might long continue.

ELDON.—The Church of Scotland Sabbath School of Eldon celebrated its annual Soiree on the third February. Tea was served in the Town Hall, after which the company adjourned to the adjoining church, where a rich intellectual feast was heartily enjoyed by old and young.

The Rev. Niel McDougal occupied the chair. On the platform were the Rev. Messrs. Muir, Galt; Cochrane, Port Hope; McTavish, Woodville, and Sheriff McDougal, Lindsay. After the Chairman's opening remarks, the Rev. Mr. Muir delivered an eloquent address upon missions. Mr. Cochrane followed on another portion of the mission field. Mr. McTavish earnestly enforced the duty of Christian liberality. Sheriff McDougal more particularly addressed the young on the privileges they possess and the use they ought to make of them. The loud and frequent applause demonstrated how cordially the eloquence of the several speakers was appreciated by the audience. Out of the proceeds, \$80 were handed over to the Treasurer of the Building Committee of the congregation.

CORNWALL.—A deputation of St. John's (Presbyterian) Church, Cornwall, Ontario, consisting of Messrs. Sheriff McIntyre, Alex. McDougal, Wm. Ross, James Bethune, R. W. Macfarlane and D. B. McLennan, waited on the Rev. Niel McNish, M.A., Assistant Pastor of the Church, on Saturday evening, the 20th, ult., and presented him with a pulpit gown on behalf of the congregation. The presentation was made by Mr. McLennan in a few well chosen words, to which Mr. McNish, made a brief but feeling and eloquent reply. The gown was from the establishment of Messrs. Gibb & Co., of Montreal and was of the finest description procurable in Canada.

LAY ASSOCIATION.—The annual meeting of this corporation was held in St. Andrew's.

Church on the evening of the 8th ult., J. L. Morris, Esq., Senior Vice-President, in the chair. The meeting was opened with prayer by the Rev. A. Paton. Mr. A. McPherson was appointed secretary *pro. tem.* The attendance being small, owing to a want of a general notification, it was resolved to adjourn until the evening of the 15th, to admit of notice of the meeting being given from the city pulpits; Mr. Peter Larmonth being meanwhile appointed Secretary-Treasurer for the current year.

The adjourned meeting was held on the evening of the 15th inst., when the following were elected office-bearers: J. L. Morris, President; A. McPherson and A. B. Stewart, Vice Presidents; Board of Management—J. S. Hunter, Geo. Templeton, R. A. Ramsay, W. Darling, jun., J. McPhail, Robt. Kerr, and David Fraser. Publishing Committee—Dr. Jenkins, Convener; the President, *ex-officio*, Rev. R. Campbell, Rev. A. Paton, and James Croil, Esq., Morrisburg. The finances of the Association were found to be in a healthy condition,—Mr. J. Wardlow, who has kept the *Presbyterian* accounts for the last year, having done so in a manner satisfactory to all. The operations of the Association being now confined to the maintenance and management of the *Presbyterian*, a long conversation was carried on as to the best means of conducting it, and a strong determination was evinced to make it more and more efficient, and so command for it a wider circulation.

THE YOUNG MEN'S ASSOCIATIONS OF MONTREAL.

—There is an Association connected with each of the city churches, composed of the young men belonging to these several congregations, the object of which is to promote the mental and moral improvement of the members, and to combine their efforts in the way of forwarding the interests of these congregations and the Church generally. The meetings during the winter have been very spirited, and it is to be hoped that the result will be that the young men will receive an impulse in the direction of solid thought and fluent speech, and also become zealous and intelligent and earnest working members of the Church, when it becomes their turn to take the lead in its affairs.

HOME MISSION FUND.

Fergus, per Rev. George Macdonnell.....	\$37.35
Smith's Falls, per Rev. Solomon Mylne.....	30.00
Goderich, per Rev. David Camelon.....	7.00
Whitby, per Mr. James Hamilton.....	27.79
Georgetown, per Dr. Muir.....	51.00

JAMES CROIL, Treasurer.

Morrisburgh, 20th February, 1859.

NOTE.—The sum expended by the Guelph Presbytery in support of local Home Missions, for the year ending 1st June, 1858, was \$303.14.

FRENCH MISSION FUND.

Leith, per Rev. Alexander Hunter.....	\$3.00
Northeasthope, per James Crearer.....	4.00
A donation from N. Farlinge, Esq., per Rev. Donald Ross, Dundee.....	5.00
Perth, per Rev. Wm. Bain.....	24.00

\$41.00

ARCH. FERGUSON, Treasurer.

Montreal, 22nd February, 1859.

BURSARY AND SCHOLARSHIP SCHEME.

St. Andrew's Church, Perth, per Rev. William Bain.....	\$18.00
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JOHN PATON, Treasurer.

Kingston, 17th Feb., 1859.

QUEEN'S COLLEGE ENDOWMENT FUND.

In the following list only cash receipts are acknowledged, the sums given being the full payment of subscriptions, except when they are noted as instalments or interest.

Comparatively few subscriptions by instalment appear so far, because the first payment on those made to this date, is not due until the 1st of April next.

Congregational Treasurers, and others, are particularly requested, when making up their detailed statements of remittances, to follow the mode of entry adopted below. W. IRELAND, Treasurer.

Queen's College.

Kingston, Ont., 20th Feb., 1869. }

KINGSTON.

Edward H. Hardy, in full.....	\$500.00	
Hilary Dupuy, do.....	2.00	
George Hardy, do.....	20.00	
Joseph Watson, do.....	2.00	
P. W. Freeman, do.....	10.00	
Ailan Macpherson, do.....	40.00	
G. Robertson & Son, do.....	20.00	
David Gray, do.....	1.00	
Samuel Muckleston, do.....	150.00	
John S. Muckleston, do.....	50.00	
John Carruthers, Revenue 1869-70....	100.00	
Alexander Gunn, do do.....	100.00	\$995.00

OTTAWA.

Allan Gilmour, in full.....	\$1000.00	
James Gordon, 1st instalment on \$100	25.00	
William McClymont, in full.....	20.00	
John Leslie, do.....	25.00	
John Manuel, do.....	20.00	
David Scott, do.....	10.00	
Matthew Patterson, do.....	10.00	\$1110.00

TORONTO.

Adam Wilson, in full.....	\$10.00	
Richard Grahame, in full.....	10.00	
C. C. Erskine, do.....	10.00	
T. M. Pringle, 1st instalment.....	20.00	
Robert Buchan, in full.....	1.00	
Dr. Reeve, do.....	10.00	
John Kerr, do.....	25.00	
George Henderson, in full.....	10.00	
Edward Shear, do.....	1.00	
George Keith, do.....	10.00	
Hugh Mathewson, do.....	50.00	
Frederick Milligan, 1st instalment...	5.00	
Aggie Cameron, in full.....	5.00	
James F. Smith, do.....	50.00	
Andrew Mercer, do.....	100.00	
Angus Dallas, do.....	20.00	
Angus Clark, do.....	10.00	
John S. Marshall, do.....	5.00	
John Bain, do.....	50.00	
W. H. Dow, do.....	10.00	
William Gibson, do.....	5.00	
John Jacques, do.....	50.00	
Mrs. (Judge) McLean, int. one year..	32.00	
James Michie, in full.....	1000.00	
Rev. Dr. Barclay, 1st instal. on \$300	100.00	
Lilla Brady, in full.....	1.00	
John Renilson, in full.....	5.00	\$1695.00

Total.....

\$3710.00

MINISTERS' WIDOWS AND ORPHANS FUND.

Bowmanville, per Rev. A. Spenser.....	\$5.00
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Kincardine, per Rev. John Ferguson.....	6.00
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Williamsburg, do John Davidson.....	12.00
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Reafrew, do George Thomson.....	14.44
Perth, do William Bain.....	24.00
King, do John Tawse.....	12.50

\$252.44

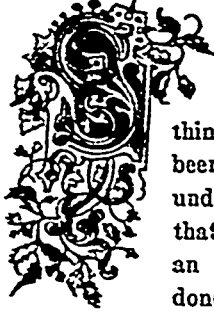
ARCH. FERGUSON, Treasurer.

Montreal, 22nd February, 1859.

## Correspondence.

## ENDOWMENT OF QUEEN'S COLLEGE.

To the Editor of the Presbyterian.



IR,—Although most of your readers will have learned from the newspapers something of the progress that has been made in behalf of this great undertaking, it seems proper that I should give in your pages an account of what has been done. It would be easy to extend this notice to almost any length, but the difficulty of finding a spare hour must be my excuse for brevity.

At the meeting of Synod, speaker after speaker reiterated the urgency of two things. First, that Kingston must do its duty before any other place could be advantageously approached; and second, that immediate steps must be taken to appeal to the whole Church. "Strike the iron when it is hot," was the oft repeated language in which the latter was expressed. It was impossible to attend to both these demands at once; and to any one who knows the state of the Church, and who considers the character, especially the magnitude, of the scheme to be presented, it is apparent that simultaneous action involves a great risk of failure. To be done well the work must be accomplished gradually, particularly at the outset, when telling results are all-important. It seemed necessary to feel our way, and by so doing to gain a sufficient experience in order to gather up such details as might go to the formation of a suitable general plan of operation. Particular localities, it appeared, should be selected and worked with the view of furnishing examples for the encouragement of others, and in order to have good examples whatever is attempted must be done as thoroughly as possible. The correctness of these views has been tested and there is every reason for gratitude and satisfaction at the result. A series of successes at widely distant points implies time and labour, but when these successes are continuous as well as important, the enthusiasm of our friends is not likely to decline, though weeks must elapse before an appeal to their liberality can be brought home to them.

It was resolved to do nothing out of Kingston until the friends of the College in that city insured contributions amounting to at least \$20,000. When this limit was exceeded by about \$2000, arrangements were made for

visiting Ottawa. Professor MacKerras and I spent a week there, and before we left made sure of \$7000. From the capital of the Dominion we found our way to the capital of Ontario, where we remained until we booked \$6,600. Having obtained these examples of city liberality, we next proposed to try the country, and accordingly selected Scarboro' and Vaughan, believing them to be, in respect of interest in the movement and ability to assist it, fair specimens of a considerable number of our congregations. Professor MacKerras attended to the former and obtained subscriptions amounting to \$1218; I to the latter where, notwithstanding various difficulties and the devoting of a day to a meeting in West King, less than one half of the families likely to contribute, subscribed \$649. In both townships, especially the latter, much work had to be left to the congregational committees. We next made it our concern to seek an exemplification of the support to be expected from town charges, choosing Guelph and Galt for this purpose. Our work in the former is not completed, but the subscriptions now amount to \$1,500, a very large proportion of them being already paid.

Having due regard to the representations of friends in these places, to the results of our own observation, and the avowed willingness of the congregational committees to follow up our efforts, we think we may safely give this statement of amounts to be ultimately realized: Kingston \$25,000, Ottawa \$8,000, Toronto \$8,000, Scarboro \$1,400, Vaughan \$1000, Guelph 1,600. Total \$45,000. To this may be added \$2,500, which, we are assured, our friends in Peterboro are prepared to subscribe.

This is a wonderful success, far exceeding the most sanguine expectations. We are utterly at a loss for fitting terms in which to express our gratitude. It is impossible ever to forget the warm reception and zealous co-operation we have everywhere met with. Ministers and people have rivalled each other in forwarding the movement. The interest and liberality which have been displayed in behalf of the College are truly extraordinary in their extent, and most refreshing in their influence. The subscriptions vary from one dollar to a thousand, with a few exceptions over the latter and only two under the former. Masters and servants, merchants and clerks, widows and orphans, rich and poor, young and old have freely contributed. Assistance has been given



by friends of every rank, from the Governor of the Dominion to the humble maidservant—in not a few instances entirely without solicitation, and in others, we are persuaded, at not a little sacrifice. It would be unpardonable not to mention that very many subscriptions, the very largest indeed, and some the next best to these, have been received from friends belonging to other Churches than our own.

Let the work go on in the spirit in which it has been begun, and let results similar to those above recorded continue to be obtained, and success is certain. It is proper, however, to remind all friends who have yet to be solicited for aid, that they must not be sparing of their liberality because of the great things already accomplished, but rather imitate as closely as possible the noble example which has been set them. For this there are two reasons deserving of special notice. First, many of our charges are comparatively weak in membership and means, and therefore cannot be expected to reach the lowest average amount that might be named; and second, the sum announced by the Synod as necessary, is the minimum of what is actually required. To place the College on a thoroughly efficient footing, we must aim at \$150,000.

So far, reference has been made almost exclusively to pecuniary results. But the movement will be productive of other effects even more important and gratifying. It is impossible for such an effort to be made without causing a renewal of the Church's energies, without adding vigour to the Church's life. Earnestness in one department of activity, will beget earnestness in other departments. Attention has been turned and that hopefully, to the importance of superior education, to the distressing condition of our ecclesiastical field, because of the want of labourers, and to the claims of the Christian ministry upon the prayers of parents and the piety of their most promising sons. In every place that has been visited a lively interest in all these topics has been excited, and there has been sufficient reason to expect that a goodly number of young men will by and by be sent to College. In every place several subscriptions have been made with an avowed regard to the grounds on which this expectation rests.

My colleague is one with me in thinking, that, if spared with health and strength, we can in the course of a few months, so carry on the work which we have commenced, that the object aimed at by the Synod's resolution shall be fully attained. We are able now to judge of the value of a few days residence within the

bounds of a charge. What has been done out of Kingston is for the most part the result of personal canvass. It may be impossible for us to visit all our congregations, and this may not be necessary. We propose, however, to visit a few in each Presbytery.

Your obedient servant,

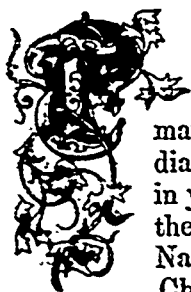
W. SNODGRASS.

The Manse,

Guelph, 19th February, 1869.

#### HOW SHOULD CHRISTIANITY BE PRESENTED?

To the Editor of the Presbyterian.



HERE is a remarkable and suggestive passage in Norman Macleod's address on Indian Missions, partly published in your January number, under the head "Difficulties of the Natives." After speaking of the Christian religion as new, and requiring time, intelligence and patience to examine and understand it, he proceeds "But let us suppose that the intelligent and educated Hindoo has been convinced, by English education, of the falshood of his own religion. I beg of you to realise and to sympathise with his difficulties of another kind, when Christianity, as the only true religion is presented to him for his acceptance. He has brought his Brahminical creed and practices, we shall assume, under the light of reason, conscience, and science, for their judgement, and has had pronounced upon them the sentence of condemnation. He has discovered that he has hitherto believed a lie, and been the slave of a degrading or childish superstition. But must he not subject this new religion of Christianity, with its sacred books, to the same scrutiny, and judge of them by the same light? Unquestionably he must; and so far a great point is gained, and one most hopeful to the accomplished and earnest missionary, when his teaching is examined honestly and sincerely in the light of truth, instead of being judged by the mere authority of custom or tradition. But such an investigation necessarily implies a trial of the severest and yet of the noblest kind, both to the inquirer and his teacher. *And we need not be surprised if the first and most general, indeed I might say, the universal result of this scrutiny on the part of the Hindoo, should be the impression that Christianity, as a religion whose charac-*



*teristic and essential doctrines are alleged facts, is but another form of superstition, with false miracles, false science, and false every thing, which professes to belong to the region of the supernatural.* These difficulties are moreover increased and intensified, by those schools of thought, which at present, and as a reaction from the past, exercise such an influence in Europe and America. Their views and opinions are in every possible form reproduced in India, and take root the more readily, owing to the remarkable inability of the Hindoo mind, whatever be its cause, to weigh historical evidence, and to appreciate the value of facts in their bearing on the grounds of religious belief."

Observe the passage in italics. Other men might have suspected the same result; few would have had the courage to give it utterance: but Dr. Macleod, like an honest Christian man, does not shun to declare the whole truth. What he has seen and heard and knows, that he states to the General Assembly, and through it to the Christian world. It may be, these impressions are made on the Hindoo mind, from its "inability," as he says, "to weigh historical evidence, and to appreciate the value of facts in their bearing on the grounds of religious belief." But this *inability* is not likely to characterise those schools of thought which he refers to, and yet they are under similar impressions; which seems to indicate, that there is in the ordinary exhibition of Christianity, as a religious system, *something calculated to beget such impressions.* And the question arises—what action on the part of Christian missionaries and Christian teachers is suggested by this fact? Are they to go on making such an exhibition of Christianity as—whatever its ultimate effect—in the first instance only excites the impression that it is another superstition, not much, if any thing better than those it professes to do away with. Is it not possible to assert

its primary claims without appeal to the miraculous or supernatural, or anything else liable to the imputation of being false? It has surely some undebatable ground—some well established axioms and demonstrable propositions, as well as some undoubted evidences of its superiority to any other religious system, that can be presented to the "reason, conscience, and science" of the intelligent Hindoo, as a foundation for his new faith, without any fear as to the result of the scrutiny. Nothing short of this will meet the emergency; and the Christian world will naturally look to Norman Macleod and his co-labourers for such a presentation of Christian truth.

Without waiting to see what action may be taken by the Church at home in reference to this, it has occurred to me there may be minds in this Dominion equal to the task. And by way of encouraging an effort in this direction, I would suggest that a prize be offered for the best essay on Christianity; to be *an epitome of Christian truth that may be maintained and substantiated by reason, by science, and by common sense, without appeal to the miraculous or supernatural.* Such a treatise might be condensed into 30 or 40 pages, and might become very valuable as a school book or manual, not only for the Hindoo, but for those schools of thought whose conversion to Christianity is quite as important as that of the heathen.

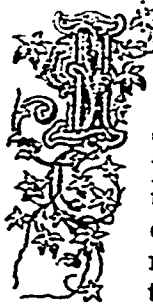
For this purpose, I will contribute one fourth of any sum not exceeding two hundred dollars. There are no doubt parties who will join in making up the amount: indeed I should be glad to see it doubled. The subject requires the highest talent, and should be liberally encouraged. As soon as made up, the contributors could decide as to the time, the judges, and other conditions of the essay.

Yours truly,

O.

## Articles Communicated.

## A FEW THOUGHTS ON PRAYER AND PRAISE IN OUR PUBLIC WORSHIP.



It is of the utmost importance that professing Christian men have a correct idea of the different parts of public worship, in order that they may intelligently and devoutly join therein. That many lack this knowledge, and thereby fail to profit aright by waiting upon the public services of the Church, is beyond all doubt. What idea, for example, do many attach to public prayer? Is it not regarded in the light of an address—a long address—of the minister's, with which they have nothing to do, and which moreover differs not very materially from the sermon which it serves to introduce? Certainly, the picture which it calls up to many minds is not that of a company of worshippers at the footstool of the heavenly grace, engaged in a solemn act common to all of them—together making humble confession of sin—together suing for mercy! It is very true, men go into God's house, ostensibly for the purpose of engaging in worship, and the minister begins the service by solemnly calling on them to worship God, and yet very many do not worship! They affect to pity the Mahometan, the Hindoo, the Heathen, and yet in this matter these are more consistent than they. They commiserate, too, the Roman Catholic, and yet from him they might receive a valuable lesson. All of these, indeed, worship "after their manner," whereas the lips of our people being closed during public prayer, very many of them have come to look upon it solely as the minister's, and do not join in it and do not worship. The proper idea of public prayer is that it is *common*—the prayers being the congregation's and not the minister's, who is but the representative of the faithful people "over whom the Holy Ghost hath made him the overseer." It is, however, questionable whether prayer as usually offered in our churches answers the end for which it was designed, and whether it can claim to be common prayer; for it is difficult to conceive how a congregation can intelligently and devoutly join in prayers, at each word or sentence of which they know not what is to come next.

The objection to prayer read—and the

objection is quite a modern one—took its rise from the belief, that those who could with volubility make addresses to the Deity were inspired by the Spirit. But the chief reason why so many are to be found who object to preconceived forms, and talk as they do of extempore prayers, is that they never duly considered the matter, and therefore have no intelligent idea of public prayer. It need not, then, be cause for wonder that so many of those who frequent our churches are disposed to listen in a critical spirit to the prayers there offered rather than to join in them with heart and soul and voice. And the absence of any participation in the utterance of the prayers of the Church—not to speak of the strange nature of many of them, being confused and immethodical, tends to foster this feeling.

In the Jewish church and in the primitive Christian church, the "Amen" was always said by the people at the close of prayer, thereby appropriating it as their own; and it ought to be said by every Christian worshipper. At present it seems to be taken for granted, that though not audibly expressed, it is said in spirit. But this is not enough. Those who accept it as sufficient, would, if consistent, become Quakers.

As for praise, it is greatly to be lamented the low idea many seem to entertain of it. Are there not some who look upon it in the light of a decent device to give the minister an occasional breathing space. Certainly the multitude do not regard it as a high act of worship! Though for long time it has been the only part of public worship in the Church of Scotland in which congregations have been expected to audibly join, very many take no part in it. Some through natural defect—though we do not believe the number of such is great; others, it would almost appear, through pride, or a feeling of its not being what they would call "genteel;" for are there not many—ladies and others—who sing the songs of the world, but not the songs of Zion—who charm the circles in which they move by their exquisite singing, as well as by the delicate manipulation of the instrument at which they gracefully preside—but who in God's house are mute and dumb, even as those to whom has been denied the gift of voice or power of speech? The conduct of such mute Christians is

an anomaly, which we leave to themselves to explain. Why should they who have the ability to take part in the praise of the sanctuary remain silent—why deliberately cheat God of the glory so justly his due, and their fellow Christians and themselves of the happiness to be derived from engaging in a suitable spirit in this high and heavenly service? Why refuse to join in that part of the service of the Church which most of all assimilates and approximates the worship of the earthly temple to that of the heavenly sanctuary, and the engagements and enjoyments of the Church militant to those of the Church triumphant? How reconcile such conduct with the gratitude they owe to Him who has bought for them, with His own blood, a place in that celestial choir, who shall be employed throughout the ages of eternity in singing His praise? Were they fully sensible to the blessings which they enjoy, and duly prized their mercies, it could not fail to be otherwise. There would then be fewer mutes in our churches—fewer Christian men and women with closed lips—less slovenly praise, and far more hearty; and than the united praises of a whole congregation of worshipping people, what is grander, what more heavenly! It is the truest picture to be seen on earth of heaven and of the worship of the redeemed and ransomed there; and who can resist the rush of many voices—whose bosom does not swell as old and young mingle their notes of adoration and thankfulness in one high song of praise to Almighty God?

We are apt to regard music as a human art. And there are those who would banish it from the public worship of God, as though it were unsuited to or unworthy of so high an employment. Such must overlook the fact that the principles of harmony are in the elements of nature—that the element of air, for example, is as certainly ordained to give us harmonious sounds in due measure as to give respiration to the lungs. It does appear that the power of singing has not been sufficiently considered as one of the Creator's gifts to his creatures, and therefore intended to be used for his glory. Speech is a noble gift of God to man. Alas! that like some other gifts, it has been so fearfully abused. But singing is even more marvellous than speech, giving as it does, a stronger witness to the skill and power of the Creator. And we are not to doubt that he gave this faculty to man that he might employ it in His praise. It is mat-

ter for deep regret, that singing, like music in general has been so much given up by the Church to the world, and has not been sufficiently considered or cultivated, as designed for religious ends and helpful to religious feelings. Hence even now, the psalmody is, in many congregations, and these not only such as are to be found in the newer settlements, but also in some of our largest and wealthiest city charges—exceeding discreditable. We speak of the present as an enlightened age and a learned. In some respects this is true, but not in others. While there are a few distinguished for their acquirements and proficiency in sacred music, the masses know no more of even its rudiments than they do of Sanscrit. It was not thus in Scotland or in England in ages past—even in those times that men are apt to speak of as rude and barbarous—for there is abundant evidence to show that psalm singing was then a pretty general attainment.

In 1582, on the return of one of the ministers of Edinburgh (the Rev. John Durie) from the Continent, whither he had been banished for a time, 2000 people went to Leith and brought the returned exile in triumph, singing *in parts* the words of 124th Psalm.

Now Israel

May, now say, and that truly.

And Bishop Jewell tells us that he has seen 6000 persons singing psalms at Paul's Cross, and we know that the Psalters of that period invariably contained the music, each psalm having its special tune, than which we could have no better proof that sacred music was read and understood by the general body of the people at that time—a state of things very different from that which prevails at the present day. There were then in Scotland, and for a long time thereafter, "Song Schools." Music was then, as it now is on the Continent of Europe, a part of school education. And until it be taught in our schools, as are now the common branches, it is vain to expect anything like proper congregational psalmody. We trust that the day is not far distant when it shall be taught in our Common Schools, in town and country. As for expense, it would be but trifling indeed.

According to our idea, it is of the very essence of PUBLIC WORSHIP that the assembled congregation take part in it with heart and voice, otherwise it is not and cannot be common worship, nor even a reasonable service, in praise, by orally

joining therein (unless by such to whom the gift of song has been denied), and in prayer if in no other way, by saying, according to ancient custom the "Amen;" for it is surely no less reasonable that a congregation should orally join in the one as in the other, and if this be denied, it may be said, that if prayer by deputy be a right thing, and likely to be an acceptable offering on behalf of the people (though it cannot be *common*), praise by deputy must be equally right, and likely to be as acceptable to God.

And some there were, an extreme section of Puritans, who, in their abhorrence of set forms of prayer, and from a regard to consistency, had "Singing Prophets, making one man alone to sing in the midst of the silent congregation, hymns which he, out of his own gift, had composed." But though the Church has no longer a liturgy of prayer, she has a liturgy of praise, and thus it would appear, we are less consistent than these, who believing that one man could pray for the people in language of his own, believed also that one person could offer praise for them, and that in his own words, and yet there was after all no difference, the Singing Prophet had his own written forms, but the minister was, and alas! to this day is, debarred the like privilege, not however, by Act of Parliament or Ecclesiastical Assembly, but by something yet stronger than either, and more difficult to overcome,—in a veteran and unreasoning prejudice.

The Church's Liturgy of Praise from 1650 to 1745, was the metrical version of Psalms, still in use—the work of Francis Rous, member of the English Parliament. At the latter date, the Paraphrases were added. But strange to say, while the Church has thus prescribed the language, in which her children are to offer praise, she has exercised no oversight whatever during the past two hundred years, of the music, and made no provision for its being properly rendered. It is a fact not unknown, that in the early Christian Church, the Psalms were sung, as in the Jewish, viz: chaunted, and what is called "chaunting," seems by the way a more sensible mode than that now in common use, inasmuch as a whole psalm can thus be sung with as great ease, and in as short a time, as a dozen or sixteen lines can be according to our manner.

"Chaunting," says Dr. Cumming, "is the adaptation of man's music to God's word, whereas singing from a metrical version is

the adaptation of God's word to man's praise." Better in the opinion of many had there never been such a thing heard of as a metrical version of Psalms, of necessity inducing "Fragmentary Praise;" and yet, there are Christian men who conscientiously believe it to be very wrong, indeed sinful, to use any other words in singing God's praise, than those of our metrical version, though its composer had no claims whatever to inspiration.

History tells us that there was a party among the Puritans "to whom the singing of Psalms in metre, not being formal Scripture, but a Paraphrase, was unlawful." But after all, these sticklers of the 17th century were more consistent than the men of the 13th, who stand up for the exclusive use of Rous' or any other metrical version, such for example as our Cameronian friends across the border line of 45°, who recently, in the plenitude of their ecclesiastical authority, and to the utter astonishment of very many, visited with Church discipline a man distinguished for his bountiful liberality, correct life, and true Christian worth, (Mr. G. Stuart, of Philadelphia), and that for the grave sin of having attended certain meetings of a religious character, at which hymns were used, "Rock of Ages" and other such, which yielded so much comfort to the heart of the late Prince Consort in his dying hours.

Notwithstanding the indifference of many, who seem wedded to the dreary and cold style of singing, too long prevalent, and the aversion of others to the use of hymns, our hope is, that by a more general knowledge of the principles of music, the revived use of chaunting and the speedy adoption by the Synod, of say, the Hymnal of the Church of Scotland, and also of her "Psalm and Hymn Tune Book," an increasing interest will be taken in "the Service of Song" and this part of our public worship be becomingly offered.

The question whether or not it be right or scriptural to use instrumental music as an aid in the worship of God has given rise in recent years to considerable discussion. Its introduction, into a congregation has by this, as well as by the Mother Church been judiciously left in the hands of Kirk sessions. In connection however, with the foregoing remarks on praise it may not be amiss to state one or two things bearing upon the question, for the consideration of such as may yet entertain scruples about its use in worship:

1. Instrumental music was employed by

Moses and Miriam in celebrating in a glorious song of thanksgiving the passage of Israel at the Red Sea and the destruction of the Egyptian Host.

2. Instrumental music bore a prominent part in the temple service in the Jewish Church.

3. According to John Calvin, "a Psalm is that, in the singing of which some instrument, beside the tongue, is made use of."

4. The following are certain utterances of one who was divinely inspired :

"Praise Him with psaltery and harp."

"Praise Him with stringed instruments and organs."

"Praise Him upon loud cymbals."

"Praise Him upon the high sounding Cymbals."

5. There is no prohibition of the use of instrumental music under the gospel dispensation.

6. The state of the Christian Church in the days of the apostles, as well as for long time thereafter, was such that mention of any thing like musical instruments is not to be expected in the record of its history in the New Testament, the followers of the crucified having had to meet for worship with closed doors, and carrying their lives in their hands.

7. The use of instrumental music is recognized in one place in the New Testament and that as an accompaniment to the voices of certain worshippers. "I heard, (saith St. John) a voice from heaven as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps, and they sang as it were a new song before the throne."

It does appear as if God employed the

use of instrumental music in His service, not merely to aid and sustain the voices of the singers, but to impress and solemnize more deeply the mind, and to more fully call forth the devotional feelings of the soul.

Saith one of the Church of Scotland's most distinguished ministers in one of his earlier works (Dr. Boyd, now of the City of St. Andrew's.) "Half material beings as we are, and often the worse for the material things that surround us, which by their very solidity make spiritual things seem shadowy and unreal in comparison, it is well when we make, so to speak, a reprisal on the hostile territory, and get a material thing to conduce to our spiritual advantage. We cannot but think that in all the reasonings on the immorality of organs or instruments, there is woven a thread of the old Gnostic Heresy of the essential evil of matter, as though the same God who made our spirits capable of being impressed, had not made the material sights and sounds, which are capable of impressing them. What greater harm is there in using the organ's notes to waken pious thought and feeling than in learning the lesson of our decay from the material emblem of the fading leaf, or from the lapse of the passing river? If it be not wrong to avail ourselves of the departing light, and to go forth like Isaac in the eventide to meditate upon our most solemn concerns, why is it sinful or degrading to turn to use the native power which the creator has set in the organ's tones to stir tender and holy emotion?

When we can get the material to yield us any impulse upward, in God's name, let us take its aid, and be thankful."

## Notices and Reviews.

### THE SCOTTISH HYMNAL.\*



THE appearance of this work, the result of the labours of "the Committee of the General Assembly of the Church of Scotland on Hymns," will be hailed with satisfaction by the clergy and people of the Church in Canada. We do not call this a *step in the right direction*, that was long since taken by the As-

sembly. We rather say that the Church of Scotland has thus reached a most important point in ecclesiastical and even religious progress.

The Synod of Canada, by its appointment of a similar committee with authority to prepare a Hymn-Book for public worship, long ago recognized the need in the Church for greater variety in the forms of public praise. It is unfortunate that the Synodical Committee's first and only book

\*The Scottish Hymnal: Hymns for Public Worship, selected by the Committee of the Ge-

neral Assembly on Hymns. Printed for the Committee by William Blackwood & Sons, Edinburgh.

was not of a character to command, or that, at least, it did not command, the suffrages of the Canadian Church. It is no easy task, vast as is the sum of English hymnological literature, to make such a selection of "Psalms, and hymns, and spiritual songs," as shall secure even general satisfaction. Universal approval need never be expected. No man, no committee of men, can fully satisfy the taste and demand of a whole Christian community in respect of hymns; for the reason, among others, that long use and early association will so endear even a defective hymn to a people, as that blind to its faults and dwelling mainly upon its excellencies, they come to regard it as a model form of public praise. That which from infancy we heard our parents sing at family worship, and, as we grew up, sang ourselves, the psalms and paraphrases which we have been wont to hear in "the auld kirk" on holy Sabbaths, and on holier communion days, are accepted by us without criticism, and even to-day are sung with a zest and a profit which purer compositions and chaster models of sacred poesy fail to inspire.

It need not, therefore, surprise any one that the first attempt of our Synod's Committee, like that of the earlier Assembly's Committee, ended in comparative failure. The Synod, nothing daunted, appointed at its last meeting, a small committee,\* with power to issue, within the year, a larger and revised collection. This, like the Scottish Hymnal, was to be a simply tentative edition. How far the committee has proceeded with their work has not been made public. We trust they will agree with us that the hymn-book of the Assembly's Committee is, on the whole, a better book for the Synod to adopt, than any which they themselves are likely to compile. It is not that the Synod's Committee is not competent to do, and to do well, the work laid upon them. Indeed, with the new advantage of consulting this Hymnal, they might succeed in producing a collection preferable to it. But we cannot help thinking that any little advantage which might be gained by a slightly different arrangement and selection, and by possibly, an occasional evidence of better taste, would be out-weighed by the pleasure and accord with which a book of praise, coming to us from the supreme authority in the Church of Scotland, would be undoubtedly welcomed

by our congregations: not to speak of the gain which would accrue from conforming our symbols of praise with that which obtains in the venerable Mother Church. We should plead for this conformity were "the Scottish Hymnal" inferior to what it is; much more, that, on comparison, we are bound to own it to be, for its size, the best collection of "Hymns for public worship" which has yet been printed in the English tongue.

In saying so much, we are not to be thought to aver that the Hymnal is perfect, or that it is precisely what, had the task of compiling devolved upon us, we should in all respects have produced. Inferior hymns are inserted for which we should like to substitute known compositions of so high and acknowledged merit, that we marvel at their omission. Then, there are occasional changes in the lines and stanzas of some of the hymns which, to our seeming, mar, more or less, their beauty and force.

We are not unmindful of the difficulty of tracing hymnal compositions to their originals, those especially of the last century. The fact, too, must not be overlooked in regard to many well known hymns, that changes have been made which have become so familiar, which indeed have taken so strong hold upon the sentiment and heart of English-speaking Christendom, as that to carry them back to their original form would be to do violence to the predilection and, in many instances, to the taste also of those who are expected to sing them. What compiler (*e. g.*) would venture to substitute,

Nations attend before the throne,  
With solemn fear, with sacred joy;

for that grand lyrical summons,

Before Jehovah's awful throne,  
Ye nations bow with sacred joy?

yet the former is Watts's original, while the latter is Wesley's alteration. The amended couplet has become classic, and of universal acceptance. Among the qualifications of a compiler, therefore, not the least important is a knowledge, not only of the originals of hymns, but of unauthorized changes which have been made in certain lines and couplets, and which, by the force of use, have imbedded themselves in the general sentiment and affections of the Christian Church. Much more important is it that your compiler should know what changes, if any, were introduced by

\* Mr. Nicol, Drs. Cook and Jenkins, and Mr. Macdonnell, Peterboro'.

authors themselves in later editions of their works.

A vital qualification for a compiler of hymns, is respect for his author's text—an almost undeviating adherence to it. He should shrink from substituting what he supposes to be, and what may really be, even a better word for that which he finds in the original. A transposition of couplets, yea, a re-arrangement of stanzas should be attempted with hesitation. Not that many a good hymn might not be mended by even an inferior compiler; but that permission to make even slight changes, would, in all likelihood, open the way to wholesale mangling. That only which we would concede is the selection from a long lyrical poem, such, for example as Charles Wesley's "Wrestling Jacob," of so many of its stanzas as might form a suitable hymn for public worship.\*

We are bound to say, in behalf of the Assembly's Committee, that, on the whole, they have steered clear of the mistake into which most compilers fall, of attempting to mend the productions of their authors. Taking Sir R. Palmer's admirable compilation as their guide,† they have presented us with a trustworthy version of the hymns which they have selected. Were we disposed to take exception to what has been so well done, it would be to the signal omission or oversight with which the Committee have made themselves chargeable, in regard to many of the very best hymns in the language. They have also inserted some hymns which, though good enough, are not needed in a Church already rich in a certain class of psalmody; and others which, in our judgment, should not be honoured by a place in the Hymnal, for lack of the true lyrical ring. We deem the Committee wise in keeping within the limit which they have prescribed, (two hundred); but there are hymns overlooked or rejected by them which we would like to put in the place of several that have been inserted.

In view of the many noble psalms in whose inspired words the Church of Scotland already praises God in his "Creation and

\* The Hymnal would be much improved by the shortening of some of the longer pieces which the Committee have selected. Now and then we meet with stanzas superfluous as regards the object for which this work is designed—"the public worship of God."

† More than one half of the two hundred hymns in the Committee's book are found in the "Book of Praise." (Palmer's)

Providence," the Committee might have been less generous than they have been in their selection of hymns on these subjects. With our two versions of the 148th Psalm, the second version being in one of the most popular of metres, what in the world need we of the hymn,

Praise the Lord of Heaven, praise him in the height,

or of Montgomery's,

Praise the Lord! ye heavens adore him, &c.?

On similar grounds we would gladly surrender numbers 6, 8, and 9 of the Hymnal. A Hymn Book for the Church of Scotland, should be supplementary to our present system of psalmody; not so complete as that there might arise danger of setting aside the Psalms and Paraphrases. Many other hymns, were this canon of selection enforced, would have to be expunged from the Hymnal.

Some of the hymns should be sent adrift as unfit for "public worship." Take, as one instance, that hymn of Reber's, (page 81.)

The Son of God goes forth to war.

Out of the eight stanzas which are given, there are but two which could be appropriately sung by a general congregation, in any circumstances.

We would be disposed to shut out some few of the many hymns introduced under the head of "Resignation," and to replace two of them by Paul Gerhardt's almost matchless lyrics,

Commit thou all thy griefs, &c.

and

Give to the winds thy fears, &c.

Rather they are two divisions of one hymn; but the whole composition is worthy of insertion in the Hymnal.

Amongst the hymns not found in the Committee's selection, and which we think should have been allowed a place, we mention Dryden's *Veni Creator*:

Creator Spirit by whose aid,  
The world's foundations first were laid, &c.

The second stanza of this sacred lyric is equal in power to anything of its kind in English poetry:

O source of uncreated heat,  
The Father's promised Paraclete!  
Thrice Holy Fount! immortal Fire!  
Our hearts with heavenly love inspire  
Come, and thy sacred unction bring,  
To sanctify us while we sing.



Tersteegen's well-known hymn,

Lo! God is here, let us adore,  
And own how dreadful is this place, &c.,

should certainly be substituted, as it would be easy to do, for one of the many compositions which are inferior to it. This is the 135th in Palmer's collection, who supplies John Wesley's translation from the German. It is a hymn of singular fulness and power, and of true elevation.

Watts's hymn,

My God, the spring of all my joys, &c., would fill a page of the Hymnal far more worthily than many a hymn which the Committee have honoured with a place in it.

We crave also, under the heading "Natural and Sacred Seasons," that singularly chaste and inspiring hymn of Doddridge's—one of his very best,

Eternal source of every joy,  
Well may thy praise our lips employ, &c.

And surely that "Traveller's Hymn" of Addison's is necessary to any collection :

How are thy servants blest O Lord!  
How sure is their defence, &c.

There are other hymns which we should like to see in the Scottish Hymnal such as

Weary of wandering from my God, &c.  
O that my load of sin were gone, &c.  
Give me the wings of faith to rise, &c.

Three or four little-known German hymns which, though characteristically German, are thoroughly and beautifully simple, would in our judgment enrich the Hymnal :

Can I this world esteem, &c., by Pfefferkorn  
Repent nor still delay, &c. Anon, translated by  
Nills.

From deep distress to thee I pray, &c., by Martin Luther.

No, no, it is not dying, &c. Anon, translated by  
Dunn.

We throw out these hints for the consideration of the Committee, who, without doubt, will review their work before its final adoption by the General Assembly. In closing this part of our article we give it as our opinion that the suggestions made to the Committee, in the Church of Scotland Record and elsewhere, in regard to the introduction into the Hymnal of hymns suitable for Sunday schools, are specially worthy of being acted upon.

We note in this work, some alterations from the original of certain hymns, which seem to us to mar their beauty.

Hymn 15.

Pleased as man with *man* to dwell.  
was originally written,

Pleased as man with *men* to dwell,  
and it is so rendered in the Book of Praise.  
Hymn 20.

Sorrow and love flow *mingling* down,  
is no improvement on the line as it originally stood,

Sorrow and love flow *mingled* down.

Neither is the substitution of "offering" for "*present*" in the line

That were an *offering* far too small.

Hymn 100.

My *dear* Redeemer's praise  
is not equal in strength to the line as it was left by the Wesleys,

My *great* Redeemer's praise.

Hymn 153.

The couplet

Part of his host *has* crossed the flood,  
And part is crossing now,

has without any sufficient grammatical reason, or metrical reason either, been exchanged for,

Part of his host *have* crossed the flood,  
And part *are* crossing now.

This is not merely the original form of the couplet, it is, by all odds, the better.

Hymn 172.

We doubt whether Wesley wrote the first verse of this hymn at all. The first line is his, but we have not been able to trace to him the remaining five lines. Wesley began his hymn thus,

O disclose thy lovely face,  
Quicken all my drooping powers, &c.

But allowing the first verse to pass muster, we may ask for what reason the line in the second verse

Till *Thou* inward light impart,  
has been changed to

Till *they* inward light impart,  
the writer meant till *Thou*—the Sun of Righteousness—impart light.

Hymn 173.

We certainly prefer

*Glory* to Thee, my God, this night,  
which is as the English Church has always sung it, to

*All* praise to Thee, my God, this night.

While jotting these notes we have felt, and we still feel, that the Church of Scotland, together with her children in the Colonies, owes to the Assembly's Committee a debt of gratitude for the admirable manner in which they have accomplished their work. To us it matters not whether the suggestions which we have ventured to make, shall be adopted; possibly they may never

come under the eye of any member of the Committee; or, if they do, may be set aside as either irrelevant, or obtrusive, or both. We are ready to accept and to take to our heart of hearts the Scottish Hymnal as it is, believing, that in its present form, it would prove a blessing to the Church of Scotland both at home and abroad.

## The Churches and their Missions.

### ADDRESS ON CHRISTIAN MISSIONS TO INDIA,

WITH SPECIAL REFERENCE TO THE EDUCATIONAL MISSIONS OF THE CHURCH OF SCOTLAND.

BY NORMAN MACLEOD,

MINISTER OF THE BARONY CHURCH, GLASGOW.

*Continued from page 62.*

#### AN INDIAN CHURCH NEEDED.

Before closing this part of my subject and proceeding to offer to the Assembly a few practical suggestions as to present duties with reference to our Missions, permit me to repeat a conviction which I took the liberty of stating at our great missionary meeting at Calcutta as to our keeping steadily before the mind of the Churches at home and abroad the vast importance of a native Church being organised in India. By a native Church I do not certainly mean—what, in present circumstances, we thankfully accept—native Churches in ecclesiastical connection with the different European and American missions. It surely cannot be desired by any intelligent Christian—I might use stronger language, and assert that it ought not to be tolerated by any reasonable man, unless proved to be unavoidable—that our several Churches should reproduce, in order to perpetuate in the new world of a Christianized India, those forms or symbols which in the old world have become marks, not of our union as Christians, but of our disunion as sects. We may not, indeed, be responsible for these divisions in the Church which have come down to us from the past. We did not make them, nor can we now, perhaps, unmake them. We find ourselves born into some one of them, and so we accept of it and make the most of it as the best we can get in the whole circumstances in which we are placed. But must we establish these different organizations in India? Is each part to be made to represent the whole? Is the grand army to remain broken up into separate divisions, each to recruit to its own standard, and to invite the Hindoos to wear our respective uniforms, adopt our respective Shibboleths, learn and repeat our respective war-cries and even make caste-marks of our wounds and scars, which to us are but the sad mementoes of old battles? Or, to drop all metaphors, shall Christian converts in India be necessarily grouped and stereotyped into Episcopal Churches, Presbyterian Churches, Lutheran Churches, Methodist

Churches, Baptist Churches, or Independent Churches, and adopt as their respective creeds the Confession of Faith, the Thirty-nine Articles, or some other formula approved of by our forefathers, and the separating sign of some British or American sect? Whether any Church seriously entertains this design I know not, though I suspect it of some, and I feel assured that it will be realized in part, as conversions increase by means of foreign missions, and be at last perpetuated, unless it is now carefully guarded by every opportunity being watched and taken advantage of to propagate a different idea, and to rear up an independent and all-exclusive native Indian Church. By such a Church I mean one which shall be organized and governed by the natives themselves, as far as possible, independently of us. We could of course claim, as Christians and fellow-subjects, to be recognized as brethren, and to be received among its members, or, if it should so please both parties, serve among its ministers, and rejoice always to be its best friends and generous supporters. In all this we would only have them to do to us as we should feel bound to do to them. Such a Church might, as taught by experience, mould its outward form of government and worship according to its inner wants and outward circumstances, guided by history and by the teaching and spirit of Christianity. Its creed—for no Christian society can exist without some known and professed beliefs—would include those truths which had been confessed by the catholic Church of Christ since the first, and, as necessary to its very existence as a Church, it would recognize the supreme authority of Jesus Christ and his Apostles. It would also have, like the whole Church, its Lord's day for public worship, and the sacraments of Baptism and the Lord's Supper. Thus might a new temple be reared on the plains of India unlike perhaps any to be seen in our Western lands, yet with all our goodly stones built up in its fabric, and with all our spiritual worship within its walls of the one

living and true God—Father, Son and Holy Spirit. A Church like this would, from its very nationality, attract many a man who does not wish to be ranked among the adherents of mission Churches. It would dispose, also, of many difficulties inseparable from our position, whether regarding baptism or the selection and support of a native ministry. And finally, it would give ample scope, for many a year to come, for all the aid and efforts which our home Churches and missionaries could afford by schools and colleges, personal labour, and also by money contributions, to establish, strengthen, and extend it.

Moreover, it seems to me that India affords varied and remarkable elements for contributing many varied gifts and talents to such a Church as this. The simple peasant and scholarly pundit, the speculative mystic or self-torturing devotee, the peaceful South-man and the manly North-man; the weak Hindoo who clings to others of his caste for strength, and the strong aborigines who love their individuality and independence;—one and all possess a power which could find its place of rest and blessing in the faith of Christ and in fellowship with one another through Him. The incarnate but unseen Christ, the Divine yet human brother, would dethrone every idol; God's Word be substituted for the Puranas; Christian brotherhood for caste; and the peace of God, instead of these and every weary rite and empty ceremony, would satisfy the heart. Such is my ideal which I hope and believe will one day become real in India. The day indeed seems to be far off when the "Church of India," worthy of the country, shall occupy its place within what may then be the Christendom of the world. A period of chaos may intervene ere it is created; and after that, how many days full of change and of strange revolutions, with their "evenings" and "mornings," may succeed ere it enjoys a Sabbath rest of holiness and peace! But yet that Church must be, if India is ever to become *one*, or a nation in the true sense of the word. For union, strength and real progress can never henceforth in this world's history either result from coalesce with Mohammedanism or Hindooism, far less with the cold and heartless abstractions of an atheistic philosophy. Hence English government, by physical force and moral power, *must*, with a firm and unswerving grasp, hold the broken fragments of the Indian races together until they are united from within by Christianity into a living organism, which can then, and then only, dispense with the force without. The wild olive must be grafted into the "root and fatness" of the good olive-tree of the Church of Christ; and while the living union is being formed, and until the living sap begins to flow from the root to every branch, English power must firmly bind and hold the parts together. Our hopes of an Indian nation are bound up with our hopes of an Indian Church; and it is a high privilege for us to be able to help on this consummation. The West thus gives back to the East the riches which it has from the East received, to be returned again, I doubt not, with interest to ourselves.

#### PRACTICAL RECOMMENDATIONS TO SUPPORT THE EDUCATIONAL INSTITUTES.

It is now time that I should state frankly to this Assembly what seems to me to be our present duty with regard to our own Indian Mission.

First, *We should support our educational institutions and keep them in thorough working order.* These have not of late, I fear, met with the cordial sympathy which they deserve. This has been owing partly, I believe, to a want of comprehension of the precise nature of the work to be done in India, and, consequently, of the best means of doing it. It is possible also; I may remark in passing, that many people associate with the name "school" a collection of mere boys, such as crowd our ordinary schools at home; whereas these Hindoo pupils—in age, and above all, in sharpness and intelligence—are represented at home by the students who attend our Scotch universities. In the female schools, on the other hand, from the early period at which girls marry, few if any remain at school after twelve years of age; so that the majority of their pupils are like those who attend our infant schools or junior classes at home.

The great reason which I am disposed to think has hindered our institutions from receiving that firm and enthusiastic support to which they are entitled is the painful fact that, since 1843, they have been in so feeble a state in regard to missionary agency as to prevent them from occupying that place in the mission field which they would otherwise have done had circumstances at home enabled the Church to support them with greater liberality both as to men and money. These circumstances are well known to you all. But many others who take an interest in missions are ignorant of them, while some who know our circumstances well have not manifested a just or generous spirit in judging of them. It must be acknowledged that at all times it is more difficult for an established than for a voluntary Church to send efficient missionaries abroad. The reason is obvious. Our parishes at home *must* be supplied, and well supplied too; and from the security which they afford for permanent and adequate support to the clergy, along with the fields for arduous and useful mission work among our own people which they furnish, they very naturally absorb to a large extent those labourers whom we would most wish to send abroad. This may be looked upon by some as a defect inseparable from an endowed National Church, although it is balanced by its home labours. It is a fact, nevertheless, and one which hitherto has been too much overlooked, and may, I think, to some extent be remedied. But to this cause of our mission weakness we must add the demand suddenly made upon us to fill up in '43 almost one-third of our parochial charges, and, since then, one hundred additional voluntarily endowed chapels; and this, too, when the number of our efficient licentiates at first was so seriously diminished. We had also to resist in every quarter, at home and abroad, a fierce attack on our very existence, made by a large, influential, and enthusiastic popular party—a party, moreover, which, it must be confessed, had more energy, more of missionary

spirit, than most of those who remained in the Church. The wonder is that we should have ever attempted, at such a desperate crisis of our history, to keep up the very semblance of a foreign mission. But, thank God! this was done, and we have had a breathing-time; and now that the position of the Church has been so vastly strengthened and improved, we may fondly hope to see with it such a deepening of the missionary spirit among clergy and people as will extend our missions far beyond their present or former boundaries.

We have now, as you are aware, two missionaries in Bombay, two in Madras, two in Calcutta, two in Grah, and two at Sealcote. We have in all these places ordained or lay missionaries, in whom we have thorough confidence. We have also good prospects of obtaining more.

Now, apart from the necessity of extending our missions, we must have three men *at least* at each of our great central institutions, to secure them against sudden failure or collapse.

#### CALCUTTA MISSIONS.—RESULTS AS TO BAPTISMS.

In regard to the oldest of these institutions, Calcutta—for the appointments to Bombay and Madras are comparatively recent—I must bear my humble but very decided testimony in favour of Dr. Ogilvie, who has superintended it for a quarter of a century, and to whom, I must say, scrupulous justice has been done. He is not a man who will ever sound his own praises, or obtrude his labours upon the Church to gain its applause. He has laboured on, through good report and bad report, through wars abroad and wars at home, with singular humility, unwearied perseverance, and quiet, indomitable strength. Aided only by his worthy coadjutor, Mr. Wilson, he has placed your Institution among the highest in Bengal. I do not forget, however, that attempts have been made to represent him as failing to realise, or indeed as not even attempting to realise, the very ends of our Institution—that of gaining converts or rearing a native ministry. Now, in regard to converts, no man would rejoice more than Dr. Ogilvie to see immediate conversions result from his labours. Why, then, have there been, comparatively speaking, so few, during these later years especially, in connection with our school? Is there anything to account for this in our mode of dealing with converts, and which for better or worse distinguishes our Institution from every other in Calcutta? I am not alluding to the supposed difficulty common to every mission institution of convincing their pupils intellectually of the truths of Christianity; for this is overcome in cases innumerable, so far at least that prizes are gained by pupils for passing admirable examinations on its teaching, and for writing unanswerable essays on its evidences. Nor do I speak of the greater difficulty, still common to all, of inducing them to confess Christ, by strengthening their moral courage and sense of responsibility, both of which are so feeble. But why, it may be asked, do all those difficulties growing out of Brahmanism appear to be overcome in other schools, but not in ours? First of all, let me say, in reply, that the question of baptising young lads—"boy converts," as they have been termed—even

when they have reached the age when the law permits them to take such a step independent of the wishes of their parents, is itself one which may well give rise to a difference of opinion on the part of missionaries, involving as it does the questions as to the motives and genuine conviction, and of some stability in the mind and character, of the candidate—questions which again involve the farther one of the effect which apostasy on the part of the baptised might ultimately exercise on the cause of Christianity among the Hindoo community. By some missionaries in Calcutta it is assumed that the mere fact of an expressed wish to be baptised is itself, in the whole circumstances of the case, which are so trying to the applicant, a sufficient guarantee of his sincerity, and, taken along with sufficient knowledge, that it warrants the rite of baptism being *immediately* administered to him. There is much to be said in favour of this view; but Dr. Ogilvie has been led by experience to come to a different conclusion. He thinks it necessary to exercise a far greater degree of caution—indeed, as some think, an almost morbid caution—from want of confidence in the native character. It has, therefore, happened that several of his pupils to whom he refused baptism have been baptised elsewhere.

Another fact is that, in every case in which the candidate for baptism is not so far independent as to worldly circumstances as to be able to support himself, he must, when baptised, be supported by the mission. He is disowned by his friends, and, having lost caste, he becomes an outcast from his family and the whole Hindoo community. The mutual distress of parents and child at parting is very deep and fervent; for it cannot, I think, be denied that filial affection, and the family union in general, are very strong in India. But by whatever motives the convert may be sustained when so parting, the feelings of those whose child or relative is resolved to be baptised are intensified in the conscientious sacred hate, if I may so speak, which would treat him as a vile thing, deserving their curse, and to him all relief would be refused on principle, even in *extremis*. No doubt this severity, arising out of the caste system, is being greatly modified, and will, I believe, soon crumble to pieces. In the mean time it exists, and necessitates the Mission which baptises the convert to support him, and to stand towards him as a rule *in loco parentis*. The system of support has been called the "Barrack System." Dr. Ogilvie, several years ago, gave it up on grounds which, on the whole, he deemed expedient, and calculated, in the long-run, to produce the greatest amount of good and the least amount of evil. The consequence meanwhile has been to stop all baptisms. It is a significant fact, that the cessation of the "Barrack System," and the cessation of baptisms, have been contemporaneous.

It should be added that in these difficult circumstances, the Committee have given perfect freedom to all their missionaries to act in this matter as they deem most expedient in the case of each applicant.

From all I have said it is, I think, evident that the comparative want of "converts" in our Institution may be accounted for on other

ground than those which are tacitly assumed as existing to the disparagement of our Mission Institute and its missionaries. The same results, I have no doubt, would follow the same method if adopted by other institutions. How far our system requires modification, or what other means may be adopted to obtain, by God's blessing, more speedy and longed-for results, are questions of the first importance, which are not forgotten by committees at home nor by missionaries abroad. But I cannot at present deal with them. I hope, however, that the views adduced in the former part of my address may lead you, not to measure the good done by our scholastic missions by any such immediate results, however desirable and blessed those unquestionably would be.

#### RESULTS IN RAISING A NATIVE MINISTRY.

But the efficiency of our Institutions, especially the oldest in Calcutta, has been further questioned, because failing in another, and, as it is assumed to be, an *essential* end for which it was established—that of raising up a native ministry.

In this case, as in that of converts, there are difficulties common to all missions, which seem to be either not understood, or not considered, by our people at home. Some of these I have already alluded to. One arises from the fact that candidates for the ministry in this, the first generation, have necessarily been brought up amidst all those heathen influences which everywhere are so powerful, but nowhere so much so as in India. We have nothing, as far as I remember, in the history of the Apostolic Church, parallel to this. No collecting-link like the synagogue between Christianity and the heathen exists in India; nor are we sufficiently informed from the Acts, or Epistles of the Apostles, what their practice was in the ordination of converts from heathenism. But supposing we are able to select such as are worthy of this high responsibility, when the best men are found, those difficulties I have spoken of a few minutes ago immediately arise—that of adequately supporting educated native preachers, assigning to them really useful and hopeful work, and governing them in an orderly manner, so as to keep them at it with wisdom, tact, and perseverance. Such difficulties, however, are lessening, and have, in many cases, been overcome, but their existence must be realised before our position in this respect can be understood.

#### EXPLANATIONS REGARDING DR. OGILVIE.

In so far as Dr. Ogilvie and our Calcutta Institution are concerned, I would remind the Assembly of the following facts:—That twelve years ago the then Foreign Mission Committee recommended the General Assembly to abandon the Calcutta Institution, on the ground, not of failure, but of attained success; "because it had, in a great degree, attained the object for which it had been established—that of raising up native converts to preach the Gospel to their brethren;" and the evidence of this was, that "at Calcutta there are not less than fifteen converts of this class who, after the necessary preparation, might be able, as well as willing, to devote themselves to the service of Christ

among their brethren." The Assembly very wisely, I think, rejected this strange proposition. This was in 1856, when that Committee resigned. Remember, further, that at a subsequent period, but several years ago, three men had been baptised—two of them twenty years ago, in our Institution—and all of whom had given satisfactory evidence of their sincerity and ability, and had received a four years' special training in the usual branches required in order to pass the Presbytery as *preachers*. But those very difficulties I have alluded to so often arose regarding their support as ordained missionaries, and their fields of labour, so as to induce the Committee to delay their ordination. But I now rejoice to say that, after careful inquiry regarding them in Calcutta, and having made their personal acquaintance, we unanimously agreed to accept of their services, and to guarantee to them as *preachers* such salaries as they could easily command, and higher even, elsewhere; one of them, indeed, refusing all support in the mean time, except what he made in his Government situation, and asking only to be recognised officially as a preacher of the Gospel.

But, to return to Dr. Ogilvie. I wish the Assembly to understand clearly the circumstances in which he declared his intention of holding this part of our school system in abeyance—for a time at least. Why, he asked, attempt what, in even the most favourable circumstances, is an extremely delicate and difficult experiment, to select one or more converts, and for years support them, educate them for the ministry, and then license them to preach, without any security being offered by the Church at home for affording them adequate support? Was Dr. Ogilvie to be blamed, and not rather to be commended, for thus pausing ere he increased his supplies of what there was no demand for, or for which at least no willingness was expressed to pay the price? The success, however, of our present experiment, made with the hearty concurrence of Dr. Ogilvie, will go far to determine whether in the whole circumstances of Hindoo training in the cities, we are yet ripe for a further extension of a native ministry, educated with all the advantages of English culture. The education of native preachers in the vernacular, and with special reference to the Mofussil, is a totally different question, on which I shall immediately speak.

But you must not imagine that our supposed poverty in this respect presents an humbling contrast with other efficient missions, placed in very much the same circumstances with our own. As I have already stated, the Free Church, so strong, energetic, and efficient, has three ordained men only in Calcutta. These were ordained twelve years ago; and one, the late pastor of the native church, has, I believe, lately joined the Government college as a professor, proving at least his ability, and the cultivation received in the mission school. About the same number, all admirable men, have been ordained in Madras and Bombay. The London Missionary Society have but three pastors in Calcutta, ordained about five years ago. The Church Missionary Society have but one educated native minister in Calcutta. These facts ought to convince you that there are barriers at present

(which will probably continue for a time) in the way of ordaining native ministers, and that our alleged neglect of this branch of duty should not hinder you from accepting the counsel, which we beg respectfully to tender, of upholding and strengthening our scholastic institutions.

INSTITUTIONS AFFILIATED WITH THE UNIVERSITIES,  
NO OBJECTION TO THEM.

I do not think it necessary at this time of day to meet another objection against our Institutions, on the ground of their being "affiliated" to the Universities. Experience has fully vindicated the practical wisdom of the course adopted, in accepting of what must now be recognised as, in every respect, a great boon. In an *educational* point of view, it has, as the phrase is, kept our teachers "up to the mark." *Economically*, it has made our Calcutta Institution, for example, so far self-supporting that, last year, it cost the home Church £500 only, and we expect very soon to see Madras and Bombay in the same satisfactory condition. In a *missionary* point of view, it has given us hundreds of young men to instruct in Christianity who otherwise would be lost to us altogether, and without any other audience as numerous, continuous, or influential, as far as I can see, to take their place. I need not add that no interference with religious instruction has ever been, or can be, attempted on the part of the Government Inspector. Among the many blessings conferred by Dr. Duff, and through his personal influence, on Missions, few deserve more the recognition and thanks of the Church than his having aided so powerfully to mould the Government scheme as to extend its benefits to mission schools. I admit that the system necessarily involves the necessity of a very large amount of time and exertion being devoted to what is called "secular" instruction, and has a *tendency* to divert the attention of the missionary from the chief end he must ever have in view. But this is to be met—not by such teaching as could only stand the examination of a Government Inspector—but by an increase of efficient and devout Christian teachers such as will secure this end, along with all that special education in Christian truth and life which a mission school, from its every nature, demands.

A SPECIAL MISSIONARY RECOMMENDED IN CONNECTION WITH EACH INSTITUTION.

Secondly, I would advise an ordained missionary to be attached to each of our Institutions, whose special work would be to act as an evangelist within and without their walls.

While our Institutions should be organised as colleges, fitted in every department to carry out the Government idea of giving a thorough secular education, they should also be strengthened so as to carry out with equal efficiency the Church's idea of giving a Christian education in the knowledge and faith of Jesus Christ as the Saviour of the world. Now, while not forgetting that every Christian teacher in our schools should keep this end steadily and *earnestly* before him, yet the special work of the additional missionary, whom we recommend, should be, in the division of labour, to address the students each day, with the one great object

of bringing the truths of the Gospel, in which they have been intellectually instructed, home to their hearts and consciences. The missionary, moreover, who is employed in such a work as this for a short time each day during the week must, on the Lord's day, *preach* to those young men who, in the Presidency towns, understand the English language, and who most assuredly will listen to him with attention, if, in thought, power, and, above all, in *spirit*, his teaching evidences a brother who can understand a brother's difficulties, and truly meet his intellectual and moral wants. Could we get such men for even a few years to be the teachers, advisers, and sincere friends of the natives, they would be above all price. Is it conceivable that no such leaders can be furnished by our Church for so magnificent a campaign? *Might not some of our best parish ministers and ablest men be sent out from time to time for this great work?*

AN EXTENSION OF THE MISSION RECOMMENDED.

Thirdly, We would also recommend the *extension* of our Mission. The idea may be in the mean time at least entertained (to be practically carried out when possible), of our taking up a different kind of mission field among some of the *aboriginal tribes*. We have been led hitherto to undertake with others the most difficult work within the whole wide field of missionary enterprise. No other field can be compared with that of Hindoostan; and Oyah, for example, is Hindooism concentrated. It is well worth the consideration of the Church, whether we might not break new ground, for the sake of the less civilised races themselves, and also for the sake of our people at home, some of whom, we fear, cannot, with their weak faith, be sufficiently interested in the more difficult, prosaic, and unexciting, yet most noble, work of heavy and laborious mission evangelisation by means of scholastic institutions and their adjuncts.

But whether, as I hope, we shall do so ultimately with such aid, in regard to men, as we can, I feel assured, obtain from the Continent or elsewhere, if not from home, we are now, remember, locally connected, through each Institution as a centre, with noble and most inviting districts, able to exhaust not our exertions only but the exertions of the whole Christian Church, though these were increased ten thousand fold. In Bengal, for example, and in connection with Calcutta, there is a vast field for vernacular schools and vernacular preaching. Here, then, are tens of millions of a peasantry as different from the people "about town" as the Highlanders are from the people of London. Now, our native preachers, who have received an English education, and who have been under the influence of English culture, may find a scope for their energies among their educated native brethren in the cities; but for the rough masses in the Mofussil they are of comparatively little use. An English gentleman of the highest rank and highest education might no doubt make the best missionary for the most rude and uneducated people. He could comprehend them and meet their lowest wants, as one ignorant and uncultivated might not be able to do. But with a



Bengalee gentleman it is, as far as I can judge, quite otherwise as a rule. English education and culture do not at present raise up such a native ministry. We have ourselves created tastes and habits which unfit him for Mofussil life. He would not take to it. Such at least is my impression. We need, therefore, first of all, a European to study and to master the vernacular, which, indeed, every missionary should do as much as possible. He himself would be able to preach, and, through vernacular schools, raise up both native evangelists and a people to understand their Christian teaching. If the masses in Bengal are to be approached, it must be through the vernacular. This would be at once an effective and an economical method, and is absolutely required as an important branch of our Mission. I am persuaded that it is along this line of vernacular preaching and teaching that our Institution, as from a central power, should be developed.

#### FEMALE EDUCATION.

It may be naturally expected by you that I should include female education as a part of our educational mission system which should be more vigorously supported and extended. There is no movement in India at this moment of greater interest, or more hopeful in its results, than that of female education, whether in schools or in the Zenanas. I believe that India is on the eve of great changes, or rather of rapid progress, in this department, and that the Church ought, by means of female schools and a mission to the Zenanas, to take an earnest and active share in aiding it. At present we do nothing as a Church for the females of India.\*

#### THE LOWER PROVINCES.

**NEW GLASGOW SOIREE.**—The annual Sabbath School Soiree of St. Andrew's Church, New Glasgow, took place on the 13th of January. The whole assembly would number about 400. There were five tables, besides those on the platform, furnished by the members of the congregation. The pupils of the Sabbath School, 123 in number, were admitted free. After tea the choir and audience sang the hymn, "Happy New Year," and in the course of the evening the hymns "There's a beautiful Home for thee, brother," "Shall we meet beyond the river?" "Rest in toil," were tastefully sung. Misses Sarah Fraser and Jessie A. Hunter sang the duet "Music at Nightfall," and Miss Bell accom-

\* We have, indeed, a Ladies' Association, nominally connected with the Church, which has kept alive an interest in this field of labour; but its operations in India include orphanages, only four in number, with an aggregate attendance of about 150 pupils; and these, however useful, are chiefly so as being the only means at present within our reach of obtaining female teachers or Christian wives. They do not themselves tell directly upon the education of the native females. Then, again, the Ladies' Association is practically independent in every respect of the Church as acting through her Foreign Committee, and so that virtually we have no control whatever over its funds, management, missionaries, or work. I cannot but indulge the pleasing hope that the Ladies' Association, which nominally and legally is "under the superintendance of her Foreign Committee," may yet become practically so, and a really efficient branch of our Mission. Its large annual revenue might be thus expended with, I think, vastly increased good to India.

panied the vocal music during the evening and played some Scotch pieces, all of which were much appreciated by the audience. Miss Bessie Pollok introduced the Rev. John Campbell to the audience in an appropriate manner by playing "The Campbell's are coming." The Rev. Allan Pollok, Chairman, the Rev. Messrs McGregor, Stewart, McDonald, Campbell, Philip, the Hon. James Fraser, and James Fraser (Downie), Esq., made short and amusing speeches, intermingled with anecdotes and advises, which were happily received by old and young. Mr. Philip read with much expression the instructive and amusing Scotch ballad, "Watty and Meg." The sum realized by the Soiree, after deducting all expenses is \$50, which is available for the purchase of books and papers for the Sabbath School.

**OPENING OF NEW ST. ANDREW'S CHURCH PICTOU.**—The new Church erected by the congregation of St. Andrew's was formally opened on Sabbath, 18th January. The inaugural services were conducted by the Rev. Mr. McGregor, who preached two able and appropriate discourses, one in English and one in Gaelic. In the afternoon the Rev. Mr. Herdman, the pastor of the congregation, conducted the services, and in the evening the Rev. Mr. Philip, of the Albion Mines, delivered an impressive discourse, and concluded the services of the day. The attendance on each occasion was large. In the evening the Church was crowded, there being no service in the other Churches in town.

The Church is seated for about 800 persons, but will accommodate about a thousand, exclusive of the choir seats. It was designed by the late Mr. Hamill, architect, and cost about £6000.

**WALLACE.**—On the 1st January, the Wallace congregation had a Tree, adorned and illuminated, with the object of raising funds for Church purposes. The occasion brought together a large concourse. That the treat for sight and taste which was prepared by the Kirk ladies—who are never weary in well-doing—was appreciated, we have only to state that the handsome sum of \$253 was realized! This is very good remuneration for the labour of only six weeks.

**GEORGETOWN AND CARDIGAN, P. E. I.**—At the annual meeting of the congregation of St. David's Church, Georgetown, held on the 11th January, the Secretary stated that the sum of \$50, voted by the Synod in July last, had been received towards payment of the debt on the Manse, for which a vote of thanks was recorded. This had been given by the Synod on the condition that the congregation raise the balance, and £32 the sum required, was at once raised by private subscription.

An excellent Manse is now entirely finished, and the Church in thorough repair, and, for the first time in the history of the congregation all debts are paid off.

#### G. P. CHURCH.

The following statistics of the Canada Presbyterian Church were furnished by the Rev. Prof. MacVicar at a missionary meeting lately held in Cotté St. Church:



The Canada Presbyterian Church was now 24 years old. The disruption took place in 1848, and at that time there were only 23 ministers. He could not speak, however, as to the total number in the United Presbyterian Church—it was probably 40. There was then no college and no funds. Now there were 14 Presbyteries in Ontario and Quebec, with 278 ministers, settled in charges with 50,000 members, and 36,000 children in Sabbath schools; 1,600 elders, and 2600 deacons and managers. The total income last year from the statistical tables, was \$346,545—only \$150,000 below half a million. This was a large sum in one way, but a small one in another. Some of the drygoods stores in Montreal did business to the amount of a million a year but here was the Lord's business being conducted with half a million. They had, moreover, 123 manses—would that there were more. He was in a position now to speak as one of themselves—there ought to be 278.

They had 80,000 volumes in the Sunday school and congregational libraries. They had, however, failed to use the press as they ought to have done. Christ's people seemed inclined to let the world have it. It was important that every member should be acquainted with the schemes of the Church. First, there was the Synod Fund, which last year amounted to \$2,147, devoted to the incidental expenses of Church. Some societies not more numerous were far more expensive in their management.

The next was the Widow and Orphans and Aged and Infirm Ministers' Fund, which was endowed to the amount of \$51,586. The collection for this fund was not large. Then there was the French Canadian mission, the amount of which he had been unable to discover. The fourth was the Kankakee mission in Illinois by Father Chiniquy, for which \$3,489 had been raised. The fifth was the Foreign mission, \$9,150, which was a mere bagatelle. The sixth was the Home mission, which was devoted to the diffusion of the Gospel around them, and for which \$12,517 had been raised, small indeed, but larger than last year.

They possessed, besides, two colleges, Knox College, Toronto, which owned property to the amount of \$20,000, and with its library, \$30,000. It had three professors, one tutor, and two temporary tutors, and an average of between forty and fifty students. There was also the college in Montreal which had only been started a year. It had \$25,000 endowment, a library of 3000 volumes and twenty three students. The Church had therefore between sixty and seventy students. All these results had been attained in twenty-four years, though they

began with twenty-three ministers. Who says they were doing nothing. This was the result of ignorance, and it was not harmless.

Of foreign missions there were three, at Black River, Red River and British Columbia. They had in fact no foreign field, and the sum of \$9000 was despicably small. One student under him had announced his intention of entering the foreign mission field. If they had the price of all the spare dinners in Montreal, they would have five times the amount. For home missions they had only \$12,000 for 151 mission stations, 21 of which were in the Presbytery of Montreal, the rest being elsewhere. There were in all 198 places wanting preachers at the hands of the Church. To meet this there were only 13 probationers, and when the students were out, there were 51 missionaries, leaving 154 places without preachers. They wanted ministers and laymen to bestir themselves and take a deeper interest in the work. He would now conclude with some general reflections. First, the Church was well organized. Second, that it was a delusion that Presbyterianism was declining. In the Dominion of Canada there are 1,377,893 Roman Catholics; Presbyterians 469,946, or about half a million less; 465,272 Episcopalians; 431,933 Methodists; 18,982 Baptists; 17,757 Congregationalists. The Presbyterians were here first among Protestants as regards numbers. In conclusion, he said such were the facts, let others judge of the character of their faith. As for their clergy not being educated; they were, however, compelled to spend some four years in a theological course, and often those less educated were fittest to smite the enemy. He rejoiced in the prosperity of the Dominion, but they must rally round the flag of Presbyterianism, and not be afraid to speak above their breath.

REV. J. B. BONAR.—This excellent and faithful minister, who has so long presided over the American Presbyterian Church in this City, has lately, with the consent of the 3rd Presbytery of New York demitted his charge. A most touching and enthusiastic farewell meeting was held in the Church on the 2nd of February, at which were present most of the pastors of the City including Dr. Jenkins of our own Church, and the Rev. Canon Bond, of the Episcopal Church, both of whom took part in the proceedings. Mr. Bonar leaves our city with the esteem and good will of all parties.

The congregation through Mr. Atwater, placed in Mr. Bonar's hands on the evening before his departure, a cheque for \$1600,00.

## Articles Selected.

### PRAYER MEETINGS.

Rev. T. L. Cayier, the author of the enclosed, is one of the most successful of Presbyterian Ministers of Brooklyn, N. Y. (He has, I think, over one thousand communicants; perhaps you may know how many.) At the communion on the 17th of January last, forty-seven

new communicants were received into Church fellowship. Several mission stations have been planted in other parts of the city by the efforts of his people, which have now grown into prosperous churches. His success seems, as he says, to lie in his crowded prayer meetings to which the people come for the sincere worship

of God, and not, as many do upon the Sabbath, from curiosity or other worldly motives. It is impossible for either people or pastor to go home from such meetings without having the spiritual life of their souls revived and strengthened. If we would consent to take a leaf from the book of our neighbour, we would not have prayer meetings sustained with difficulty in thirty-two congregations *only* out of one hundred or more in our Church, nor would the statements in our Church report, as to the inefficiency of these meetings, *continue* to be a record of what is only too true. (See Church Report.) If our ministers could be induced to conduct prayer meetings, not as a lecture, but as a *prayer meeting*, as a meeting of the communicants and others, for *social prayer*, these meetings would be no longer uninteresting! (Church Report) many would attend, and our Church would extend itself among the people.

"What is the secret of the success of Mr. —'s church?" inquired a certain person of an elder in that church. The reply was—"The success of our church lies in the prayer-meetings." The question was wisely answered. From what we know of the history of that church we can testify that when their weekly gatherings for prayer began to be full and earnest, the church began to grow rapidly in number, zeal and spiritual power. And now the warm-hearted Christians who removed into the neighborhood of that church, seek a spiritual home there because they are attracted by the warmth of a live prayer-meeting.

It is folly to suppose that any minister, however gifted with graces of tongue or heart, can build into permanent power and usefulness, a congregation of prayer-neglecting people. He may draw a crowd to listen to him on the Sabbath, but unless the mercy-seat is crowded too, there will be but few converts gathered to the communion table. If such a church enlarges, it will be by "certificates" from other churches, and not by conversions from the world. The root of a church does not lie in the pulpit; it lies in the prayer-meeting. There is the place to *water the root*, and very soon the branches will bend down with the "fruits of the Spirit." Whenever I see our own prayer-room filled, and the *prayers full too*, I feel like saying to my Suck what Elijah said to the king, "Get thee up, for there is a sound of abundance of rain."

To have a live prayer-meeting, several things are requisite. The pastor himself must attend it, though it is commonly best that he should not conduct it. It is the people's service, and should be led by one of themselves. The raw beginners and the shy brethren do not feel quite so free to speak if they see the minister in the chair. There is a temptation for him to take too much of the time in expounding and explaining. The main point in a prayer-meeting is not long speaking, but *strong praying*.

The pastor should "magnify" the meeting by making it prominent in the pulpit, and keeping it before the people. The southern leaders used to "talk up" their doctrines, in Congress and

out, until their whole constituencies were leavened by them. Mr. Beecher preached anti-slavery until all the Plymouth congregation became abolitionists. It is largely due to Mr. Spurgeon's frequent exhortations and to this inspiring example that the prayer-meetings in his Tabernacle have swelled to two or three thousand attendants! And nothing helps a pastor to preach well like having a people to pray well.

In a live meeting no one waits to be called on by name. In a dead formal meeting the prayers are made "to order" and are commonly made badly. If a brother has a prayer in his heart, let him launch it forth. If he has something good to say, let him say it; and *then sit down*. When a speech gets beyond five minutes, it is, commonly, like wheat "rubbing to stalk;" what the audience want is the kernel and not straw. Even good speaking may be over done; some who speak well, speak rather too often. Room should be left to timid beginners and to young converts. A dozen syllables uttered by lips newly touched by the Holy Spirit are an inspiration to any meeting.

Every church member should say to himself, or herself, "Woe is me if I neglect the place of prayer!" And when that place of devotion becomes alive, then is the church in a revival. On the other hand, every professor of Christ who willfully shuns the gathering for prayer, deliberately votes against a revival. He is the very man who needs most the blessing which he is thrusting from him.

A live prayer-meeting can only be maintained by those who pray at home, and who live in daily communion with God. No stream can rise higher than its fountain. While Christ is the "well of water" in Christians' hearts, their prayer-meetings never can run dry.

Brethren! the long evenings have come. When the world's busy season is over is a good time for the church's busy season to begin. Now for the prayer-meeting! And in Grant's terse phrase, now is the time to "push things."—*Rev. T. L. Cuyler in Ecangelist.*

## LEVELLING UP OF SCHOOLS IN IRELAND

TO THE EDITOR OF THE DAILY NEWS

Sir,—A curious consequence carried with it by the claim to employ ecclesiastical persons as teachers in national schools is, that it involves the right to employ uncertificated teachers. Already the National Board in Ireland concedes the point, and does not require a nun to have a certificate. If this is done while yet by law the profession of a non-sectarian system has to be kept up, it is more than probable that under a denominational one the same would be the case with monks. Further, it is at present conceded that in schools "connected with convents and monasteries" payment shall be neither for the teacher nor the results, but for 30 pupils in average attendance ten pounds are paid, and so on according to a graduated scale. The managers have not to prove that the school has either trained teachers or well-taught children; only that so many have been gathered within its walls. To these two provisions add the further one demanded, that no inspector but a Roman Catholic, and even be subject to the veto of the

bishop of the diocese, shall visit these schools, and what guarantee would the state have left for any point of training? "What," asks Professor Nesbitt, "would be the position of an inspector who made a report, say, on a convent school, distasteful to his ecclesiastical superior?"

Now the question raised by these remarkable privileges, partly realised and partly asked for, is not whether, judged by the experience of countries in which it has been long tried under favourable circumstances, the conventual system is so great a national good that our public money is well bestowed in giving to convents the prestige of institutions subsidised by the state, in finding for nuns influential employment, in paying a bonus for gathering children into convent schools, and in stimulating the increase of those as rivals to the ordinary national schools. But the question simply is whether a system which to one class of schools would give these privileges could be equal to all denominations, unless in some form it gave to each the right of accrediting teachers whom the state had not proved, and of claiming payment for numbers without testing results.

In order to meet the views of the bishops you must concede to every sect the following rights:—1. To have denominational schools, of which the state shall pay all but a fraction of the cost. 2. To employ ecclesiastical persons as teachers. 3. To refuse a conscience clause. 4. To dispense with a certificate in cases where ecclesiastical persons are the teachers. 5. In the same cases to claim payment by numbers only, without any test of results. 6. To claim money grants wherewith to buy school-books, which, even in history, shall teach according to sectarian predilections. 7. To have inspectors only of their own sect, subject to the veto of its ecclesiastical authorities. If such conditions are to be given to one denomination they must be given to all, else the principle of religious equality, like a sail rent while being hoisted, would be blown to pieces ere it had been fairly set up.

Suppose that a system thus studiously sectarian could be maintained, what would be its influence on the temper and future character of the country? Among the arguments in favour of disestablishment, one of those most constantly put forward has been the spirit of sectarian animosity kept up by the present use of the national funds. But perhaps it is just possible to find one redistribution of them which would envenom that spirit even more. Had any one conceived the design of rearing up generations which could not possibly live in peace, how could he propose a more likely plan for carrying it out, than that of putting one section of the country under Protestant schools in which sectarian antipathy had borrowed fresh heat from recent conflicts, and the other under schools often taught by monks and nuns, always by their disciples? Most public men have had some experience of the quality of mind resulting in Ireland from exclusive sectarian training, even when given by the highest teachers of the two churches, and tempered with such influence as liberal studies must exert. I am not aware that one of them has risen in his place to say that any country would be easy to govern if only the whole of its people were as conciliatory and

tolerant as the educated gentlemen whose office makes them leaders of the opposite camps. Yet, while it would be easy to carry down to every village school the antipathies of any college, it would not be possible to carry down also its liberalising influences. The attempt to reproduce in every parish either Maynooth or the Divinity School of Trinity College, on a vulgarized scale, would be a strange turn backwards after the effort of thirty years to promote more neighbourly relations.

Lord Dufferin, in his inaugural address as President of the Social Science Congress, with great felicity, touched on the qualities of mind which ought to be cherished in Ireland by the influences of education. Without hesitation, he set down the contentious, impatient, and intolerant spirit as that which the control of the clergy would promote; while he held that the statesman would favour mutual forbearance, condour, respect for the feelings of others, and patience under contradiction.

I do not profess to quote his lordship's words; but if he was correct, the statesmen represent the spirit of Christianity on the points in question better than the clergy. Be that as it may, surely all will admit that, when animosity has seemed to claim a place as part of religion it is the duty of the Christian, as it must be the interest of the statesman, to seek for institutions which will display religion calming down animosity.

It is plain that but for clerical influence the bulk both of the Roman Catholic and Protestant population would have accepted as a boon the system of united education, combined with such ample facilities for separate religious instruction as are provided in the national schools. In spite of the opposition from both sets of clergy, Professor Nesbitt has shown that the proportion of "mixed" schools has gone on increasing. Speaking in 1867, he says—"In the last year there has been an increase of mixed schools in every province of Ireland. In Ulster, of 1.7; in Connaught, of 3.6; in Munster, of 4.5; and in Leinster, of no less than 6 per cent." The effect is this: "Nine-tenths of the Protestant pupils attending national schools are on the same benches with their Roman Catholic neighbours." The distribution of population is such that in most neighbourhoods a decided majority of the class that frequent national schools will be either Roman Catholic or Protestant. In all such cases the mixed school secures to the minority freedom from compulsion on the part of the managers, or insult on that of the pupils. To the majority it secures a benefit scarcely less valuable. "They are bound to do and to say nothing within the walls of the national school, from year's end to year's end, that can give pain to a single child of a different faith from their own." This training in the Christian duty of honouring all men, and in the English virtue of respect for another's conscience, has not been in vain. The Queen's colleges and the national schools have done much to form men to the habit of respecting the opinions of others, and of advancing their own by weight of reason and good actions, rather by force and civil laws.

I do not know that I have ever heard even extreme party men charge the Roman Catholic population generally with a desire for excep-

tional rights in regard to education. Of course they would demand equality with their fellow-citizens, and with the "most favoured" denomination. But when that is secured, as in the Model and other National Schools, they have shown themselves, like other citizens, content. The large attendance of their children at the mixed schools, and the fact that in spite of "the incredible lengths of violence" to which the hierarchy have resorted to keep them from the model schools, 39 per cent. of the pupils in the latter are Roman Catholics is a proof in action, that on this point the bishops represent, not the body of our Roman Catholic fellow-citizens, but an ultramontane power. It will prove that throughout the United Kingdom the very men who, as taught by their own religious and moral sentiments, will stand by the Roman Catholic citizen he claims equal rights, by force of the same sentiments will be among the first to withstand the clergy when they demand exceptional privileges, and will make short reckoning with the claims of a hierarchy to lord it over British citizens, like Roman prelates in the Campagna.

The funds for the Irish national schools come, in part, from the English taxpayer. On this point the bishops raise a plea that is weighty—namely, that as most of the landed property in Ireland is in Protestant hands local support for Roman Catholic denominational schools should not be expected in the same proportion as for Protestant ones in England. But if, on this score, they reasonably claim a larger proportion from the national purse, they might expect that when Englishmen vote their money, they will not vote away their interest in the mode of its expenditure.

Taking the year 1867, had the English drawn as much for education in proportion to numbers as the Irish, they would have got some three hundred thousand pounds more from the treasury than they did. Had the Irish, in proportion to numbers, contributed as the English, they would have given about eight times more than they did. The average per head of local contributions and school pence for every child at school in England is fifteen shillings and ten pence, in Ireland three shillings and fourpence. This is computed on the average attendance, which in England is 69 per cent., and in Ireland 35 of the total on the books. Thus, if the average attendance in Ireland was the same as in England, local zeal for education would be represented by 1s. 8d. per head against the English 15s. 10d. Of course the excess of the educational grant to Ireland above its proportion comes from the taxpayers of Great Britain. God forbid that they should grudge it. No outlay will pay better if they look well after the spending of it; but to do that they are bound. Let them see, then, that it goes to promote, not mutual repulsion and variance, but that union of classes which helps to the union of kingdoms. The hour in which one national endowment is to be abolished because it excited sectarian hatred is not the time

to end another originated with a view to allay it, and to set up in its place a new one calculated to entail sectarian hatred with fresh bitterness upon future generations. In 1841, out of a total population of, say, twenty-seven millions in the United Kingdom, the Roman Catholics counted at least seven millions; now, out of thirty millions, they are only about five. We must assume that no decrease has taken place in the population of Ireland since 1861, to make them five and-a-half, allowing about a million for Great Britain, which, on not slight observation, I believe to be beyond the mark. The Protestant nonconformists probably are about twice as numerous; and in proportion to their numbers they pay more to the revenue, and burden it notably less. They give far more votes at any general election. Now for themselves they claim no exclusive privileges, nor seek to spend a penny of public money except under state control, for strictly national uses. They do not want to be levelled up to rejection of conscience clauses, to denominational inspectorship, and the other heights of hierarchical elevation. They will not desire differential privileges for themselves or differential burdens for any class of the population, but they are not likely to sit still and let others march before them with a licitor carrying fasces of authority for which they in part must pay, and from which they might possibly suffer.

If the systems of the two countries are to be assimilated, it can be done by requiring, in every English school, a conscience clause at least as operative as that in the Irish non-vested schools, by abolishing denominational inspectorship, and by adopting the principle of united secular and separate religious instruction as the basis of such new extensions as shall be made by the initiative of the state, and with public money. Surely we are not to wait much longer for extensions made by the initiative of the state. Let the churches do what they can, but they cannot do all that ought to be done. And as to the place and form religion shall take in such new schools, if that be fairly left to the bulk of the English people, I shall have more confidence than if it was decided by the pleasure of the clergy and the squires. In the hands of the latter many a school is now doing work of an anti-Protestant kind which under the control of the English people it would not do.

If the Irish system is to be modified—and modified it ought to be—let it be in the sense of making it more national and less denominational. And if it is unavoidable that either the denominational system shall give way in England or the national in Ireland, the choice is soon made. Under any national system which the people of England will sanction the interests of religion are not likely to suffer, but it would be hard to say that under a denominational one in Ireland those of the nation would be free from danger.—I am, &c.,

W. ARTHUR.

## A HYMN, OR PSALM OF PRAYER.

“Be merciful unto me, O God, be merciful, unto me: for my soul trusteth in Thee.”—*Psalm*  
lvi. 1.



Be merciful to me, O Lord!

In Thee my soul doth trust;

Be merciful to me! Thy word

Is sure, for Thou art just.

Be merciful to me, O Lord!

Grace, strength, support I need;

Be merciful! fulfil Thy word,

Break not a bruised reed.

Be merciful, O Lord! In me

Sins, like high mountains, rise;

Higher the grace that dwells in Thee,

It reacheth to the skies.

Be merciful to me! My heart

Polluted, full of sin,

Cries out, O God, for good Thou art,

Create me clean within.

Be merciful to me! These tears

And sins o'erwhelm my soul;

I perish, Lord! dispel my fears;

I die! O make me whole.

O God, be merciful to me

A sinner! For He died

Through whose great name I pray to Thee,

And now am justified.

“Be merciful,” is all my plea,

My soul still trusts Thy word,

And evermore will cry, “To me

Be merciful, O Lord.”

J.