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THE PRESBYTERIAN.

THE PRESBYTERIAN.

JANUARY, 1871.

Special Notice.

The prompt payment of subscriptions for the PRESBYTERIAN, especially by those in arrear, is urgently requested. The issue of *free* copies will henceforth be discontinued, without any exceptions whatsoever. If, therefore, there are any parties now receiving the paper who do not wish to pay for it, they are requested to give us immediate notice of their desire to have their names withdrawn from our despatch list. At the same time we renew our earnest entreaty to ministers and agents in congregations, for all the assistance and encouragement which is in their power to offer us. We want a large increase in the number of *paying* subscribers, and we want to be supplied with information by Presbytery clerks and all others who are conversant with church matters. We cannot make bricks without straw.

✂ Until further notice the PRESBYTERIAN will be despatched from the office of publication, and all remittances will be directed to Mr. JOHN LOVELL, Montreal. Communications intended for insertion in our columns will be addressed, as formerly, to the Editor of the PRESBYTERIAN, Montreal.

ANOTHER year will have passed into eternity before the words we are now writing reach most of our readers. It has been an eventful year, crowded with incident, full of changes for the nations as well as for individuals; marked by the fall of one great Empire; the sudden yet not altogether unexpected elevation of another to the highest rank among European powers, accomplishing the welding together into one people of the North Germans, who for years have sighed, but apparently in vain, for a United Germany. It opens, too, the prospect before many years have passed, of a closer alliance, if not entire unity, between the two great divisions of Germany, hitherto separate and even antagonistic.

The religio-political organization known as the Romish Church has suffered the loss of its temporal possessions, and the King of Italy, driven by the force of circumstances as men say, but really as every Christian must believe, by the overruling providence of God, has taken possession of Rome, in one corner of which sits the Pope, refusing to show himself abroad and still fulminating his decrees, declared to be infallible by the voice of a majority of the Bishops summoned together to decree what had already been resolved upon by the politicians by whom he was surrounded. So quickly did the reverse follow the high sounding words proclaiming the blasphemous assumption of infallibility, that the vision of Daniel of the Little Horn, would seem to be literally fulfilled. "He shall speak great words against the Most High." "But the judgment shall sit, and they shall rake away his dominion, to consume and to destroy it unto the end." Every indication points to the flight of the Pope from Rome, and it is not improbable that he may yet seek the refuge in British territory which the Roman Catholic powers are either unable or unwilling to afford him. In Spain the power of the Romish priesthood has been materially abridged; the free exercise of religious worship has been provided for; the Bible has had free circulation; civil marriage has been established and stranger step than all, Bishops and priests have been arrested and imprisoned for sedition, those of them who refused to swear to the new constitution have been deprived of the emoluments they derived from the State, and they have been made to understand that their allegiance as subjects was due to the State, and that under the name of religion they could not be suffered to conspire against its political existence. In Italy there have been outbreaks against the priesthood; Austria, Hungary and other Catholic powers have intimated their dissent from the dogma of infallibility and

some of the Roman Catholics in the East have announced their intention to join the Greek Church, rather than submit to the yoke attempted to be laid on them by the Pope and his advisers.

In Canada the refusal to bury the body of a printer named Guibord, who was a member of the Canadian Institute, a literary society placed under the ban by the Bishop, has excited great interest and has led to proceedings which have not yet terminated, the last step taken being the recusation of certain of the Judges on the ground of their being Roman Catholics, and as such disqualified from sitting on the trials of cases in which questions affecting the claims of the Church of Rome are concerned. The petition was rejected, but it was intimated that an appeal would be taken to the Privy Council. Obscure as may have been the individual, the case has not been without effect in exciting a spirit of enquiry and the fact of a Roman Catholic, who died a member of a Free Mason Lodge, and who was at first refused but subsequently granted ecclesiastical burial, has not tended to remove the feeling of unrest. Such are some of the indications that the dogma which was to remove all doubts and establish the Papacy on stronger ground than ever, has unsettled the minds of the Roman Catholic world, and may lead to consequences which cannot now be foreseen or even anticipated.

The state of affairs in the North West Territories at the beginning of the year, led to gloomy forebodings. The rebellion which had broken out, so far from being allayed as time wore on, only seemed to become more embittered, and the murder of a Canadian named Scott, by Riel and his confederates, increased to a fever heat the excitement that prevailed, especially in Ontario, in which Province the acquisition of the North West had for years been regarded as necessary for the prosperity of the country. The complicity of the priesthood in the rebellion had, too, an unfortunate effect, raising in the minds of the French Canadians a feeling of sympathy for the murderers of Scott, and threatening at one time to produce disturbances of the most serious kind. The passage of the Manitoba bill, but still more the successful expedition under the command of Colonel Wolseley, and the flight of the leading rebels, two of whom have since died by violence in the United States, led to a better state of affairs, and there is every prospect, under judicious management, of these vast terri-

torries being in a few years covered with prosperous settlements, in which it is to be hoped our Church will before long establish and maintain Gospel ordinances.

Overtures have been received from British Columbia for admission into the Dominion. It is understood that the negotiations to this effect have been so far satisfactory that at the approaching session of Parliament at Ottawa, a bill for the admission of that Province will be laid before the House. The labours of Mr. Somerville have been attended with good effect in that distant settlement, and his presence in Canada, and the addresses he delivered during the meeting of Synod, excited a warm feeling of interest in the missionary cause in that region, an interest which, it is to be hoped, will not be without result.

In the Ottawa, and in the Saguenay districts there have been most destructive fires, attended with loss of life and great distress; liberal aid was extended to the sufferers in both parts of the country, but, in the Ottawa district especially, the savings of a life time had been destroyed. There is a loud and urgent call from thence for ministerial labour, but unfortunately the men are not to be got. Much good has been effected in the lumber shanties by the mission which has been in operation for the last three years, and great credit is due to those who contributed by their earnest labours to have the Gospel carried among those who had been completely left to themselves.

This year has been marked by dreadful shipwrecks and the loss of valuable lives, among whom were many Canadians, and not a few relations and dear friends of residents in Canada. But we have been kept by God's mercy free from pestilence, plague, famine and war; the attempt of some wretched marauders to invade Canada under pretence of striking a blow for the freedom of Ireland, having been defeated by the first shot fired, and being but an ill conceived and ill executed attempt to obtain plunder under the name of patriotism.

It was in contemplation to hold a meeting in New York, of representatives of the Evangelical branches of the Christian Church from all parts of the world. The design, apparently, was to assemble such a body as would be an antidote to the so-called Œcumenical Council at Rome. The state of affairs on the continent of Europe prevented the realization of the project,

which, however, has been postponed only, not altogether abandoned.

With reference to the meetings to confer as to the possibility of a union between our Church and the seceding bodies now known as the Canada Presbyterian Church, we have spoken in another article.

We have had during the year to chronicle the loss of an unusual number of office bearers of our church; among others the father of the Synod, the Rev. Dr. Mathieson, has fallen asleep, full of years, cut down like a shock of corn fully ripe: Others rising up and apparently with many days before them, have been suddenly summoned to their rest, men whom the Church, to human eye at least, could ill spare; yet amid much cause for sorrow there are abundant reasons for thankfulness and gratitude to God, and as a Church, we may take courage and set ourselves to go forward with renewed activity in the field of our labour. Queen's College has been assured of a sufficient income to enable the authorities to maintain it in full efficiency; Morrin College has been doing its fair quota of work; the congregations of the Church, have, as a whole, been advancing, but we still lack the services of ministers to supply the waste places, as there are far too many vacancies for which as yet pastors have not been found.

Imperfectly we have attempted to point out a few of the events that have taken place this year; what changes have been taking place in every family, who can tell? Some of them are visible; others are known but to God alone, and in the year about to open, there may be fulfilments of prophecies for which late events, momentous as they are, may be but the preparation.

That throughout the changes, joys and sorrows, trials and struggles of the coming time, the presence of God may be with our readers, is our earnest prayer, and to all we wish earnestly and sincerely "A HAPPY NEW YEAR."

PRESBYTERIAN UNION IN BRITISH NORTH AMERICA.

THE newspapers throughout the Dominion have chronicled the results of the late convention which met in St. Paul's Church, Montreal, on the subject of the Union of Presbyterian Churches of British North America. Every man who feels an interest in the consolidation and spread of Presbyterianism in these Colonies, will have rejoiced that

this first step towards Union has been at length taken. The generousness of temper with which the Joint Committees discussed the various questions, some of them not a little difficult, which necessarily came up for consideration, furnishes ground for both congratulation and hope. Entire unanimity was not to be looked for; the wonder is that the divergence was so comparatively slight;—that there were so many points on which the Delegates agreed. We do not claim that the Conference loosened every knot of difficulty in the course of their somewhat earnest and protracted discussions,—far from it. But that they showed the smallness of some difficulties, and paved the way for the removal of others that have been thought to interpose, will be readily conceded by all who watched their proceedings, and have made themselves familiar with the published results. It was at one time anticipated that "the Temporalities' Fund"—a Fund which may be deemed an "ENDOWMENT" of the Ministry of our Church, would form an obstacle to an acceptable scheme for the projected union; so far from this, the members representing the "Free" and "United Presbyterian" elements in the Convention, at once conceded that the maintenance of vested rights must of necessity be observed in all the legislation by which the Great Measure is to be carried out. This principle, it seems to us, lies at the root of the whole matter. Its recognition, from first to last, in subsequent negotiations, will be found essential to a successful issue. The "Organ" question, it was here and there feared, might interpose to prevent harmony in the Council of Delegates. So far from this, under the shadow of the noble organ of St. Paul's Church, the Conference agreed that no basis of union could be laid which did not provide for the preservation, to the several congregations, of the liberties, as to forms of worship, which they at present enjoy. On like principles, we doubt not, the College question, when the time shall come for its further consideration, will be discussed and dealt with. Those who may be appointed to prosecute the measure which has been so auspiciously inaugurated, will not insist, on the one hand, or allow on the other, that an Institution which has done good service for the Church and may be made capable of doing far more, which is associated in its history with much that is worthily cherished by one of the contracting Churches, for that it has furnished

two-thirds of its existing ministry, shall be sacrificed upon the Altar of Expediency. We doubt not those parties in the C. P. Church, who distinguished themselves on the secular side, in the *quondam* University Education contest, were sincere in their convictions; but there are men, not a few, in our own Church, who, with as sincere a conviction, hold to the opposite view. These men would not, probably, were they called to legislate *ab initio*, insist upon the establishment of a University in connection with the newly-consolidated Church. but this is a very different thing from consenting to the annihilation of a University which has been long established, which is largely endowed, and whose history is associated with sacred and cherished memories. If the destruction of Queen's College be insisted on as a condition of Union, or if there be a disposition to withhold such guarantees as shall secure its continued existence as an Institution of the United Church, we anticipate serious difficulties to the successful prosecution of the good work which the Joint Committees have begun. But, because we feel sure that the same moderation and fairness will prevail in future deliberations which were so conspicuously present in the councils of last October, we look for an amicable, because satisfactory solution of even the "College Question."

During these primary negotiations with the other Presbyterian Churches of Canada, many of our brethren in the Ministry—Fathers of our Church, and many more of our faithful laymen, look towards the Old Land and the Old Kirk of Scotland with anxious, wistful eye. To break off even the slight "connection" which exists with the Venerable Church of our Fathers with its more than noble record of martyr-faithfulness, and of earnest contest for purity of doctrine and simplicity of worship seems to them scarcely less than sacrilege. We remind them, and ourselves with them, that this Union will not be effected without Home sanction. The Church of Scotland has already spoken on the subject through her organs, and her leading men: and, so far from wishing us to retain our present position, She is anxious, in the interests of our common Presbyterian Principles, that the proposed alliance should be consummated, and that speedily. When we determine to sacrifice that "connection," which Union will involve, so far from being angry at the step we take, she will rejoice, and bid us carry away with us her best blessings. In

corroboration of this opinion we quote from the "Church of Scotland Home and Foreign Missionary Record" for December, edited by Principal Tulloch, the following article on the subject, premising that we judge the reference to Dr. Mathieson to be in exceedingly bad taste, and, moreover, not quite just to him in view of his spirit and indeed his acts during the two years immediately preceding his death. Certainly it is unjust to the character of the Synod which, in its decisions from time to time on all subjects, not excepting this, has shown no tendency whatever to yield to the predilections of any one man, though it were the most distinguished and venerated member of the Court.

"A movement, destined, we have no doubt, to have permanent results has begun in Canada. Representatives of all the branches of the National Scotch Church in the Dominion have met with representatives of the Canada Presbyterian Church (formed by the union of the Free and United Presbyterian bodies), for the purpose of considering a basis of union. Many years ago we expressed the hope, in these pages, that the time might come when one great political confederation might stretch along the British boundary, from the Atlantic to the Pacific, and that within it might be found one great Presbyterian Church of Scottish descent. Already the political prospect is all but realized; nor is it likely that the ecclesiastical union will be long delayed. The conference was held under the presidency of Dr. Cook, of Quebec, than whom no clergyman of any Church is better known and more deservedly esteemed throughout the whole Dominion. He has long advocated Presbyterian union; but during the life of the late Dr. Mathieson, of Montreal, any step in that direction met with the strong and influential opposition of Dr. Mathieson, who was the father of the Church in Canada, universally respected and even followed by some of those whose sympathies were in favour of a comprehensive re-union of the different Presbyterian bodies. That opposition is now withdrawn, and the project of union has, by the very fact, received a powerful impulse.

If the Churches in Canada proper unite, those in the Lower Provinces are almost sure to follow. Politically and ecclesiastically the example and influence of the larger community has always told, and will always tell, decisively, upon the action of the smaller. The Free Kirk secession in Canada took place in July, 1844, when 54 ministers left the Church. Since that date the Church which remained in connection with the Establishment has greatly increased and prospered, and now numbers over 160 charges—a number, however, somewhat exceeded by that of the congregations of the "Canada Presbyterian Church."

Forasmuch as the Churches in the "Lower Provinces" are parties to the projected Union, it is difficult to discover what this latter paragraph means.

WE have been compelled to leave over till next number our notices of "Outlines of Sir W. Hamilton's Philosophy," by Professor Murray, Queen's College, and "Swedenborg and Modern Biblical Criticism" by the Rev. Edwin Gould, for both of which works we are indebted to the authors.

WE learn with much pleasure that the Synod's Committee on the Juvenile Mission have succeeded in securing the services of Miss Machar as Secretary-Treasurer of that scheme. Contributions for the support of Orphans, &c., will, therefore, be sent to Miss Machar, Kingston, Ont.

Correspondence.

THE COLLEGE QUESTION.

To the Editor of the Presbyterian.

SIR,—It must have gratified all who desire that brethren should dwell together in unity, to observe the harmony and unanimity which seem to have characterised all the proceedings of the Union Convention lately assembled in Montreal. Yet, while the conference appears to have been highly satisfactory to those who participated in it, the report of the proceedings was signalized by a statement which has given rise to a very considerable excitement of feeling, and stirred up the discussion of a subject on which it would be well to arrive at some definite and distinct understanding, before irrevocably committing ourselves to giving up that freedom of action in respect to our educational institutions, which, as a separate body, we now enjoy.

The statement made in the original report was, that, while the members of the Convention were in favour of maintaining one University in the state of thorough efficiency which the resources of the United Church would be adequate, *it was felt* "that that University" could not be retained at Kingston. For this alleged "feeling" no reasons were assigned. Indeed, it would probably have puzzled the discoverers of the "feeling" on whose part the desire must have been "father to the thought," to assign a reason, when all the reasons that can be adduced for the location of the College in any particular place, would point to its remaining where it is.

The announcement of a "feeling" which was so startling a development of the discussion, stirred up, as was natural enough, almost a fever of excitement in Kingston, where most important local interests are connected with the permanent location of Queen's College there, to which, indeed, its trustees tacitly pledged themselves when they called upon Kingston to take the lead in the work of raising the Endowment Fund, and accepted large and most generous sub-

scriptions from Kingstonians unconnected with our Church, given expressly on the ground of the benefit which the continuance of the university would afford to the city. The inhabitants of the surrounding country were also appealed to on the very same ground, and were warned of the disadvantage which it would be to this section of the country to be left entirely destitute of the educational advantages which would then be entirely concentrated at Montreal and Toronto. On this ground, and with the object in view of securing these educational advantages to this section of the country, many members of other churches came generously forward to the rescue; and, as was acknowledged at the time, struck the key-note of the movement which resulted in the formation of the present endowment fund. A very large proportion of the scholarships, too, have been presented by Kingstonians, also, of course, with the same understanding. It was no wonder, therefore, that there should have been, in Kingston, a very strong feeling that, were the proposed union of the Churches to involve the removal of Queen's College from Kingston, it would involve, also, a disregard of existing pledges and obligations, and a carelessness as to breach of faith, which would augere ill for the spiritual prosperity of a movement so initiated. As was very natural, expressions of strong anti-union feeling were elicited; some staunch members of the Old Kirk declaring that they would rather become Episcopalians than remain members of a United Church in which they would be compelled to accept measures of which they thoroughly disapproved.

The excitement was, however, soon allayed by Principal Snodgrass' address at the opening of the college, in which he explained *how Montreal* came to be mentioned as a possible site for the University, only as a counter-proposition to the suggestion of Toronto, made, we fear, in the monopolizing spirit which this place has always displayed in university questions; and added that he

was utterly unable to imagine on what grounds the existence of the "feeling" that "Queen's College could not be retained at Kingston" could have been alleged.

The breach of faith apart, it would, of course, be mere local selfishness for the Kingstonsians to wish to retain Queen's College among them, did good and sufficient reasons exist for its transference to any other locality. But all considerations, as has been said, point to its continuance in Kingston as best for its own interest. The only shadow of a reason in favour of Montreal is that it is more central with regard to the eastern provinces. But this advantage is counterbalanced by the consideration that it is westward that the country must inevitably grow, and that, in the course of a few years, Kingston must be a much more central place as regards the whole Dominion, than Montreal. Moreover, Montreal itself is so distant from Nova Scotia and New Brunswick that to students who have travelled so far, the few additional hours by rail to Kingston could hardly make much difference. Kingston is a quiet, healthy place, large enough to afford the students all the boarding accommodation they require, and not so large as to present the distractions from quiet study, and the temptations to young men which are so numerous in large cities. The prices of the necessaries of life are comparatively low, so that students can procure board at a lower rate than would be possible either in Toronto or Montreal; a point of very considerable importance to many young men who are obliged, during the summer, to earn the wherewithal to defray their winter's expenses. From its moderate size, also, the students do not become so lost in the mass of the population as they would do in Montreal or Toronto. Any misconduct among them would be more noticed, and they are more likely to make useful and profitable acquaintances, where they excite a certain degree of interest, simply on the ground of being students and strangers.

For the professors, also, the difference of the prices of living would be very serious, and their salaries would have to be very considerably augmented in order to make them practically equal to what they now are.

But, perhaps, the reason which would weigh most with some, who might otherwise be among the promoters of a removal, is the circumstance that Queen's University possesses, at Kingston, real estate, both in land and buildings, of which it would be

quite impossible to realise anything like full value; while, to replace them with adequate buildings in Montreal or Toronto would swallow up many thousands of dollars, a waste of resources which, surely, there is no reason for removal strong enough to justify, and could any enlightened well wisher of the county, sensible of the benefit of diffusing the means of higher education, desire to see an university removed from an otherwise unoccupied centre to a close proximity with already established institutions; leaving a tract of several hundred miles destitute of any centre of university education? There might be added the consideration alluded to by Principal Snodgrass in his address, that any institution which has attained what, in this new country, is the venerable age of thirty years, it should, if possible, be left untouched in a land which contains so few that can boast of the prestige of even so remote a past, and Queen's College has been so long associated with Kingston, which was considered by its founders the best location for it, that its personal identity would scarcely be recognisable if it were removed to a different locality. Moreover, the surrender of its Royal Charter and the substitution of a Dominion one, which would be necessary in the event of its removal, would be anything but pleasing to many of its *alumni*. So out of all reason, indeed, would the removal be, that it seems scarcely necessary to prolong the argument against it.

But there is another aspect of this question of university education, brought out in a recent editorial by the *Globe*, which at least deserves the thanks of those interested in our university, for the frank promptitude that gives us the opportunity of being fore-armed. The *Globe* has apparently laid aside all its ancient animosity against Queen's College. With delightful candour and forbearance, it admits that Queen's University has deserved well of the country, and should not be allowed to become defunct. It also intimates its benevolent willingness that Kingston should be allowed to retain its cherished possession. So far nothing could be more gracious. But "*Timeo Danaos et dona ferentes*,"

When that "feeling" respecting the location of Queen's was discovered by its reporter in the convention there were predictions that other things would, ere long, be "*felt*" to be impossible; and so it has proved, but sooner than was expected. While far from desirous of keeping up the remembrance of past acrimony to interfere

with the spirit of harmony which it is hoped is growing among Presbyterians in Canada, it is neither safe nor just for us to forget that this journal was originated in the interests of the disruption which divided them: that, at *that* time it endeavoured to injure Queen's College, so far as it had the power to do so, and that, in later years, it has relentlessly and successfully bent its energies to wrest from it the small endowment that remained to it, after University College, Toronto, had swallowed up nearly the whole of the public funds available for higher education. One would think that it would have been more graceful for it *now* to have left the College in peace. But such journals are seldom sensible to the graceful and becoming; and accordingly it now comes boldly out with the declaration that unless our Church is prepared to give up all control of and connection with Queen's College, and make a present to the state of the institution and its laboriously raised endowment, to be, for the future, entirely under secular control, it will exert all its influence to oppose the union! Better, certainly, that it *should* oppose the proposed union, much as that assuredly is to be desired, on a proper basis, than that it should, *after* the consummation of the union, exert the great influence which it undoubtedly has, among a certain class of the adherents of the other Church, to swamp us into submitting to such a proposition. Give up the University which our Church has considered so valuable a possession, which has been so watched over and laboured for and prayed for by our best ministers and laymen, just because it was thought an important matter to have a University established under Christian influence, and under the control of our own Church! The fathers of our Canadian Church considered this important enough to tax the energies of our body when it was far weaker than it is now. Without desiring to proselytise or give any education in any way coloured by sectarianism, neither of which things has ever been attempted at Queen's College, as she can fearlessly call on her graduates to testify; they felt it to be important that the Church should be able, through the medium of this university, to exercise a Christian influence over the higher education of the country. Such was the feeling, also, of the Reformers of Scotland, when they established the four educational centres which have been such time-honoured sources of learning and culture for the whole land. Can the *Globe* give one good reason, able to stand the applica-

tion of Christian tests, the only tests which should influence a Christian body, why we should not, as a Church, retain the control of the university we have founded, and for whose maintenance we have now provided? Such a proposition might have been entertained when we were still in doubt whether we should be able to procure the means necessary for its continuance when deprived of its government grant. But *now*, when, by the exertions of its Principal and his zealous coadjutor, aided by the willing efforts of our ministers, and the generous, and in many cases, self-denying offerings of our people, we have procured the funds for its support; can the *Globe* really expect to find us ready to listen to the proposal to hand it over wholly to the state. Yet he coolly goes on, with many compliments to the very Rev. Principal, which must be very grateful, no doubt, to that gentleman, to propose that he should turn the wisdom and energy which have been so successful in procuring the endowment, to the work of preparing a basis for its secularization. Not for *this*, he thinks, was all that labour and fatigue undergone; not for *this*, we trust, the result will prove!

It is the old cry against "denominational colleges" in respect to which it has been shown over and over again that there was *no* denominationalism in their working and teaching; the spirit which would secularise all education, which has driven, or would drive, the Bible from our Common Schools, which, in compliance with the latitudinarian tendencies of the day, would restrict within the smallest possible compass the direct influences of religion. The fruits of the system which the *Globe* and similar journals, actuated by worldly political principles, have been for years advocating, are already beginning to make themselves felt in the ever increasing disregard of the authority and claims of the religion of Christ. And, surely it is the duty of a Church whose principles are so opposite, to make a stand against it. Far better, surely, to have a little so called "narrowness" than a great deal of latitudinarianism! Better to make sure that we have Professors who will teach, in accordance with the truths of Christianity, sound philosophy as well as sound theology, than have the door set open for the infidelity, disguised and undisguised, of the present day. With *us* the retaining of the control of our University is a question involving grave responsibilities of right and wrong; with those who wish us to relinquish it the

question is only of a pet theory, a political prejudice.

Certainly every one who desires to promote the cause of Christ must warmly desire greater unity among Christians; certainly the two branches of Presbyterians, which ought never to have been *two*, ought now to be one. But there are some points which ought to be well ascertained first; and we cannot forget that some of the ministers of the body with we desire to unite, were unmindful, we cannot but think, of their sacred office, foremost among those who left no stone unturned to remove grants of public money from all colleges having any connection with religious bodies. And if the Union, however warmly we may desire it, is to be secured only by the giving up of a principle fraught with such weighty interests to the Church and country, when none but political reasons can be shown for the sacrifice, there are many who would earnestly say to the leaders of the movement, "Pause and weigh well, before committing us to the irrevocable step." For a union, if now consummated, ought to be irrevocable. May a double portion of that wisdom from on high rest upon those who are called upon to act in this matter, and may every step be taken in a spirit of dependence on Him whose blessing alone can make the proposed union a harmonious and useful one.

Trusting that the importance of the subject will be my excuse for trespassing so largely on your space,

Yours, &c.,

A LAY MEMBER.

P. S.—My attention has been directed to the fact that the Canada Presbyterian Church has so far admitted the principle of controlling higher education by appointing a Professor of Mental and Moral Philosophy, a branch, certainly, of secular education, and one much more likely to be influenced by religious opinions than Latin and Greek, or Physical Science. It may, therefore, be hoped that the "advanced opinions" of the *Globe* will not be shared by the rulers of the body in whose interests it professes to speak.

OBSERVANCE OF DAYS.

To the Editor of the Presbyterian.

SIR,—Absence from home is my apology, at this late date, to the letter of a Lay Member in your July number. Your correspondent needlessly apprehends the danger of falling into a keen controversy. There

is danger of falling into something worse. I would calm his fears, [however, by disclaiming any intention of continuing the controversy or uttering a single word offensively or in anger. In this respect, my opponent is a worthy example and entitled to thanks for his courtesy. Fresh evidence this of how good words and proper feeling reproduce themselves. Presbyterians generally are so well grounded in the leading truths of the Bible as to be firmly persuaded in their own minds on the point in dispute, irrespective of the opinion of Lay Member or myself. But as your correspondent has twice obscured the subject with words, I claim space a second time to essay a reply, particularly as he thinks I have not touched the subject with befitting words or right ideas. And just here let me remark, as a kind of digression, that there are many things of the traditional past, besides the useless observance of secular days, which men can well afford to throw away, one of which is the too general practice of conducting correspondence and debates on religious topics in an unchristian or angry spirit. The cases are very rare indeed where one who names the name of Jesus is required to show indignation and temper. The beginning of the work is to rule our own spirits. We take the liberty of scolding our ministers (accept it kindly valued friends) for appearing, as they sometimes do, in our Church courts with scowling brows and angry hearts. There is no need of doing this work of repentance and sorrow. Either the Publishing Committee or the printer put a signature to my former letter different from the one sent. The authority which condemns that act is as clear to my mind as the authority which condemns the sanctifying of secular days. The culprit may with advantage go over the Proverbs of Solomon for lessons in honourable conduct, and renew his acquaintance with the golden rule. It is a small business to be sure, but you know that Chalmers had much faith in little things growing big. Let us beware, then, how we err in small matters as well as in non-essentials. The end is not pleasant to contemplate. I am not as familiar with my Bible as I should be, but so far as I do know it, there has been found no warrant, either in the Old Testament or the New, requiring the people to worship publicly on any other day than the Sabbath, and just here I ask my friend to condense himself. The Christian bodies of the world might well spend an apprenticeship of years persuading mankind not to forsake the assem-

bling of themselves together on the Lord's holy day. Why should we be asked to honour a day not set apart by the Almighty when our Churches are so indifferently attended on THE day so specially sanctified for public worship. Why attempt the keeping of other days whose chronology even is so misty, when we fail so wretchedly with the one of God's own appointment. Jehovah himself worked six days, providing comforts and beauties for His children, the seventh He blessed, commanding us to stop work and worship. Let us follow His example and obey His decree. Can we conceive of anything more beautiful and ennobling than the man complete in Jesus, (and without Him no one is complete) following this divine example of work and worship, providing in the six days comforts and beauties for society, and on the holy day wending our way to the House of God to worship. Is not this complete and sufficient?

Our blessed Redeemer came repeating this work of creation. The six days of the week found him, like Jehovah, continually doing good, performing miracles of mercy, enriching all ages with eternal acts of kindness, providing comfort and salvation for all the human race, weeding the human heart and watering it with the heavenly dew, presenting us with a new garden of Eden beautiful as the first. The seventh He sanctified and worshipped. Is it not complete and enough? Has he anywhere asked us to stop his labour of love, this work of personal growth, to repair to Churches on Thursday or Monday? Do we find this grand work better performed by those communities who with their own devices make secular days holy. In London—the metropolis of prelacy—while services are being performed on Good Friday in the Cathedrals, the city missionary finds tens of thousands of English men and women who, when he offers them the Gospel, think he is offering a cloak or a dinner, for they know not even the name of God. Let us go with the missionary on Good Friday, and let the Bishop alone. A good thing is not easily *abused*; things that go quickly into shameful abuse had better be avoided; the end is starvation and spiritual death. Your correspondent, I fear, is more heretical than practical. I hope he is not subject to the same fascinating influence which drew Archbishop Manning from us, and sends him to staggering home. When we find ourselves floating away in reverie let us take heed to our “granite”

foundation, clasp the Bible anew as the only authority, and stand firm to the simple truths of supreme love to God, and love as fervent for our fellow-creatures as for ourselves. When our Episcopal neighbours visit their churches on Good Friday our Lay Member has a desire to join them. Better far, in my opinion, to join himself to the noble few who are searching for the widow and the orphan, helping them in temporal things and establishing them in spiritual things. A prayer uttered on this mission is much better than many prayers offered in the Cathedral. Your correspondent errs seriously in thinking that any man is obliged to regulate his actions by the custom of the community in which he dwells. This is true only in countries where man's innovations have supplanted God's decrees, and where, as a consequence, man is in ignorance and bondage. Let us never again hear a Presbyterian declare that on Good Friday and Holy Thursday time hangs heavily on his hands, that he is afflicted with *ennui*, and has an itching to follow the multitude to a strange kirk. Mingle, my friend, with those who have no helper, touch them with your loving hand and warm heart as your master was accustomed to do. To such real work would I divert all our people. Is the duty not plain and the work delightful? Charles Lamb knew no pleasure equal to the doing a kind act secretly and not having it found out. What is this but a transcript of the divine idea, that it is more blessed to give than receive. Go, then, and spend yourself in this service.

On the one hand we have Popery, and Prelacy with its traditions of men and proxy praise in God's house working its vineyard. Another field I see under the management of Presbytery. I confess to a decided affection and preference for the latter, for it has done such excellent work, produced such good fruit, that I am unwilling to see introduced from the adjoining vineyard any exotic like Good Friday or Holy Thursday. We drop the Bible for the moment and judge the two systems as we find them after centuries of trial. Honest Episcopalians themselves must deplore the vital defects of their system which has already transferred half the vineyard to Rome. Ask us not to encounter a like danger.

Your correspondent believes that the observance of the days in question in former ages of the Church is a collateral testimony to Christianity and calculated to allay scepticism. I, on the contrary, believe that

these days, having no scriptural warrant, are, in a great measure, responsible for the present deplorable condition of the English Church, and have ever been a weak point to the attacks of infidelity. Infidels never assail the man who practically treading in the footsteps of Jesus helps to carry other people's burdens, whose talents and earnings are at the disposal of the feeble and oppressed. He says some savage things now and then against rich cathedrals and their appointments, and professors of religion who forgetting these first duties, the doing of which in the name of Christ dignifies man eternally. Nothing silences the scoffer so effectually as hours spent with Lazarus in his rags, lifting him up tenderly from among the dogs, or employment such as has made pre-eminent the good Samaritan. Into such deeds and feelings as these would I invite Presbyterians everywhere. Let us commemorate the acts of Jesus, for these he has plainly commanded, 'tis enough. Our commemoration day has this inscription. This do in remembrance of me.

The world is weary of forms, days and respectability in our Christianity. A man with cash in his pocket and Jesus in his heart is capable of almost miraculous power. Probably those despised men who left the good Samaritan unaided were hurrying up

to the performance of some public duty in the Synagogue. The Church is dead because of its dim perception of the heart brotherhood which our Divine Redeemer exemplified. We abound in forms while rotting at the core. We do not love those whom we have seen. We need another reformation. Ecclesiasticism is suffocating the true spiritual life. In its Apostolic succession it claims a monopoly of divine things. It bids us bow to its infallibility and cautions us against giving mankind the Bible.

I love the Church of Scotland because she keeps close to the common people. We honour her because of her corner stones—so simple and abiding,—love supreme to God and practical love for our neighbor. We venerate her because she offers us no book but the Bible, which requires more worship in the closet than in public. We defend her in these mild times because in fiery times she defended the simple truth for us. When we do change, let it be away—in the opposite direction from the mummery and forms which have wrought mischief. Into the green fields of six days honest work and a seventh kept holy, do I invite all our people, whether in their native land or foreign country.

GLENELG.

Notices and Reviews.

ON THE UNION OF PRESBYTERIANS IN CANADA: A Prize Essay, by the Rev. ROBERT CAMPBELL, M.A., Montreal, F. E. Grafton.

Following so closely the proceedings of the joint Convention which met recently in Montreal to discuss the practicability of uniting the various branches of the Presbyterian Churches in the Dominion, Mr. Campbell's Essay is sure to meet with a ready sale, all the more that it is published at a price which brings it within the reach of everybody. It is worthy of an attentive perusal, for the subject of which it treats is full of interest to all who have the welfare of Presbyterianism at heart. It was not to be expected that the author could shed much new light on a question that has been so long occupying the attention of earnest thinkers among ourselves, and in the old land; but, to have presented in a condensed and convenient

form, the chief arguments *pro* and *con*, is a good service done, and the essay will prove an acceptable *vade mecum* to all who take interest in the matter. As such we commend it heartily to our readers.

It was some two or three years ago that a prize of \$200 was offered for the best essay "on the Union of Presbyterians in Canada, with special reference to the advantages and practicability of such a union, and the best method of bringing it about," when the Very Rev. Principal Cook, Dr. Taylor, Professor McVicar, the Hon. Alexander Morris, and Mr. Justice Torrance, were named to adjudicate on the essays that should be received. While regretting that the pressure on our columns this month prevents a more extended notice of this prize essay, we feel satisfied that it goes to the public with as high an imprimatur as any one can reasonably desire. In the event of a union taking place it is not to be expected that the present lines of division should im-

mediately be obliterated. That will be a work of time. Mr. Campbell advocates the creation of a General Sustentation Fund to which the various sections of the united Church should be invited to bend their utmost energies. This is one of the points upon which some of the negotiating churches are not quite agreed with us. There can be little doubt, however, that mature reflection will yet shew it to be one of the best and most enduring bonds of union. The author thinks, and we agree with him, that

no mere matter of finance should be regarded as a serious obstacle to union. With regard to the best means of bringing it about, a friendly interchange of social courtesies, and a frequent exchange of pulpits are recommended, rather than a hasty thrusting of the question before unwilling Synods. "The people," says Mr. Campbell, "have taken the lead in all the unions that have taken place thus far; so that union is *their* work, as there is no doubt that disunion has always been the creation of ministers."

Miscellaneous.

MONUMENT TO THE REV. EDWARD IRVING, M.A.

Our readers will learn with interest that it is proposed to erect a tablet in the English Presbyterian Church, Regent Square, to the memory of its first pastor, the Rev. Edward Irving. We annex the circular issued by the three surviving elders of Mr. Irving's Kirk Session, together with the amount of subscriptions obtained to this date.

The promoters of this object conceive that the time has arrived when a name so honoured on many grounds as that of Edward Irving may be inscribed on the walls of his own church without recalling, in such a way as to give pain or awaken mis-apprehension in any quarter, those events which dissociated from that Church the later years of his life. From London Presbyterians some memorial is surely due to a man who did so much for Presbyterianism in London. For it should never be forgotten that the appearance of Mr. Irving in the metropolis gave an impulse which was then much needed to the cause of Presbytery. His pulpit ministrations drew to his place of worship some of the highest in rank, and many of the most able and excellent in the realm; and the large and influential congregation which he collected aided by friends from without, succeeded in erecting for him the handsome and commodious church in Regent Square, in which the late accomplished and amiable Dr. James Hamilton laboured for upwards of a quarter of a century, and in which he is now worthily succeeded by the Rev. J. Oswald Dykes. Mr. Irving was thus the founder of a congregation whose liberality has contributed much to the extension of the Presbyterian Church in England, as well as towards the support of its foreign missions. Not a few of the office-bearers in our other congregations have been trained in Regent Square; whilst many of its members have gone to the colonies and foreign countries, where they adorn the doctrine of their Lord and Saviour.

Subscriptions amounting to £64 17s. have already been received.

PRINCETON COLLEGE, UNITED STATES.—The New York *Evangelist* prefaces an account of the proceedings at the inauguration of Dickinson Hall, a massive structure presented to the

college by a New York merchant, with the following remarks:—"The accession of Dr. McCosh to the Presidency pleased old friends, and made many new ones. With his Scotch learning, his large philosophic mind and thorough education, he seems to unite an American spirit of enterprise. The result has been a great impulse to Nassau Hall, in which all the friends of the College and of the Presbyterian Church must rejoice. He has enlisted not only the interest of scholars, of men of learning, but of men of business, who supply the sinews of war. Thus Princeton College, we are glad to say, has many friends in New York. It is good to see the portrait of its noble President hung up in banking houses, and to witness the hearty interest which some of our men of wealth take in the prosperity of that institution. Dickinson Hall is one of the finest to be found connected with any American college. With the grounds it cost about £20,000, and is admirably arranged for the purpose to which it is devoted. The occasion brought together a large array of the friends of the College from New York and Philadelphia, and other places." President McCosh made an address, in which he reviewed the history of the past two years since he had been connected with the College. He had come at a time when the country had just reached a settled state after the convulsions of the devastating war. Friends had rallied round it to enable it to maintain its ancient reputation. After enumerating the additional branches of language now taught, he paid a tribute to the donors of sums given for elevating the scholarship of the students, in the shape of Fellowships, Prizes, and the endowment of Chairs, and acknowledged the liberality of the wealthy public in erecting new buildings and beautifying the ground. "Following the example," he continued, "set by the gentleman who built the Observatory, you see the Gymnasium, the enlarged Chapel, the Philadelphia Rooms for the religious meetings of our students, the repaired Museum and these towering new Dormitories built in honour of the Reunion of the Presbyterian Churches. The President thus concluded—"Parents and guardians belonging to the best families in our land, socially, morally, and religiously, have committed to our care, in the Faculty of Arts, nearly 150 new students, entered this Autumn—by far the la-

gest entrance that the College has ever had. As they have been entrusted to us it will be our aim to train them for the work which may be before them in time and eternity."

THE TWO CRIPPLES.

You want to know to know why I keep that horrid, common lame sparrow, do you, Harry? and why I make such a fuss over him? Well, if you can keep still for five minutes, I will tell you his story. Three years ago I was walking along a poor miserable street. when I heard a sweet voice above my head singing "The Mocking Bird." It was long since I had heard such fresh young notes, and I was pleased to find they came from the garret of the house I was going to. When I had finished the business which took me there, I asked who was the singer, and was told, "Oh, that's poor Jem Robson, a cripple; he and his mother have the top attic."

I made my way up and found Jem alone. His mother, who was his sole support, went out to sew, and poor Jem was left by himself almost every day. When he was quite a baby he had had a terrible fall, which had injured his spine so much that he never was able to walk. He was now twelve years old, but his legs had growe quite thin, and he was hardly ever out of pain. His face was white and sickly, and he had that sad look of deformity which so often accompanies a crooked back. I soon gat him to talk quite freely to me, and I asked him if he was not often very dull. "I was very low sometimes, ma'am, till Bob came to me."

"And who is Bob?" I said, for the child spoke as of some one present.

For answer, Jem gave a low whistle, and from the farthest corner of the room there came a lame sparrow.

Its hopping was a most painful process. I saw at once that one of its legs was broken. Its spirits, however, remained unimpaired. It came up at its little master's call, and perched itself on one of his small, wasted hands, and pecked gently at his lips as though it would give him a bird-kiss.

Jem then told me that some months ago his mother had left him one day laid by the window, so that he might see all that went on in the street below. While she was away, he watched the people coming and going, and wondered how he should feel if he could walk and run as they did. He noticed the children as they went to school, and thought within himself, "I shall never grow up a scholar, for I can never go to school, and no

teacher will ever come to me." At last the a tiny child toddle into the middle of the road, where it fell flat down on its face. It would certainly have been run over had not a boy, just about Jem's own age, picked it up and carefully led it away. Then tears of disappointment rolled down the face of the cripple, who watched from his window this scene of life and action, of danger and of help. "Ah," he thought, "I could have borne to see people strong and happy, whilst I was dull and in pain, but it is hard to see them wanting help and to know that I can never give it. That baby might have been killed for anything I could have done; why did God let me live when he knew I should be always like thes, and never any use in the world?"

Just then a lad looked in, whose parente lodged in a room below Jem's garret, and said, "I say, see what I've caught!"

He came close up to Jem, and opening his hand, shewed him a wretched, half-dead looking bird. He had been setting traps for sparrows, and *this* was the only one he had caught. It had struggled violently to get free, and in doing so had broken one of its slender legs.

"I shall kill it outright," said the boy,

"No you shan't," said Jem, his pale face flushing all over with newly awakened pity; "give it to me, I'll nurse it."

Then ensued much and close bargaining; for the sparrow instantly rose in value as soon as its captor perceived that its very misfortune enhanced its value in Jem's eyes. Jem offered in exchange a long piece of string, an alley-tor, and a bit of lead pencil, all of which were treasures very dear to him. But his neighbour gradually increased his demands, till at length Jem was compelled to sacrifice the bright new fourpenny-piece which formed his sole capital. A kind-hearted district visitor had given it to him on Christmas Day, and Jem had secretly intended to buy something for his mother with it, but pity was stronger than love, and Bob became Jem's sole charge in life.

With much difficulty the two boys bound up the broken leg, and Bob began life and education under Jem's guardianship. Jem soon taught the little creature to come at his call, to feed out of his hand, and to perform many little tricks at a word. I said to him once, "Why Jem, what a great deal you have managed to teach Bob, he is quite a learned sparrow."

"Oh, ma'am, said Jem, "he has taught me more, I used to spend best part of my time grieving that I was a poor helpless

cripple, and God sent Bob here to show me that a lame bird is more helpless than a lame boy. I learnt from Bob that even I could save life, and make some one happy that would have been miserable else. So we just do each other good. Bob sits and chirps and is as merry as a cricket, and, whenever I feel a bit dull, I starts off singing to him, and Bob puts his head on one side, and listens and looks as if he was saying to himself, "Yes, I remember something like that long ago in the parks amongst my relations there." Bob and me was made for each other, I think, ma'am. I don't mind being a cripple now, for may be it would grieve Bob if he saw I could run about. He might feel like I did afore he came."

It was the terrible cholera year, and one evening they brought me word that Jem and his mother were both ill. I could not go that night, but the next morning I put on my bonnet and went to see them. They were both beyond my reach, and would never again feel pain or want. The woman in the next room came in to speak to me, and said, with many tears, "Poor Jem, we shall all miss him, with his poor pinched face and his sweet voice; and as for his bird, it's just heart-breaking to see it stand by and never lift up its head."

True enough, there was Bob standing on the miserable apology for a bed, where lay all that remained of his master and friend. His head drooped, so did his feathers, and not a chirp did he utter. When I put out my hand to take him away, he gave a cry almost like a child who is torn from its mother's arms, but I knew it must be done, and I did not let him go. I brought him home, and after many days he brightened up a little, though I am sure he has never forgotten poor Jem, for he never plays any of his old tricks. Now, Harry, you will understand why I am so fond of a common lame sparrow. Crippled Bob reminds me of crippled Jem, and teaches me lessons of patience and tenderness and love.

THE SCOTCH EDUCATION BILL.

One of the promised and expected measures of next session is an Education Bill for Scotland. By a singular piece of good fortune, England has got the start of Scotland in regard to educational legislation. It was commonly believed that Scotland was peculiarly ripe for such legislation, as her Presbyterian Churches, embracing the immense majority of her inhabitants, were considered to be essentially at one in regard to the right constitution of national schools.

But after the Lord Advocate of Scotland had launched a variety of bills in the House of Commons, only to find them wrecked on the bar of the House of Lords, the present energetic Educational Minister carried a bold and comprehensive, though somewhat defective, measure for England last session, in the face of great difficulties. Hitherto the influence of the Scottish Established Church has been powerful enough to prevent the passing of a measure that was likely to satisfy the other Communion and the country generally. Nor had the Government ever shown that vigour and decision in supporting the Lord Advocate which were not wanting in the support that was given last year to Mr. Foster. Hence the success of the latter minister in overcoming educational difficulties long supposed to be much greater than any existing on the northern side of the Tweed. But Scotland, so often unexpectedly baffled and disappointed, now demands her comprehensive educational measure at the hands of the British Parliament, and feels entitled to have her claims attended to very early in the session.

The general principles of an Educational Bill such as Scotland needs and desires were well discussed at an important public meeting held in Edinburgh, and presided over by the Lord Provost of the city. According to the first resolution passed at the meeting, the national schools must be supported, in part at least, by local rates, and be under the management of local boards. There can be no objection to the levying of educational rates; only care must be taken, as Mr. Maclaren warned the meeting, to retain and turn to the best account the funds that support the existing parish schools. If these funds be duly utilised, the rates for educational purposes need not, in most places, be very onerous. But the right composition of the local boards is a matter of great importance and some difficulty. They must, of course, be elected directly or indirectly by the ratepayers. The great problem is, however, to give a proper share of influence to the inhabitants of the parish or district, and yet to secure a board of intelligent, independent men, removed as far as possible both from popular and aristocratic prejudices. Such a board will not be easily got in every parish, or even in every district; but means will, we hope, be used to secure for the management of the schools the best men available for the purpose. We take for granted that, in many parts of Scotland, several parishes will be formed into

educational districts, both for the sake of economy and of effective management.

It was also generally agreed upon at the Edinburgh meeting that, in order to preserve and improve the well known characteristics of the Scottish schools, there must be a Scottish Central board. Mr. Maclaren who seems to have a special dislike of central boards of every kind, objected to this part of the new educational scheme, but he failed to show how the scheme can be managed in a right spirit, or even managed at all, without the intervention of a supreme board of some kind. And if such a board be necessary, surely it should be Scottish, if the best features of the Scottish schools are not to be sacrificed through English ignorance and prejudice. The Educational Department of the Privy Council, the great controlling board in England, has reduced the English primary schools to the lowest character consistent with any decent degree of efficiency. It systematically discourages in them those very branches that have given such a value to the parish schools of Scotland, and made these humble seminaries nurseries for the University. If the parish schools of Scotland are not to be degraded, but raised even to a higher level without losing their elementary character, a Scottish Central Board, composed of men who know the educational spirit of their country, seems to be absolutely necessary. Scotland must be left to manage her own educational affairs, and she will not fail to do her duty. Only, where grants of public money are required, let them be made by the Privy Council Committee acting under the control of Parliament. These grants are not likely to be too liberal, for Scotland, though contributing so largely to the revenue of the country, never gets for any purpose a share of the public money proportioned to what is bestowed upon England and Ireland.

Both Sir Alexander Grant and Dr. Lyon Playfair insisted on justice being done to Scotland in this matter, though by no means preferring any extravagant claims. They did not contend for an independent Education Board, like that in Ireland, but only for one that should act in harmony with, and, in many respects, be subordinate to the Education Department in London. The Irish board being left to itself, has not been able to resist the denominational pressure brought to bear upon it, and has, in consequence, failed to answer all the ends it was appointed to serve. But if the Scottish board be at once directed and supported by an Educational Minister responsible to Par-

liament, it will be able to deal impartially by all denominations, and keep the schools free from sectarianism. That a board will be instituted we have little doubt, as it is a sort of necessity. The real difficulty lies in so constructing it as to make it representative of all parties, and worthy of public confidence. The Universities, the Churches, and the scholastic profession must all have a voice in that important body.

What has been oddly enough called "the religious difficulty" need give little trouble to Scottish educational reformers. All the Churches in Scotland are unanimous in regard to the use of the Bible in the National Schools. They wish not only the Bible to be read, but also the Shorter Catechism to be used, according to the practice in the good old parish schools that have made Scotland so famous. They are willing, however, that a stringent conscience clause be enacted to prevent the very appearance of proselytism—a thing which in the Scottish schools has hitherto had no existence. But whether the use of the Bible and Catechism is to be expressly provided for in the statute or left to be regulated according to the present "use and wont," it is for the Legislature in its wisdom to determine. Whatever its determination may be, the friends of religious instruction need feel little alarm. No Act excluding the Bible from the schools ever can be passed; and if matters are left on their present footing, the religious character of the schools of Scotland will not suffer. Even the theoretical Secularists see that they cannot carry out their views, and are obliged to yield to the Christian sentiment of the country. Yet our Scottish friends must not be off their guard, but must carefully watch the progress of the expected bill through Parliament, and strive to get all its provisions brought into harmony with true principle and the admitted wants of the country.

THE RETORT COURTEOUS.—Lately an incident occurred in one of the "Episcopal chapels" in Bath, which had the scene been elsewhere would have evoked considerable merriment. The incumbent had commenced his discourse, when a gentleman entered the chapel and stood respectfully and attentively listening inside the door. No sooner had the preacher's eye lighted upon the new comer than, dropping the thread of his sermon, he said to him, "Come in, my friend, come in; we are always glad to see those here late who can't come early." Thus addressed, the unknown individual stepped forward, and coolly took his seat, and then as coolly asked the preacher, "Would you oblige me with the text?" "Certainly," was the reply, and the request having been complied with, the sermon proceeded.

It is now announced definitely that a bishop has been appointed to Madagascar, and that he is to reside in the capital. A more schismatic intrusion into a field where the work of God is prospering, it is impossible to imagine. His influence must be for evil, in dividing, if he succeed to any extent, this infant Church. We are very sorry to observe that the Archbishop of Canterbury, who makes such professions of liberalism as regards the Greek Church, has taken an active part in bringing about this most unjustifiable intrusion. We would be ashamed to belong to any Presbyterian Church which could act in a manner so injurious to the general interests of Christianity for narrow sectarian ends. The act calls for the reprobation of all the Evangelical Churches in England and the United States. A similar intrusion was attempted in the Sandwich Islands, which has ended in disaster.

FACTS IN HUMAN LIFE.—The number of languages spoken in the world amounts to about 3064. The inhabitants of the globe profess more than 1000 different religions. The number of men is about equal to the number of women. The average of human life is about 33 years. One quarter die previous to the age of 7 years; one-half before reaching 17; and those who pass this age enjoy a felicity refused to one-half the human species. To every 1000 persons only 1 reaches 100 years of life: to every 100 only 6 reach the age of 65; and not more than 1 in 500 lives to 80 years of age. There are on the earth 1,000,000,000 inhabitants; and of these 333,333,333 die every year, 91,824 every day, 3730 every hour 60 every minute or one every second. These losses are about balanced by an equal number of births. The married are longer lived than the single, and, above all, those who preserve a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favour previous to being 60 years of age than men have, but fewer afterwards. The number of marriages is in proportion of 75 to every 1000 individuals. Marriages are more frequent after the equinoxes; that is, during the months of June and December. Those born in the spring are generally more robust than others. Births and deaths are more frequent by night than by day. The number of men capable of bearing arms is calculated at one-fourth the population.

WORK.—‘I have lived,’ said Dr Adam Clarke, ‘to know that the great secret of human happiness is this; never suffer your energies to stagnate. The old adage of too many irons in the fire, conveys an untruth. You cannot have too many,—poker, tongs, and all—keep them all going.’

The election of the Duke of Aosta to the throne of Spain, and his acceptance of the crown, gives another great check to the Ultramontanes. Spain was one of the chief strongholds of the Church. For two years the ecclesiastics have plotted for the return of Isabella, or, at least, the placing on the throne of her son, the Prince Asturias. The French Empe-

ror, it is to be feared, lent himself to these plots, by making it impossible to get anyone else placed on the throne. Prim has, however, carried his purpose. He has been guided throughout, we believe, by patriotic motives. He wanted a stable Government, but a Government that would not be converted into a tool of the plotting ecclesiastics. He, therefore, from the beginning, turned his attention to the House of Victor Emmanuel, as representing opposition to Papal intrigues. The Duke of Aosta, now King of Spain, will, in his adopted country, follow his father's steps in Italy. Religious liberty will be maintained, education will be diffused, and the constitution will be secured.

MODERATION.—The Presbytery of Selkirk have moderated in a call to the Rev. R. M. Stewart, assistant at St. Bernard's, Edinburgh, to be successor to the Rev. Dr. Phin, in the parish of Galashiels.—The Presbytery of Jedburgh have moderated in a call, signed by a number of parishioners, to the Rev. James Paterson, at present assistant in St. Stephen's Church, Edinburgh.

RESIGNATION.—The Rev. Dr. Phin has resigned his charge as minister of the parish church of Galashiels, in order, as he stated, the better to discharge the duties of Convener of the Home Mission Committee.

THE QUEEN.—The Queen was present at the special service in the parish church of Crathie for the harvest thanksgiving and for peace. Her Majesty also attended the same church on Sunday. Our High Church friends will be greatly relieved to know that “the scandal” which has so shocked them, of the Queen having partaken of the Communion, is incorrect. Her Majesty was present at the impressive service merely as a spectator. Her Majesty, however, supplied the silver service for the Communion, consisting of four cups, two flagons, and two waiters for the bread.

MODERN CHURCH MUSIC.—A writer in a musical journal says:—“A fair sample of our modern church music may be derived from the reply of a celebrated divine, who, when asked his opinion of the music in some of our churches, said: “I attended a certain fashionable church, where I sat all through the service, wondering how in the world I got in without a ticket!” Speaking also of the usual style of singing by the choir, he takes, for example, the reading of the hymn commencing—

“Take thy pilgrim to his home,” &c.

which, being rendered artistically, has the following sublime effect: Firstly, the soprano, in a soaring leap, sings, “Take thy pil—,” followed by the alto and tenor in duct with like advice (while the soprano is magnificently holding on to the “pil”), and as the deep bass profoundly echoes the same, “Take thy pil—,” they finally unite and repeat together, eventually succeeding in singing, “Take thy pilgrim to his home,” &c., greatly to the relief, no doubt, of both minister and people.

News of our Church.

IN MEMORIAM.

We have to chronicle the death, at the age of 79, of one who, for nearly half a century, has been in the eldership of our Church, in connection with the congregation of St. Andrew's, Montreal. Mr. Walter Benny emigrated to this country in 1812, and since that time has lived in Montreal, leading a life of quiet, unobtrusive usefulness, known and respected in the community as one of those men who, without display, contribute to its prosperity, and lay the foundations for its progress. Mr. Benny was ordained to the eldership of St. Andrew's in 1824, and, during the long period which has since elapsed, discharged the duties devolving on him with Christian faithfulness. For some years before his death he had given up the cares of business, having trained up a family to occupy, in various branches of commerce, that place in the community he had so worthily filled. Early this year he had a serious attack of illness, which had apparently passed away, but shortly before his death his strength began to fail, and, on the 15th of December, he died, surrounded by his family and in the enjoyment of that peace which a living faith in the Saviour can alone supply. On the 20th, he was followed to the grave by mourning friends, and by many to whom he was known and by whom he was respected. The funeral services were conducted by the Rev. Mr. Lang and Dr. Jenkins, the latter of whom delivered a suitable address to those assembled on the occasion.

ST. ANDREW'S CHURCH, MONTREAL.

ON the morning of the 24th of October, 1869, St. Andrew's Church, Montreal, was discovered to be on fire. Almost before the alarm could be given, the flames were bursting out from various points; the tall spire acted as a funnel, and towards it the flames converged; from the roof the crackling of the burning timbers could be heard; the crash of the windows, shattered by the intense heat; the roaring of the flames; the excitement of the people gathered to help if possible, but standing helpless by, as the fire brigade did all that men could do to save the building, but in vain; the fall of the steeple as it swayed over and fell to the ground, narrowly escaping involving the

houses opposite in its own destruction, made a sublime, but a saddening spectacle. Nor did St. Andrew's suffer alone. The Church of the Messiah, at one of the opposite corners of the street, also took fire, and all its interior was reduced to ruins, whilst the Baptist Church, at the other corner, was only saved from a like fate by the most incessant exertions of the firemen. It was a Sunday morning, and many of the members of St. Andrew's learned of the fire only when they saw the blackened ruins of what had been the noblest and most beautiful house of prayer in Canada, and stood with tearful eyes contemplating the ruin that had been wrought in a few brief hours.

But the Congregation, although grieved, was not discouraged. Offers of accommodation were made in the most generous manner, not only by congregations of our own Church—that was no more than might have been expected—but Dr. Hingston, on behalf of the proprietors of St. Patrick's Hall, tendered the use of any of the public rooms of their building for the purposes of the congregation, another proof of the good feeling that exists in Montreal among the various nationalities into which it is divided. The Normal School, in Belmont-street, was, however, engaged, and a committee took active steps to repair the damage done. Fortunately, a considerable portion of the walls was uninjured, and Mr. T. S. Scott, architect, prepared plans for rebuilding the church, essentially on the same plan, but with such modifications as the judgment of the architect led him to believe would be improvements.

The Rev. Andrew Paton, who had been appointed assistant and successor to Dr. Mathieson, and on whom, naturally, owing to the increasing bodily infirmities of the pastor, the chief part of the labour had devolved for some time, had just resigned his charge, intending to return to Scotland. Singularly enough, he received, on the very day, we believe, on which he communicated this resolution to his session, a message by Atlantic cable asking his acceptance of the presentation to the parish of Penpont, in Dumfriesshire. The presentation was wholly unexpected, as Mr. Paton had no knowledge of the patron, and it is understood that the offer was due to the favourable impression made by him when pleading the cause of the Church in Canada before the General

Assembly of the Church of Scotland. Having already resigned his connection with St. Andrew's, Mr. Paton believed it his duty to accept the new charge, and in due time he was inducted, his departure from Montreal being deeply regretted by the congregation, and by the many warm friends he had made here. But, as if the loss of his services was not enough, this deeply tried congregation was ordained to sustain a still more painful bereavement.

On the 15th Feb., 1870, the venerable Dr. Mathieson passed away calmly, surrounded by his children, and mourned by the whole community. For some time no active steps were taken by the congregation to fill up the vacancy. The Rev. T. B. W. Niven, of the Tron Parish, Glasgow, one of the most important of the charges of that most important city, was invited, but did not see his way clear to accept the offer, and, in September last, after consultation with Dr. Norman Macleod, Dr. J. R. Macduff, and Mr. James A. Campbell, jun., of Strathcathro, it was resolved to offer the pastorate of the vacant charge to the Rev. Gavin Lang, of the Parish of Glasford, Scotland. Mr. Lang, whose father was minister of Glasford, and whose brother is now the well known and popular minister of the beautiful and important Parish of Mornington, Edinburgh, was licensed in November, 1864, and became assistant to Dr. Macduff, of Sandyford, Glasgow, having previously been missionary in that parish. In the following January he was presented to the parish of Fyvie, in Aberdeenshire, by Col. Gordon, of Fyvie, with the full concurrence of the parishioners. The printed report of the parish work there for 1868, shows a most satisfactory position of affairs. During three of the five years of his incumbency there was collected for the six schemes of the Church the sum of £236 10s. ; for extra Assembly collections £138 13s. 6d. ; ordinary weekly collections, £201 7s. 6d. ; extra local collections, £84 4s. 5d., the large total for a country charge of £660 15s. 5d., furnishing another proof of the importance and advantage of the schedule system, by which the amounts were altogether collected, by means of an efficient body of collectors. Sabbath Schools were fully organized, there being four in the parish, with 300 children on the roll, who maintained an Indian orphan in the Madras Orphanage, and, during the three years of Mr. Lang's ministry in Fyvie, which the report before us covers, 250 young communicants were added to the roll, which numbered 1300 members, a

large proportion of them, no doubt, owing to the operation of the classes established specially for young people. In the course of Mr. Lang's incumbency in that very extensive parish, a Chapel of Ease was erected at a cost of nearly £1000, and the services of a parish assistant provided. In August, 1869, Mr. Lang's father, who had been minister of Glasford for nearly 40 years, and bore the same name, died, and the people of that parish gave a unanimous invitation to him to succeed to the vacant charge. Although it was less important as a field of labour than Fyvie, and inferior in emolument, he yet believed it to be his duty to accept the presentation from the Earl of Eglinton, the patron. It was with some difficulty, however, that his translation was effected. Contrary to custom, both the parishioners and the presbytery of Turiff demurred to his removal, and it was only after Mr. Lang's own express desire and preference for Glasford, that he was loosed from his Northern and permitted to go to his Southern parish. In less than a year after his induction at Glasford, Mr. Lang received the invitation to Montreal, and it was evidently a perplexing and difficult matter to decide his course. On the one hand was the consideration of the duty he owed to his native parish, the ties of natural affection by which he was bound to it, the love of the people, to all of whom he was known, and among whom he had spent the greater part of his life. On the other side were the considerations pressed upon him by men of eminence in the Church of Scotland, who urged him to accept the offer of a charge of so much importance, and in which there was so great an opportunity of doing good to the Church at large. Convinced by these arguments, Mr. Lang felt that it was his duty to accept. Then came the painful task of communicating the fact to the parishioners, and we cannot refrain from transferring to our pages a few sentences of the pastoral address, in which the reasons for the contemplated removal were communicated. After giving in full letters from Mr. J. A. Campbell, Mr. John L. Morris, Montreal, Dr. Macleod, Dr. Macduff, and Dr. Smith, of North Leith, and the substance of the advice of others, all agreeing in advising the acceptance of the offer made by Mr. Morris on behalf of St. Andrew's Congregation, he says "I cannot resist the appeals thus made to me..... I remembered the reasons which induced me to leave Fyvie, where I had spent nearly five years of as great happiness as, I believe,

any clergyman ever had in his work and flock..... On public grounds I feel that there is a solemn necessity laid on me to obey the call of this Montreal congregationI think I can, with perfect sincerity, declare that no consideration of mere outward advantages has led to my decision.I thank God that he has hitherto restrained me from yielding to that sordidness of aim, which puts money and worldly positions before the higher motives of good to the Church and the advancement of Christ's kingdom among men.....I am a servant of Christ, and where he shows the way I would follow. So far as Glasford and my life in it are concerned, I am forced to exclaim, with deepest emotion, 'My purposes are broken off.' But 'Man proposes and God disposes.' I am content to leave myself in His hands."

Actuated by such motives and such desires, Mr. Lang accepted the call, and but a short time elapsed till he reached Montreal, where he arrived on the 14th of November.

The next evening the new organ built by Messrs. Warren of Montreal, from plans by Mr. Caulfield, organist of St. Andrew's, to replace the one destroyed by fire, was played on for the first time in public, to give the Congregation an opportunity to hear it, and on Sunday the 20th the church was re-opened, the Rev. Mr. Lang preaching in the morning, Principal Snodgrass of Queen's College in the afternoon, and Rev. Dr. Jenkins in the evening. The changes in the building were considered to be improvements, and reflected credit on Mr. T. S. Scott, the architect. Doors on the pews were discarded, the organ was placed in the east gallery, thus removing the obstructions from the large north window, the roof of the church was heightened and the pulpit considerably altered. The restoration was effected with an energy and despatch which showed how greatly the hearts of the Congregation were in the work. On the 25th a *pro re nata* meeting of Presbytery of Montreal was held for the purpose of moderating in the call, Rev. Robert Campbell, Moderator, when Dr. Jenkins was appointed to preach and preside, at the diet to be held for the purpose of having signatures to the call. Dr. Jenkins, at a subsequent meeting reported that he had complied with the instructions of the Presbytery, and that the call had been numerously signed. On the 28th the Presbytery again met, for the purpose of inducting the pastor elect into the charge,

when the Rev. Robert Campbell having preached, put the prescribed questions which were satisfactorily answered, and the Presbytery then by the laying on of hands inducted Mr. Lang into the charge of St. Andrew's, Montreal. The Rev. Dr. Jenkins thereafter addressed the Minister and the Rev. C. Doudiet addressed the people on their respective duties to each other. At the close of the services Mr. Lang received a hearty welcome from his new Congregation.

On Sunday, 4th December, Rev. Gavin Lang preached his opening sermon from Romans xi. 13th, "I magnify mine office." The following is a portion of the address:

And now, brethren, I am constrained, in the circumstances in which we are to-day placed, to make special allusion to that office to which as your pastor I was, during the past week, set apart. I magnify it, not least "because I believe it to be your desire, as it is certainly my own, that the time-honoured and hallowed connection between this congregation and the Church of Scotland should still continue." So far as I am concerned, it is not in my power, even though I were willing, to dissolve my connection with that Church. My orders, as one of its ministers, are indelible. It is fortunate, therefore, that the Act of Independence, prescribed by the Synod of our Church in this country, and to which I had no difficulty in giving my assent, does not affect the status to which, at my ordination and under the sanction and protection of Imperial Statute, I was preferred. And I take this public opportunity of saying, that the position which I claim in this Dominion, as in all other British dominions, is that of the clergyman of a Church entitled, by the Constitution, to full and perfect equality, in public consideration and standing, with the sister Church of England. But, I also magnify mine office, "because of the honour of succeeding one so justly revered as your late pastor." There are few in the Church, either in the old or in the new world, whose place it would be a greater honour to fill. His very name is a passport to the hearts of all who love honesty and uprightness. He was a living witness, as well as ambassador, of truth. It needed not personal acquaintance to be aware of his eminent consistency and his many sterling qualities. His faithfulness to principle; his perseverance in the discharge of duty; his desire for his people's spiritual and temporal welfare; his adherence to word and work; and his courage in the assertion of the Church's privileges were all widely known and appreciated, alike at home as in this, the land of his adoption. The praise of his name and worth is in all the Churches. He has left behind him few equals, and no one can be more painfully impressed than I with the consciousness, that, for many years at least, it would be impossible for any successor to gain the estimation in which, while living, he was held, and in which, though dead, his memory is now enshrined. Indeed, were it not that I have always had the ambition, in any change I

made, to follow one whose character and labours would supply both a model for imitation and a spur to exertion, I might well have shrunk from undertaking so grave and responsible a task as that which now devolves upon me. Having had, however, this ambition—I trust a pardonable one—I rather rejoice in the hope that, by the help of Divine grace, I may be enabled to walk somewhat in the footsteps of him, whose removal from this place you have good cause to lament, and to magnify the office which, in God's providence, has passed from him to me. But further, I magnify mine office "because of the mission it is designed to fulfil." There is, I take it, a lower and a higher view, both important, in which to contemplate that mission. Under the former aspect, it may be regarded as a mission of peace. First of peace as respects the congregation. A pastorate during which there are strifes and heart burnings, must fail in its purpose, and lose its power for good and for God. Brethren, I intently and earnestly desire, that my ministry among you may not be thus hindered and rendered ineffectual. Next to the salvation of souls, there is nothing for which I pray more fervently, and for which I will work more assiduously, than peace to and in our own Zion. It is quite true that, in so large and influential a congregation, there must be many varied opinions and interests, and I would not be so unreasonable as to expect that all will see eye to eye on every subject. I am not sure that I even care for this seeming. Uniformity in thought and sentiment is not always real unity.

But, whatever be our differences in either thought or sentiment, it is incumbent on us, for the common good, to avoid any and every needless conflict. A congregation, distracted and torn with dissensions, is one of the most humbling spectacles on which the eye can gaze, or over which the heart can mourn. And this all the more, as I am convinced that such a state of matters can, at all times, be averted. I do solemnly believe, that it only requires that we make it our study to bear and forbear with one another, in order to secure and perpetuate concord among us. Where no great principle is involved, he that yields always conquers. I implore at the beginning of my work among you, that the bond which unites us may be a bond of love and harmony. No other bond, most certainly not that of an opposite kind, can result in blessing either to a people or to the Church at large. "Beloved, if God loves us, we ought also to love one another. If we love one another, God dwelleth in us, and his love is perfected in us." And one of the chief fruits of love is peace, to obtain which it is worth enduring, forgiving, and sacrificing much. Most precious boon! May God in his infinite mercy grant us the precious baptism of Christ's spirit. And that which I desire to pervade our own congregation, I desire likewise to pervade our relations with all other congregations. Not having had time as yet to consider the merits of the pending question of Union between the Church of Scotland and those ecclesiastical bodies which, though of the same Presbyterian family, are at present separate from her, I am not prepared to express any opinion upon the wisdom, or otherwise, of such a step. But taking an even wider range of

sympathy, I have no hesitation in avowing that it is a wish lying very near to my heart to live on brotherly terms with all who will so live with me. Among the pleasing memories of my experience as a parish clergyman in Scotland, are the friendly intercourse, and in some cases, interchange of services which I enjoyed with ministers of other communions. It was my satisfaction on one occasion to admit into my pulpit, for the purpose of asking the liberality of my parishoners in behalf of a strictly Episcopal object, even a clergyman of the Church of England, a Church, which with a strange blindness to her own interests and the spirit of the constitution, persists in keeping her pulpits closed against the clergy of the only other Church whose national existence is bound up with hers. There can be no doubt that union in heart and feeling is in all circumstances desirable. Whatever be our parent divisions, and however short or long a time these may last, there should be nothing to hinder the common children of the common Father from striving together for the furtherance of the Gospel. The value of formal and corporate union, which we should all rejoice to see rightly and happily consummated, will be much enhanced by a daily growing evidence beforehand of a desire for real union on the part of all religious communities, be they Presbyterian or Episcopalian. The best kind of union is that which is most comprehensive. There is no just reason why all Protestants through mutual concession should not be united. We are all seeking the advancement of the same cause, believing in the same Saviour, and travelling to the same heavenly home. And for that matter there is no just reason why all Christians, whether Protestants or Romanists, should not so far even agree to differ as to ensure continual and reciprocal kindly feelings. It is a source of unspeakable gratification to me to learn that this was the spirit inculcated in this place by my venerable predecessor, who, in the most Catholic sense ever breathed, like the master Himself, good will to all men.

The Rev. gentleman then dwelt at some length on that higher view of the mission entrusted to him which relates to the whole flock under his care.

At the close of his discourse he made the following remarks of a more personal character; "One or two words more, and I have done. I cannot refrain from alluding, in a very few sentences to my own feelings on the occasion of assuming the position of your minister. There are pressed upon me to day many conflicting thoughts and remembrances. The fact of my occupying this pulpit in my new capacity, implies the fact of my translation from another sphere. That sphere was to me the dearest on God's earth. It was my native parish, in whose manse I was born, in whose church I was baptized, among whose varied scenes my childhood and youth were spent, to whose people my father ministered for nearly forty years, and in whose church-yard his sacred dust is laid. Is it any wonder that there should now come up before me the vision of my old home and the familiar faces of those who, with one voice and heart invited me to fill their charge, vacant by the death of him who was beloved both by

them and me? Nor is this the only vision which obtrudes itself as I enter upon fresh responsibilities and engagements. Before my eye there gleams the "light of other days," five happy years, passed in a hardly less dear, but more important because more extensive parish in the northern part of our fatherland, whose beautiful temple and warm hearted people I can never forget. I scarcely know which of these parishes it was the bitterest sorrow to leave; and the bitterness was all the bitterer by reason of the short interval, not many months, which divided the two partings. But imitating the great Apostle, I desire "to forget those things that are behind and to reach forth to those things which are before." I am here in response to your call, with my whole soul filled with the wish to do the work of the Lord amongst you. I have come in faith and in obedience to what seemed to be the higher. Life is too short and the claims of Christ upon His Church are too pressing for a minister to settle merely where, in outward comfort and ease, he can pass existence. Where I can be most useful, there I would be and labour. I have thought that I might, to some purpose, serve my Master in this place; He Himself has, I believe led me hither, and for all my future life I trust myself to His guidance and direction. To Him also I commend you all beseeching you to bear me ever in your hearts and especially at the throne of the heavenly grace to pray for me, that delivered from the cowardly fear of man and upheld by the influences of the Holy Ghost, utterance may be given unto me that I may open my mouth boldly to make known the mystery of the Gospel, for which I am an ambassador, that therein I may speak boldly, as I ought to speak."

That the newly ordained pastor may prove not only a blessing to the Congregation over which he is especially called to labour, but may be eminently serviceable to the Church at large, is our earnest prayer, and it is our fervent wish that a blessing may rest on him and his family in the new land in which they have made their home.

JUVENILE MISSION SCHEME.

We hope that with the coming in of the New Year and its new interests and arrangements, the claims of our Juvenile Mission Scheme, which has for so many years efficiently aided the Church of Scotland Female Mission in India, will not be overlooked. This scheme has, in the past, prospered more than any of our foreign schemes, and as we, in Canada, do but little in the way of sending to the dark places of the earth the light of our glorious Gospel, we should cherish the more this scheme, by which the children of our Church are enabled, at a comparatively small cost, to bear a part in communicating to children in less favoured lands the knowledge of Christ, which is their own highest privilege. A

former pupil and recent teacher in the Calcutta Orphanage, writes gratefully and touchingly to her former supporters in Canada, alluding to the almost total darkness, mental and spiritual, in which her Indian sisters are hopelessly sealed, unless reached by some such agency as this, and also to their fine capabilities for better things, when they are brought within their influence. There is, therefore, before us, in the Indian Mission Scheme, a clear field for sowing, under God's blessing, good seed, the fruits of which can scarcely be over-estimated, as each girl who receives a Christian education at one of these Orphanages, and leaves it with a heart penetrated with Christian truth, must, in the natural course of things, become a centre from which Christian influence shall radiate in whatever sphere she may be placed. We have, also, in the full accounts which we receive from time to time, the most satisfactory evidence of the manner in which every penny of our contributions is expended. With these inducements we trust that the interest which has in past years been taken in this scheme will be extended and quickened in the future. Thirty-five of our Sunday-schools now support orphans in the five Indian Orphanages, at an expense of £4 sterling, between nineteen and twenty dollars per annum for each orphan. Three are supported by private individuals, and one partly by a Sunday-school and partly by a private source.

There are, however, in all probability, yet more of our schools who might, if they would, assume the privilege of contributing for the whole or partial maintenance of a girl at one of these institutions. Some, too, of our wealthy families, might create for themselves a new and happy interest in assuming the charge and support of a little Indian *protégée*, and would find, we doubt not, their efforts abundantly rewarded in the reflex blessings to themselves. While it is a truth far too much lost sight of, that even in this Christian and not over-peopled country, many neglected children who are in danger of growing up as ignorant and degraded as even the little Hindoos, still we think that an increasing interest in the one will increase our interest in the other, and that *they* will not be the last to take a kindly interest in the ragged little outcasts of our *own* streets, who have been trained to aid in the loving work of gathering in the wandering lambs in the darker places of the earth.

Communications, remittances or enquiries may be addressed to the secretary and

treasurer, Kingston, Ont. Contributors or intending contributors, will please bear in mind that remittances for 1871 must be in the hands of the Society's treasurer in Scotland, not later than April 15th, 1871, and therefore should be sent to the Canadian treasurer *before the end of March.*

PRESBYTERY OF SAUGEEN.—On Wednesday, the 19th October, the Presbytery of Saugeen met at Leith, to induct the Rev. Edward Bayne Rodgers into the pastoral charge at Leith and Johnstone. There was a very large congregation present to witness the proceedings. The Rev. Mr. McDonald preached an excellent sermon; after which the usual questions having been put and satisfactorily answered Mr. Rodgers was duly inducted into the above charge. The Rev. Mr. Morrison gave an appropriate address to the newly inducted minister and the Rev. Mr. Fraser gave an excellent address to the people. At the close of the solemn services Mr. Rodgers received a very hearty welcome from the people. We have to congratulate the congregation of Leith and Johnstone in having secured such a pastor as Mr. Rodgers. Since he came to Canada, about ten months ago, he has had three calls offered to him from Leith, Fergus and Arthur. He was also asked, on the promise of a very handsome salary, to engage in ministerial work in Alabama; a proposition which for the present he saw fit to decline.

MARKHAM ORDINATION AND INDUCTION.—On Thursday, 10th inst., the Presbytery of Toronto met at St. Andrew's Church, in Markham—present the Rev. Messrs. Bain, of Scarborough, Ross, of Pickering, and McLennan of Whitby, and John Gibson and James Dimma, elders—for the purpose of ordaining and inducting the Rev. James Carmichael, B.A., into the pastoral charge of St. Andrew's Church, here, and St. James', Stouffville. Rev. Mr. McLennan preached from Acts 3 and 16; Mr. Bain conducted the solemn service of ordination; Mr. Ross addressing the newly ordained clergyman and people as to their respective duties. Mr. Carmichael is the first gentleman from the east who has made his appearance within bounds of the Presbytery of Toronto. He is a student of Morrin College, Quebec; has had the advantage of studying under one of the ablest of our clergymen—the Rev. Dr. Cook, of Quebec city—and comes to the discharge of his ministerial duties very highly recommended.

We understand that the Rev. D. J. Macdonnell has been inducted to the charge at Toronto, but have no report from the Presbytery on the point.

SOIREE AT ST. MATTHEW'S CHURCH, MONTREAL.—A *soiree* held in St. Matthew's Presbyterian church, Point St. Charles, the attendance of adherents and friends was unusually large, many being unable to find seats. In the unavoidable absence of the pastor, Rev. Joshua Fraser, from sickness, the venerable Rev. Thomas Fraser, his father, occupied the chair, and on the platform were the Revs. Mr. Hardie, Dr.

Jenkins, Dr. Irvine, and Dr. Burns. After a few introductory remarks from the chairman, who also explained that the sudden illness of his son, their pastor, was not of a serious nature, but much against his will prevented his being present, the

Rev. Mr. Hardie was called upon, and addressed the meeting in a happy and felicitous manner, alluding in cordial terms to the friendly relations existing between the several Protestant churches of the district.

Rev. Dr. Burns delivered an excellent and instructive address on the influence of little things, in the formation of individual character and their relation to science, art and discoveries of the past.

Rev. Dr. Irvine, after a few well-timed remarks, delivered a brief address on the destinies of the great nations of old who deserted the worship of the God of the Bible and degenerated into nought. He concluded by making an eloquent appeal to Christians to support their religion.

Rev. Dr. Jenkins, who spoke to the main object of the meeting, viz., to raise sufficient money to liquidate the small debt of \$300 on the church, finally called upon the congregation to subscribe towards the above object. Dr. T. A. Rogers was appointed secretary, and in twenty minutes the amount was raised as follows:—Mr. Ross gave \$50; Messrs. Johnson, Wilson, Cuthbert, Neilson and Munro, gave \$20 each; Dr. Rodgers and Mr. Hendry gave \$10 each, and the balance was made up by sixteen members, who gave \$5 each and the remainder in sums of \$2 and \$1. The result was very gratifying, and testified to the esteem in which the congregation hold their pastor. During the evening the choir under Mr. Powell rendered some beautiful anthems, which were applauded. The meeting, which was a very happy and social one, was concluded with the benediction, and the audience adjourned to the school-room adjoining, where an excellent tea was served.

ST. MATTHEWS CHURCH.—Since the recent social meeting at Point St. Charles, many of the congregation of this church have subscribed liberally. The amount collected is about \$400. The present church building is too small for the district, and being seated for a very limited number, its usefulness is very much curtailed, also the duties of the pastor, Rev. Joshua Fraser; while, although all the pews are seated, the expenses of the church are about as much as if the building was twice its present size.

WESTMINSTER. PRESENTATION.—On the evening of Wednesday, October 19th, notwithstanding a regular down pour of rain, which lasted all the evening, a numerous party belonging to the congregation of St. Andrew's Church, Westminster, invited themselves to an evening's entertainment at the residence of their pastor, the Rev. James McEwen, A.M.; and after an elegant tea, for which the ladies of the party came provided, they presented Mr. McEwen with a very handsome purse of money along with an address, read by Mr. H. Cameron.

To this address Mr. McEwen made a warm and affectionate reply.

ST. JOHN'S, MONTREAL.—PRESENTATION.—Messrs. James Wardlaw & David Frazer, on behalf of a number of friends and well wishers belonging to St. Andrew's Church, Montreal, lately waited on the Rev. Charles A. Doudiet, at the Manse, and presented him with a valuable testimonial, in the shape of a well filled purse, and other articles to the value of about \$400. This presentation, we need hardly say, not only does credit to the generous donors but is also a great encouragement to the recipient, coming as it does from a congregation second to none in wealth and intelligence.

May God supply also, all the need of each one of those generous friends according to his riches in glory, by Christ Jesus.

DUNDEE, PRESENTATION.—A parcel containing a very beautiful gold watch was handed by Captain John Rankin on the Steamer Salaberry to Mr. Ross when on his way to a recent meeting of the Montreal Presbytery with the following note:—

DEAR MR. ROSS.—The Captain will hand you the enclosed, which please accept as a small token of love and good feeling from your congregation and friends. Hoping you will be long spared to wear our little gift, with kind regards.

Believe me, Yours truly.

M. BAKER.

Mr. Ross, after sermon on thanksgiving day, before a large congregation, embraced that as his first fitting opportunity of conveying his thanks for the valuable gift they had lately bestowed upon him, although he said it was not a matter that he could well refer to on a Sabbath, but as this was a day of thanksgiving, it behoved him to give his thanks. This he did in earnest terms.

We are glad to learn that there is a prospect of the new church being opened shortly, free of debt. The church presents a beautiful appearance and is highly creditable to the congregation and to the pastor, by whom, we believe, it was designed.

WOLFE ISLAND, PRESENTATION.—The Rev. George Porteous on the eve of his removal from Wolfe Island, where he has laboured for ten years, was waited upon by a deputation, who on behalf of the Congregation presented him with an address expressing their love and affection for him and their appreciation of his unwearied labours amongst them and prayed for the future welfare of himself and Mrs. Porteous. The address signed by Azel Cook, James Horn, David Cramand, George Michen, Robert Stokes, and Daniel Cock, was accompanied by a handsome gold watch. Mr. Porteous in reply acknowledged the great kindness of his flock, and trusted that his ministration amongst them had not been in vain. It was a great satisfaction to him to know that he left them free from the embarrassment of debt, and with a good church and comfortable manse, and hoped that before long a faithful labourer would be sent them, who would reap a bounteous harvest.

ROSLIN, PRESENTATION.—On the evening of the 6th October, a deputation representing the congregation of Roslin, and others, waited on the Rev. James M. Gray, and presented him with an address expressive of their high appreciation of his ministerial labours and of his unremitting zeal in the furtherance of their spiritual welfare. The address was further enhanced by the accompaniment of a well filled purse. It is gratifying to chronicle such indices of mutual confidence between a pastor and his flock; they are alike creditable to the donors and the recipient.

BOLSOVER, PRESENTATION.—The Rev. D. Watson, M.A., minister of St. Andrew's Church, Thorah, was agreeably surprised by a deputation from the congregation at Bolsover and Kirkfield, who presented him with a purse containing \$100, together with an address, signed by Messrs. John McTaggart and J. McRae, expressive of the warm attachment of the members of the congregation, and of the love and gratitude to him for his continued labours on their behalf.

The Rev. gentleman accepted kindly of the presentation and made a suitable reply.

THE BISHOP OF ARGYLL ON THE LAY QUESTION.—In consequence of the decision come to at the Episcopal Synod held in Edinburgh last week, adverse to the admission of laymen to seats in the Courts of that Church, the Bishop of Argyll and the Isles (Dr. Ewing) has addressed a letter to Dr. Eden, Primus of the Scotch Episcopal Church, in which he expresses his regret at the decision, which was arrived at by a majority of only one vote and which decision would have been very different had he been aware that the question was to come before the Synod. He holds, however, that so great a matter cannot be thus settled, and that what the Church especially wants and requires is an increase of lay zeal. The Bishops "must not seek to be lords over God's heritage."

AN OLD PREDICTION FULFILLED.—The following prediction (said to have been written in the 15th century) is interesting just now, as circumstances point to the approach of its fulfilment. In 1453 the Turks took Constantinople. The prediction is as follows:—

In twice two hundred years the Bear

The Crescent will assail;

But if the Bull and Cock unite

The Bear will not prevail.

But mark, in twice ten years again,

Let Islam know and fear—

The Cross shall stand, the Crescent wane,
Dissolve, and disappear.

The first four lines are now matters of history. Russia assailed Turkey; England and France united, and Russia failed. Will the last four lines be accomplished soon? Things are tending that way.

A curious case has been before the United Presbyterian Presbytery of Edinburgh. The Rev. F. Ferguson, of Dalkeith, is charged with teaching that the passage in I Peter, iii., 19,

"By which also He (Christ) went and preached unto the spirits in prison," infers the existence of a middle state. Mr. Ferguson explained that whatever hope might be supposed to lie in the passage, with regard to those beyond the pale of God's revelation, there was no hope to be drawn from it with regard to those who in time rejected that salvation. The case is exciting much attention, and is, of course, anxiously and hopefully watched by the Anti-Union party in the Free Church.

QUEEN'S COLLEGE ENDOWMENT FUND.

Statements for insertion in the Presbyterian will be made up here on the 15th of each month.

Local treasurers and others are particularly requested, when making up their detailed statement of remittances to the College Treasurer, to follow the mode of entry adopted below.

W. IRELAND, Treasurer.

Queen's College.

Kingston, Ont., 15 December 1870. }
Subscriptions acknowledged to 15th
November 1870..... \$70,280 00

OMACNAH AND HRTON.

Local Treasurer, JOHN FISHER, Burnstown.

Local Treasurer, JAMES WARD, Renfrew.

George Thomson, Horton, 1st instal.
on \$10..... 5 00
Joseph Knight, Horton, bal. on \$20. 10 00
James Ward, Norton, bal. on \$20.. 10 00
John McInnes, Horton 2 00
27 00

LANARK.

Local Treasurer, ROBERT POLLOCK.

A. Caldwell & Son, bal. on \$250.... 125 00
Robert James, bal. on \$10..... 5 00
John McDonald, bal. on \$4..... 2 00
132 00

WOLFE ISLAND.

John Horne, 1st instal. on \$4..... 2 00
Thomas McCready..... 4 00
George Michie..... 5 00
11 00

ORMSTOWN.

Local Treasurer, THOS. BAIRD.

Michael McWhincy..... 5 00
John Graham..... 4 00
William McNaughton, 2nd instal.
on \$20..... 10 00
Donald Abercrombie..... 5 00
24 00

LAFRAIRIE.

Local Treasurer, J. T. ADAM.

David Laird..... 10 00
John T. Adam..... 5 00
Thomas Kirkland..... 2 00
Wm. Fletcher..... 1 00
Charles Smithers..... 1 00
William Cunningham..... 1 00
Robert Hood..... 1 00
James Cunningham..... 0 50
21 50

LONDON.

Local Treasurer, JAMES COWAN.

Miss Cameron..... 5 00
John McKenzie..... 10 00
R. J. Drummond, 1st instal. on \$50.. 16 66
31 66

CLIFTON.

Local Treasurer, THOS. BUTTERS.

John Smeaton, 2nd instal. on \$30... 10 00
Wm. Duncan, 2nd instal. on \$15.... 5 00
John Robertson, 2nd on \$30..... 10 00
25 00

Total..... \$76352 76

BRITISH COLUMBIA MISSION.

St. Andrew's Church, Seymour..... \$12 00

JOHN FRASER,
Acting Treasurer.

FRENCH MISSION.

Seymour, (Mr. Neill)..... \$20 00
Osnabruck, (Mr. Ault)..... 4 00

JOHN JENKINS,
Convener.

GENERAL SUSTENTATION FUND.

Previously acknowledged..... \$2310 03
St. Andrew's, Montreal, in full..... 300 00
West King, in full 40 00
Seymour, on account..... 20 00
Georgetown, in full..... 50 00
Nottawasaga, in full..... 40 00
Chelsea, in full..... 35 00
Eldon, on account..... 20 00
Priceville, in full..... 46 00
Woolwich, in full..... 25 00
Ross and Westmeath, in full..... 42 50
Vaughan, in full 40 00
Toronto..... 80 00
King, for 12 months..... 15 00
Martintown, in full..... 50 00
Beckwith, in full..... 37 50
Wawanosh, on account..... 10 00
St. Andrew's, Quebec, in full..... 125 00
Melbourne, in full..... 50 00
Milton, on account..... 6 50
Woodstock, in full, additional..... 5 00
Gailimbury and Innis, in full Addi-
tional 10 00
Osprey and Purple Hill, in full..... 30 00
Williamstown, on account..... 40 00
Thorah, in full..... 50 00
Kingston, in full..... 118 50
Wolfe Island, in full..... 26 30
Gederich, on account..... 35 00
Richmond, in full..... 35 00
Perth, in full, additional..... 7 00
Lancaster, in full..... 50 00
North Elmsley, on account..... 7 50
Sherbrooke, in full..... 25 00
St. John's, Scarboro, for 12 months... 50 00
Dundee, in full..... 50 00
St. Gabriels, Montreal, in full..... 100 00
Markham, in full 25 00
Brockville, in full..... 50 00
Orangeville, in full..... 30 00
Hamilton, on account..... 63 00
Cornwall in full..... 75 00
Georgina in full..... 25 00
Chatham and Grenville, on account.. 38 0
Bauharnais, on account..... 15 00
Glencoe in full..... 42 00
Uxbridge..... 20 00

\$4364 83

JAMES CROIL,
Treasurer.

Montreal, 20th December, 1870.

Poetry.

A NEW-YEAR'S HYMN.

Lord, Thou art good—we say it when
 Thy fierce east breezes blow ;
 Lord, Thou art good—we still repeat
 In thy soft summer glow ;
 And whether next day rain or shine,
 Shadow and sunshine both are Thine

We cannot thank Thee as we would
 For all our Past has been
 Such sweet white blossoms Thou hast dropped
 From fields of living green,
 Bidding us think how fair is made
 Thy land, where such flowers never fade.

The Future still is hid with Thee,
 Its secret Thou dost know :
 We cannot guess its coming bliss,
 And we would have it so :
 Content, when this year's course is o'er,
 We shall but love and trust Thee more.

As little children, called to see
 Their father's gift untied,
 Are sure that whatsoe'er he send,
 They will be satisfied ;
 We thank Thee ere we know Thy gift,
 And wait till Thou its veil shall lift.

And most we thank Thee. Lord, that Thou,
 Who giv'st our wine and corn,
 Came down to bear the shameful cross
 And wear the crown of thorn :
 Thy sacrifice makes all our gain,
 Our joy grows perfect through Thy pain.