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THE PRESBYTERIAN

MARCH.

PASTORAL LETTER

BY AUTHORITY OF THE SYNOD
TO THE MEMBERS AND ADHERENTS
OF THE

Presbyterian Church of Canada in connection with the Church of Scotland.

The attention of the Synod having been called, in the Report of the Committee on Christian Life and Work, to "the low spiritual life of certain Congregations, the neglect of ordinances on the part of many of the people, the large number over the age of eighteen years living unpledged to a Christian life, the prevalence of certain sins in the country, and the very small share of the labour borne by many of the Elders in caring for the souls of the people," it was resolved to "appoint the Moderator in concert with the Committee to issue a Pastoral Letter bearing on the evils referred to." In compliance with this resolution, we address you in the language of brotherly exhortation. We feel sure that they who, by God's grace, are least faulty in such matters will be the most ready to acknowledge the necessity of stirring up anxious thought, and provoking special prayer, to the end that the sins and shortcomings complained of may be removed.

It is assumed that all who belong to the Church, and name the name of Christ, believe in the indispensability of spiritual life, the benefit of ordinances, the efficacy of the Sacraments, the absolute need of holiness, and the value of Christian co-operation. A confession of faith in Christ implies all this, and consistency demands that practice shall accompany profession. According to the testimony of many of those who "watch for your souls as they that must give account" and are "jealous over you with godly jealousy," it has been shown that, in not a few of our Parishes, religious feeling and faithfulness have become degenerated, and that, in all, there is much to be deplored in the tone of their morality and social life. "These

things ought not so to be;" and it behoves us to examine, and "see if there be any wicked way in us," and to cry mightily unto God that He would "lead us in the way everlasting." So long as such "sin lieth at the door," the Church's progress must be grievously hindered.

Not the least of the evils, of which mention is made in the Report of the Committee on Christian Life and Work, is the backwardness manifested by many, who have come to years of discretion, in availing themselves of the privilege of participating in the Holy Communion. There is too good reason to believe that very many of this class of Churchmen have reached a considerable age, and are heads of families or households. The number of those of eighteen years old and upwards who are thus "living unpledged to a Christian life" is described, on the strength of minute and reliable information, as very large. Who can estimate the loss incurred by all such? The Lord's Supper is intended to refresh, and confirm in their faith, those who partake of it, as well as to commemorate the death of Christ. How many of the thousands who deprive themselves of the strength promised by the Saviour to all who "seek Him with the whole heart" at His own love-feast, might, by loyal obedience to Christ's command, have been prevented from yielding to the power of sin! Of what incalculable value has fellowship with Christ, in this nearest approach to Him, been as a protection to the soul amid the temptations and trials by which it is, at all times and in all places, beset. But, a reason which many often plead for not taking Communion is that they are not worthy to engage in that most sacred religious rite. The judgment denounced against partaking unworthily is pointed to as sufficient to warn them from the Sacrament. Better, it is argued by them, not to communicate than to "eat and drink judgment to themselves"—than even to run the risk of undergoing so awful a punishment! Does it not, however, occur to those who urge

this reason, and yet are conscious of a desire for Christ and the higher Christian life, there are equal sin and danger in disobeying, neglecting to obey, so gracious an invitation as is vouchsafed by the Master Himself? The injunction, "Do this in remembrance of me," is of itself warrant enough for the contrite and yearning, though it may be trembling, believer. *There is, we should try to realise, a very wide difference between being unworthy partakers and partaking unworthily. We must all be the one; none of us need do the other.* In the 97th Question of our Shorter Catechism, it is not said "it is required of them that would be worthy partakers," but "it is required of them that would worthily partake," &c. We are all, most certainly, naturally unworthy of this or any other of our privileges; and the spirit of candour and humility which dictates this feeling, in connection with the Holy Communion, is entitled to all honour and consideration. But the very sense and conviction of personal unworthiness, when so sanctified as to lead us to seek the worthiness of Christ, is our truest passport to acceptance at the table of the Lord. It is not the worthy who are asked to come there, else every seat would be vacant. Had it been so at even the first celebration of the Sacrament in the upper chamber of Jerusalem, it would not have been the Lord's Supper with His disciples—only the Lord's Supper with and by Himself. The Holy Communion is, of all the means of grace, the most fruitful in blessing to those who realise the need of either sanctification or rest for their souls. May God enable more of us, and each of us more and more, to enter into the enjoyment of so precious a privilege!

The want of help "in caring for the souls of the people" on the part of many of the Eldership, is another evil brought to the notice of the Synod. It is true that the responsibility of Christian work lies upon the whole Congregation, and is not confined to office-bearers alone. There are many of the duties which are usually discharged by those who form our Kirk Sessions which might be appropriately done by any godly member or well-intentioned adherent of the Church. And it is equally true that the labours of the Pastorate must, to a very large extent, be undergone by the Pastor himself. But, on the other hand, there are many ways in which the Elders can render material assistance and be of great service. There are certain po-

sitions of spiritual prominence which they are expected to fill, and certain functions which it belongs to them only to perform. They have facilities and opportunities, peculiar to their calling, of witnessing for Christ and benefiting their fellows. Along with the Minister, they are the natural guides of the zeal, energies and efforts of the flock. Their aid is of vital moment to the Church; and, in view of the acknowledged necessity for increased support in spiritual undertakings, the Synod has no hesitation in "calling upon their beloved brethren in the Eldership to take a larger share in the work of the Ministry."

This Pastoral Letter would be incomplete without an expression of the Synod's anxious concern and earnest desire for the highest well-being of the Membership of the Church generally. "Beloved, we wish above all things that ye may prosper and be in health" in your souls. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things—these things . . . do, and the God of peace shall be with you." "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us—unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

JAMES PATTERSON,

Moderator of Synod.

GAVIN LANG,

Vice-Convenor of Committee on Christian Life and Work.

WELL DONE.

The men and women to whom the Master will say "Well done," are all around us. Sluggards, ease-lovers, do-nothings, abound in the church, but do not form it. Others there are whose earnest service and patience in well doing attest their discipleship; they are the followers of him who "went about doing good." Whilst we scourge and exhort the slothful, we must not withhold commendation from the faithful. God is not unmindful of their labour of love, and we should not fail to note and to praise it.

How does it strengthen our faith in Christianity, in its truth and its power, when we meet these unpretending, ordinarily unknown workers in the field! You may discover them in almost every church in our land. Here is the modest teacher, who takes a class of little girls, and meets them Sabbath after Sabbath, year after year, until her girls stand around her, taller than herself—young women. How they love her! How deeply is her influence impressed upon their hearts! What an imperishable work she has done! Her girls may marry and move from their early home. She may lose sight of them, but her loving labours abide. Christ will say to her "Daughter, well done!"

And here is the hard working mechanic, who snatches an hour or two from his short evenings to give to the study of his lesson for the Sabbath; who contrives to reach the home of this absentee on his way home from his work to-day, and to carry a look of affection to that sick boy to-morrow; and whose closet testifies to his care for their souls. He shall not lack his reward. He shall hear the glad words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Far away from the abodes of the rich, stands the mission chapel. Drop in and glance at that Bible class. One, two, three—yes, seventeen young men, plain young men, some of them poor, but how attentive! The gentleman who teaches them is a man of great wealth. Resisting the temptations of the easy chair, the book, and the paper, and all the luxury of a quiet Sabbath afternoon at home, he is found every Sunday in his place, teaching his class. He might give a thousand dollars a year to the mission, and be praised for generosity, but he does vastly more—he gives *himself* to it. Is there no crown laid up for him?

Our hearts grow strong as we look upon these fruits of Christianity; and we have glanced at but a single department of Christian effort. Worldliness abounds; self-indulgent Christians are many; but Christ has his true disciples, nor are they few. Let us with the Master say to all such, "WELL DONE!"

HEARING that his pastor intended to preach on the recognition of friends in heaven, a parishioner suggested that he should preach on the recognition of friends *on earth*, since he had been sitting in his pew twenty years without being recognized by the occupant of the next pew. Query—Had the complainant any cause for complaint?

THE SOUL'S BIRTHDAY.

When, beyond death, we come to ourselves, it is likely that nothing will surprise us more than our former dread of death. We shall see that we were like children in a dark room, fearing the door that led to the light.

There are many persons who have a lifelong desire to see Europe. It hangs like a vision above their common life. The Alps and glaciers, the historic cities, the great paintings and statues, the places of beauty and association, haunt their imagination. Such names as London and Edinburgh, Venice and Rome, get a magic sound to their ears. At last, after half a life-time, the day of good fortune comes. They stand on the ship's deck; they are really going to Europe!

There were thousands of souls that bowed under the yoke of slavery, sighing for release, trusting that somehow the Lord would deliver his people, yet hardly expecting ever to see it. There came a time when from one cabin to another, and at midnight gatherings, the news was whispered that they were declared free.

All this, and more than all this, will death be to us. That day will be our freedom day, our bridal day, the day when we begin to live. This life may contain, and, for the most of us, ought to contain, a great deal of brightness and happiness and present good. But, at its best, it seems like a glorious suggestion of something better than itself. In our best movements here, we touch what we cannot hold. We get glimpses, snatches, tastes of something far above common lives. We

breathe the air of a higher world. In our human affections, in our worship, in our enjoyment of beauty, in our sense even of bodily vigour, we get surpassing moments that are hardly here before they are gone. And these are all foretokenings of what we shall be when the shell of the crystal is broken.

No man who is fit to live need fear to die. Poor, timorous, faithless souls that we are! How we shall smile at our vain alarms when the worst has happened! To us here, death is the most terrible word we know. But when we have tasted its reality, it will mean to us birth, deliverance, a new creation of ourselves. It will be what health is to the sick man. It will be what home is to the exile. It will be what loved ones given back is to the bereaved. As we draw near to it, a solemn gladness should fill our hearts. It is God's great morning lighting up the sky. Our fears are the terrors of little children in the night. The night, with its terrors, its darkness, its feverish dreams, is passing away; and, when we awake, it will be into the sunlight of God.—*H. W. Beecher.*

Our Own Church.

We are indebted to the Clerk of the PRESBYTERY OF TORONTO for the following notes of the proceedings of that court at its usual quarterly meeting held on the 20th January last.

The meeting was all but a full one, and much business of local interest was transacted. The chief matter, however, before the Presbytery was the discussion of the "Resolutions accompanying the Basis of Union," and the "Resolution on the disposal of the Temporalities' Fund." At the outset of the discussion it was moved that the whole matter be taken up *de novo*, inasmuch as some misunderstanding had arisen as to the voting at the former meeting, which was, however, overruled by an amendment that the Presbytery proceed to the consideration of the matter from the point reached at last meeting. After various attempts to alter the motion the

minority withdrew, tabling a protest, which however the Presbytery declined at that stage to receive, inasmuch as it was a protest against the adoption of the "Resolutions," which had not at that time been adopted. The protest was signed by two Ministers and three Elders.

The finding of the Presbytery in the matter was the adoption of the "Resolutions" as they stood, one member voting *nay* on the seventh article. The same decision was arrived at in regard to the "Resolution disposing of the Temporalities' Fund," one member voting *nay*.

The Presbytery received a deputation from the Congregation of St. Andrew's Church, Toronto, respecting the sale of their Church property, and thereafter several Congregations applied for aid from the Seton Fund to enable them to discharge their indebtedness on Church property, &c.

The Presbytery, then, in view of the expense often incurred by members in discharge of Presbyterian duty, agreed to create a fund to be called the "Presbytery Expense Fund," and assessed the congregations within the bounds in sums varying according to their ability, and appointed Mr. Arch. McMurchy, Toronto, Treasurer.

The following motion, which constituted the chief business of the remaining part of the sederunt, was unanimously carried.

"In view of the fact that the Rev. F. Nicol has been called to his rest since the last meeting of this Court, the Presbytery record their sense of the great loss which they, in common with the whole Church, have sustained by the removal of so faithful and self-denying a labourer in the vineyard of the Master, and convey to the widow and family of their departed brother the expression of their unfeigned sympathy on account of the bereavement which they have sustained, and the Clerk be instructed to transmit a copy of the above record to Mrs. Nicol.

The Home Mission Committee were empowered to employ three Missionaries for the ensuing summer's work.

At a meeting of the Kirk-session of St.

Andrew's Church, Toronto, the question of Union was taken into consideration when the "Basis" was voted *Nay*: some of the "Resolutions," *Yea* by the casting vote of the Moderator. In the same congregation, at a meeting convened for the purpose of discussing the question, the vote, including adherents, was as follows: For the Basis, 86; against it, 26. For the "Headship" resolution, 39; against it, 20: for the "Temporalities" resolution, 35; against it, 20.

We are delighted to hear that the minister of St. Andrew's Church, Toronto, has taken possession of the beautiful manse which a liberal and a wise congregation have provided at a cost of \$7,500. The ladies, as we learn, have carpeted all the rooms on the ground floor, and therefore the whole thing is handsomely done. We hope it will not be long before we shall hear of the laying the foundation of a new church in that City.

Before leaving the Presbytery we note that a very agreeable and "successful" social meeting of the congregation of SCOTT and UXBRIDGE, was recently held at the Church on Quaker hill. There were about 350 happy folks present, a plentiful store of viands was provided by the ladies, while good music and choice readings beguiled the happy hours away. A "surprise party" followed or preceded this, when the Rev. Mr. McLennan and his lady were unexpectedly waited upon by nearly all the members of the congregation, old and young, who, after a bountiful repast which they had brought with them, presented the minister with a fine set of harness accompanied by an affectionate address. Mr. George Scott, the Reeve of the township and an Elder in the Kirk, presided as Master of Ceremonies. The surprise party were themselves surprised by the arrival in the course of the evening of a number of others, some of whom were not connected with the congregation, and who presented Mrs. McLennan with a handsome silver tea-set. To all which suitable replies were made by the worthy minister on behalf of himself and his wife. We observe also that the young people connected with the congregation of WEST-

MINSTER in large numbers, took possession of their minister's home one evening lately, evidently bent upon having "a good time," and which they indeed seem to have had, for, after an elegant supper, which they had come provided with, had been discussed, and music, vocal and instrumental, enjoyed, Mr. McEwen was presented with a purse of money "in a few neat and well chosen words from one of the young ladies," which of itself must have increased its value many fold.

THE PRESBYTERY OF LONDON met in St. James Church, London, on the 7th January.

The clerk called attention to the loss this Presbytery had sustained by the death of the Reverend William Bell, M.A., of North Easthope. Thereupon the following resolution was unanimously adopted, and the clerk instructed to send a copy thereof to the family of the deceased.

Whereas—It hath pleased Almighty God, in the exercise of an allwise providence, to remove by death from his sphere of labour in the church below our very worthy and respected brother the Rev. Wm. Bell, M.A., as we fondly hope, to the holier sphere of nobler service and higher usefulness in the church above:

Be it resolved—That this Presbytery embrace this the earliest opportunity to acknowledge in solemn awe and with grateful humility how merciful has been God's providence and how good has been his grace toward his servant, our late co-Presbyter, and to record the love and esteem in which he was held by us as a christian man and as a brother, as well as to express the deep regret which we feel because he has been taken from us, although we believe that what to us is loss is to him eternal gain. Mr. Bell had been sinking for some time past slowly and steadily, especially during the last two years, until like a sheaf of corn fully ripe, he fell on on the 17th ult., and entered upon his rest in the sixty-first year of his age, and twenty-sixth of his ministry in connection with this church.

Deceased was a native of County Monaghan, Ireland, and was born of highly respectable parents, who being possessed of ample means, gave their son, in addition to a careful christian home education, the full course of preparatory training required by the "General Assembly of the Presbyterian Church of Ireland" of young men entering college with a view to the ministry. Having completed his preparatory studies, he entered the University of Glasgow, where, in due time, he graduated a "Master of Arts," having during the curriculum ranked among the "honour men" of the mathematical and natural philosophy classes. His theological studies were pursued in "The Belfast Theological Institution," under those veteran champions of the rath, Drs. Hauna and Edgar. After receiving

license as a preacher of the Gospel, he was employed by the "Home Mission Committee" for some time amid the wildest districts of the South and West of Ireland. In 1847 he came to this country, and was immediately received by the Presbytery of Hamilton; by which he was ordained and inducted on the 17th of May, to the pastoral charge of the United Congregation of Stratford and North Easthope, and shortly after was the means of re-possessing for the former that now valuable property which surrounds St. Andrew's Church, Stratford, of which we were likely to be deprived by the seceding party of 1844. In 1857, the connection hitherto existing between the congregations at Stratford and North Easthope was dissolved by the Presbytery of London (which had the year before been struck off from the Presbytery of Hamilton) when Mr. Bell elected to remain in the pastoral charge of the North Easthope congregation, and since that time he has continued to discharge with punctuality, energy, and zeal, every duty incumbent upon him as a pastor and member of Presbytery, and withal with that prudence, forethought, and justice, which so much distinguished his character. We who remain, cannot fail to be impressed with the feelings of the profoundest sorrow because of the loss we have sustained. We shall long remember his amiable disposition, his prudent counsel, his uniform kindness, his urbanity of his manner, and those generous social feelings which endeared him to all, and especially to his brethren in the ministry, while the untarnished virtues of his private life, his integrity and rectitude entitled him to the high position which he held in the community in which he was best known. As a pastor he was earnest and faithful. His pulpit ministrations were highly creditable, and manifested throughout that he was thoroughly conversant with the whole sacred record, and equally at home in handling the great and distinctive doctrines of our religion, and though his mode of expression may in some ears have sounded quaint, it was nevertheless most appropriate and expressive. Mr. Bell was ever a warm hearted friend, a most devoted husband and fond affectionate parent.

And be it further resolved: That we convey to the bereaved family of our departed brother the assurance that they have our heartfelt sympathy in this dark hour of their sadness and sorrow, and that we will not fail to bear them in remembrance before God the Father, commending them to the comfort of His word and to the keeping of His Sovereign Grace,

Messrs. McLean and McKenzie appeared as a deputation from the congregation of Glencoe and Dunwich, and stated that they desired the services of a student during the ensuing summer who could officiate in the Gaelic language, expressing a strong preference for Mr. McEachern, and that the congregation would be responsible for salary.

Reports were rendered by the deputa-

tions appointed at last meeting to carry out the instructions of Synod, anent the increase to ministers' stipends, which were regarded as satisfactory from the congregations visited. The deputations appointed to hold missionary meetings were charged with completing the work.

The demission of the charge of Bayfield and Varna by the Rev. H. Gibson was then taken up, when Mr. Gibson, at the solicitation of the Presbytery, assented to allow his letter of demission to lie on the table until the next regular meeting, with the understanding that, unless an improvement took place as regards the payment of stipend, he would then press for the severance of the pastoral tie.

The Rev. F. Home, an ordained missionary, was appointed to labour in North Easthope during the next four weeks. The arranging for other supplies was entrusted to the Clerk, who was also instructed to write to congregations in arrears to the Synod.

The question of the union of the negotiating Presbyterian churches of the Dominion was then taken up, when it was resolved, in view of the lateness of the hour and the absence of several of the members, to defer consideration thereof until the evening sederunt of the next regular meeting, which was appointed to be held in St. James' Church on the first Wednesday of May.

We regret to learn that the new St. Andrew's Church, HAMILTON, has been almost completely destroyed by fire—the whole of the inside work and the roof will have to be replaced. It is a poor consolation in such a case to say that "it might have been worse," and yet there is a grain of comfort in it. Instances of this kind, which are of frequent occurrence, should induce all trustees of church property to have it fully covered by insurance. The annual report of St. Paul's Church in the same city, is before us in neat pamphlet form. The manager's report congratulates the congregation on the satisfactory state of its finances. "Mr. Smith's settlement has, by the blessing of God, proved abundantly fruitful in good to the flock to whom

he has been called to minister." A weekly prayer meeting has been organized and has been well attended. The ladies have formed an association for promoting works of usefulness. With regard to the church property, an agreement seems to have been come to between the executors of the late Mr. John Young, Messrs. Kerr and Brown on the one part, and the trustees on the other, to buy the church property on the payment of the sum of \$20,000 at the end of two years from July last, and in the meantime to lease the same at a rental of \$500 per annum. At a special meeting of the congregation the proposed basis of Union of the Presbyterian Churches was unanimously approved and adopted. The Sabbath School met for the first time on the 9th February, 1873, when twenty-four scholars and four teachers made their appearance. The number on the roll in January, 1874, was 93 scholars (including the pastor's Bible class) and ten teachers. The report concludes with a touching memorial, a joint tribute of respect by the Kirk session, managers, members and adherents of the church to the memory of the late Judge Logie.

"Throughout his life time an attached friend and devoted member of the church of his fathers, for nineteen years he faithfully fulfilled the duties of an Elder within her communion, and we had naturally looked forward with eager anticipation to the benefits we should in our united capacity derive from his wise and judicious counsel, and his valued aid in the upholding of the new cause so dear to all our hearts."

About the beginning of the year, the Rev. Mr. White of CLARKE, was made the recipient of an address together with a variety of substantial tokens of esteem from the members of his congregation. A short time previously he was also presented with a purse of money by the Presbyterians of CANTON, near Port Hope, where he has monthly services.

St. Andrew's church, LUCKNOW, was opened for Divine service on Sunday, 5th February. Services were conducted in the morning by the Rev. T. McNabb (Canada Presbyterian); in the afternoon, by Rev. J. B. Taylor, pastor of the congregation, and, in the evening, by Rev. James Sieveright of Goderich. The church,

which was well filled at each service, is a neat and substantial stone structure, seated for about 250, and cost about \$2,000. The collection at the opening amounted to \$60.

KINGSTON.—And so we come back to the Meridian! where we had hoped by this time to have chronicled the induction of a minister in old St. Andrew's Kirk, but "the best devised plans of mice and men gang aft a-glee!" The congregation of Fond du Lac know that they have a good minister and refuse to let him go. The Presbytery of Wiunibago, moved thereto by the pathetic appeals of said congregation, agreed to "reconsider" the matter, and, after a day's sederunt, reversed their former decision to release Mr. Smith, consoling the Kingstonsians meanwhile with a high eulogium of their co-Presbyter's character, influence and usefulness. All this notwithstanding, we are not without hope that the congregation may yet succeed in obtaining the man of their choice.

The good people of ROSLIN and THURLOW, though, perhaps, in a quieter and less demonstrative way than some others, are not lacking in thoughtfulness for the comfort of their minister, at least so we judge from the accounts that have reached us of donation parties and presentations of "well-filled purses" from both branches of the congregation in connection with which formal addresses were *wisely* dispensed with. The same may be said in regard to the manifestation of kindly feeling between the people of WOLFE ISLAND and their missionary, for we notice that at the close of a soiree lately held there, towards which the Principal and some of the professors of "Queen's" contributed largely *in kind*, *i. e.* by interesting and instructive addresses, Mr. Archibald Ross was presented with a handsome sum of money. From SEYMOUR we learn that the Kirk-session have adopted the basis of Union, *simpliciter*, and the congregation are expected to do the same.

In our obliging and valued contemporary THE TIMES, of date 26th January, we find full six columns devoted to an account of the opening services of the new

St. Andrew's Church, OTTAWA, which, as mentioned in our last issue, were held on the previous day—Sabbath, the 25th. At the morning service, the pulpit being occupied by the Rev. D. M. Gordon, minister of the Church, and the Rev. Dr. Jenkins, of Montreal, the former, after invoking the Divine blessing, read the sixth chapter of Second Chronicles containing that beautiful and impressive account of the dedication of Solomon's Temple at Jerusalem to the service of Almighty God. The latter preached, we are told, "one of the most admirable discourses ever listened to." In the afternoon the Rev. Thos. Wardrope of Guelph, also preached an eloquent discourse, and in the evening the church was again crowded with a congregation of earnest listeners, who were addressed by the Rev. D. J. Macdonnell of Toronto. It would be unfair to criticize the exterior of this edifice until it is completed; enough for the present to state that the style of architecture is Gothic, the drawings having been prepared by Mr. Thomas of Montreal, and the work superintended by Mr. W. Chesterton, architect, of Ottawa. The report before us claims that "this is indisputably the finest church of the city, so far as its interior is concerned." We might go a little further and endorse the opinion of a correspondent that internally it is probably the most beautiful in the Dominion; moreover, and by the way this is a most important consideration, its acoustic properties are said to be perfect. It is seated for about 900 persons. There are only two small galleries, or rather balconies, of exquisite design. The pulpit, which is elaborately ornamented, occupies a recess in the centre of the north wall of the church. One of the galleries is occupied as the organ-loft, and is furnished with a powerful and very fine-toned instrument from the now celebrated establishment of S. R. Warren & Co., Montreal. The main entrance is through the tower, which is to be surmounted by a pointed steeple of one hundred feet in height, to be completed in the course of next summer. The floor of the church is elevated nine feet above the street-level and, underneath, its whole area forms a splendid

hall adapted for Sabbath School and other congregational purposes.

THE PRESBYTERY OF GLENGARY, at its last meeting, said "nay" to the Union Question by a vote of six to three on all the articles. The following members entered their dissent against this decision, the Moderator, Mr. Porteous; Messrs. MacNish, Burnet, and Craig. The ministers who voted against the adoption of the basis were Messrs. McPherson, Davidson and Mullan and the Elders from Lochiel, Lancaster and Williamstown. Returns were handed in from the Sessions and Congregations of Cornwall, Martintown, Côte St. George, and Indian Lands, voting "yea" on all the counts; from the Sessions and Congregations of Finch and Williamstown, voting "yea" on the first two divisions and "nay" on the last; from the Congregation of Osnabruck, voting "yea" on all. We are glad to hear that Côte St. George and Dalhousie Mills are likely to be united, and to share the services of a minister between them in the future.

The annual social meeting of the members of St. John's church, CORNWALL, took place in the Town Hall, a few evenings ago, and is reported by the *Freeholder* to have been "in every sense of the word a success," as every one acquainted with the zeal and energy of the Cornwall ladies must have anticipated. During the evening addresses were delivered by the pastor, and a distinguished staff of assistants *pro tem.*, among whom were Rev. Messrs. Porteous, Campbell Burnet, and Messrs. James Craig, Colonel McLean and Judge Pringle.

The managers of the congregation at RUSSELTOWN, have this year sent out their annual report in neatly printed pamphlet form. Its tone is encouraging. During the year 1873 nine names have been added to the communion roll; nine have been baptized into the church; two have been removed by death. The Sabbath collections amounted to \$161.53, of which the Sustentation Fund received \$29.64; the Presbytery's Home Mission, \$30.26; and other schemes of the Church

in proportion. The statistics of DUNDEE and St. ANICET show that there are 118 families connected with the charge, and 260 communicants, 50 scholars in the Sabbath-school and 30 in the Bible-class. The stipend is \$1,000, and the total expenditure for 1873 was \$1,720. Negotiations are pending for the settlement of ministers at Huntingdon and at L'Original and Hawkesbury.

During the past month the congregation and the Sabbath-school of St. Paul's church, MONTREAL, held their annual reunions respectively, both of which passed off with their usual éclat. The membership of the church is larger than at any previous time in its history, the Sabbath-school maintains its average attendance. The Bible-class, under the efficient teaching of the assistant minister, has 100 names enrolled. The debt which is all subscribed for, is being gradually liquidated, and the ladies have united their efforts with those of the Young Men's Association for the speedy erection of a commodious and suitable edifice for the accommodation of the flourishing Mission Sabbath-school near the Victoria bridge.

The annual meeting of the Sabbath-school Association of Montreal, in connection with the Church of Scotland, was held in the school-room of St. Paul's church a few evenings ago. The spacious apartments were elaborately and tastefully decorated, and presented a fine appearance; the meeting was an unusually large one, partaking more of the "social" character than on former occasions. The annual report shewed that there were seven schools affiliated to the Association, having 1,353 scholars and 132 teachers, and that the Sabbath-school work was progressing steadily and satisfactorily. Dr. Murray was elected President of the Association for the ensuing year. Vocal and instrumental music, with a few short addresses, and a long recess for refreshments and *tête-à-tête* conversation fulfilled the programme to the satisfaction of all present, when, having joined heartily in singing the national anthem, far on in the night, the meeting was brought to a close.

The Rev. Duncan Morrison of Owen Sound, who has been spending the winter in Old Scotia, intimates his intention of turning his steps homeward. He speaks of the kindness of his Scottish brethren in the ministry as almost overpowering, their very pulpits having been thrown open to him until he had to say, "Stop! stop!" And not only had he received contributions in money towards the erection of a new church at Owen Sound, exceeding his own sanguine expectations, but he has been enabled to purchase a big bell of eight hundred weight, which, he anticipates, will make "a splendid noise on the shore of the Georgian Bay," where as yet the innovation of bells is unknown. He speaks enthusiastically of the pulpit power of the new minister of the Barony church, Dr. John Marshall Lang; of Dr. Caird, who is preaching somewhere nearly every Sabbath; of Dr. Crawford of Edinburgh, who is giving the lectures this winter of "the Baird Course," and of others whom it is interesting to hear of. These Baird lectures are delivered in a Church of wondrous architectural beauty, formerly owned by the Congregational Church in Glasgow, and purchased some time ago by the Messrs. Baird, for \$60,000—a mere fraction of its cost—and they are looking out for some Caird to be the minister of it.

Dr. Spence, writing from Elgin, gives a good account of the late Dr. Wylie's successor. His large church, seated for 1,820 people, is quite full, and a new one is spoken about. Referring to the union prayer meetings that were held there and elsewhere, he says, "It was pleasing to see ministers of the Free, the U. P. and the Congregational Churches each taking part of the services with our own ministers." He adds: "Upon the whole, the Church of Scotland is prospering, and it is to be hoped that the increasing zeal and activity of the ministry will help to disarm her adversaries and put a stop to the cry for disestablishment."

Other Churches.

CANADA PRESBYTERIAN CHURCH. —At a meeting of the Presbytery of Montreal, Mr. Thora-

ton moved, seconded by Dr. Taylor, that the Presbytery approve *simpliciter* of the Basis of Union. Dr. Burns moved an amendment that a clause should be inserted acknowledging the "Headship." The motion was carried by a majority of twelve to eight. The Presbytery of SIMCOON have signified their approval of the Remit as a whole by a vote of seven to five. In the Presbytery of OTTAWA, the vote in favour of adopting the Remit was eleven yeas against 6 nays. The Presbytery of ONTARIO rejects the Basis contained in the Remit, but recommends Union "simply on the doctrinal and ecclesiastical basis of our common standards," giving their opinion that the first three articles of the first section of the Remit contains all that is necessary, and recommending that these alone be the basis on which the negotiating churches shall unite. The Presbytery of HAMILTON approves of the Remit *simpliciter*—14 yeas, 6 nays; 16 of its congregation have signified their approval of Union on the present basis, and 3 their disapproval. GUELPH Presbytery records 21 votes *yea* and eight *nay*. BRUCE rejects the basis, two to one. HURON declares in favour of the Union by a bare majority of one. In TORONTO Presbytery fourteen voted for Dr. Topp's motion approving of the Basis *simpliciter*, and eight for Mr. Reid's amendment recommending the insertion of a clause on the everlasting "Headship."

The Presbytery of Halifax, N.S., in connection with the C. P. Church, at a meeting held on the 20th January, on motion of Rev. J. K. Smith approved heartily and *unanimously* of the Basis, and declared their willingness to proceed to the consummation of a Union of the four negotiating churches.

THE MARITIME PROVINCES.—New Glasgow has gone against Union by a large majority. The *Record* for February contains a full account of the funeral obsequies of the late Rev. Peter Keay. "Union again," is the title of a long readable article in favour of Union, an off-set to a forcible and well-written view of the question from the other side which appeared in the previous number. Rev. James Fraser Campbell continues his account of a missionary cruise to Labrador, which is full of interest. We must thank him for solving the mystery of "the Labrador mosquitoes," which, as stated in a previous number, "weigh a pound, and they sit on the trees and bark!" Quite simple and true is the explanation that in Labrador, there are mosquitoes which, *collectively*, weigh a pound, and that they sit on the trees, and on the bark of the trees! Very good for Mr. Campbell.

SCOTLAND.—The Rev. Robert Mackersy, who with commendable prudence declined to accept his presentation to the parish and chapel of Garioch when he found he would not be acceptable to the parishioners, has been presented with an address of sympathy by a large number of his clerical friends. No mention is made of "the well-filled purse" with which we have come to associate such demonstrations in Canada. The Rev. A. Young has been inducted to the pastoral duties of this charge.

MESSES. MOODY and SANNEY have reached Dundee, and commenced their evangelistic labours by addressing crowded meetings in the Steeple Church. Thousands of persons were unable to obtain tickets, and a large number of the local clergy were present on the platform.

REV. R. H. STROY, of Roseneath, at a meeting of the Presbytery of Dumbarton, suggested that the Presbytery should take no notice of Mr. Baird's princely gift of £500,000, inasmuch as the deed under which the money was conveyed to the church contained provisions inconsistent with the principals of the Confession of Faith and affecting the independence of the ministers of the church. The motion, however, was overruled, and an expression of thanks was recorded in the minutes.

REV. ALLAN POLLOK, formerly of New Glasgow, N.S., among others has taken up the cudgel against Principal Caird of Glasgow, in consequence of the alleged heretical tendencies of his recent sermon on Unbelief.

THE QUEEN has presented the Rev. Archibald A. Campbell to the united parishes of Crathie and Braemar, vacant by Dr. Taylor's translation to Morningside, Edinburgh.

CARLUKE.—The Rev. Mr. McLaren, of Lady Glenorchy's Church, Edin., has been presented by Sir S. M. Lockhart Lee to this parish, vacant by the death of Dr. Wylie, which occurred on the 15th December last, in the 81st year of his age and the 55th of his ministry. The old Doctor has left behind him the savour of a good name, and the honourable reputation of having during a long life-time been a faithful and earnest minister of the Gospel.

The Schemes.

TO CORRESPONDENTS.—Important communications received after we were ready to go to press have somewhat disconcerted our arrangements for this issue. Every thing intended for insertion, or for review, should be in our hands by the 15th of the month.

We are reluctantly compelled to decline reprinting a long letter that has already reached the public, through the columns of our widely read contemporary, THE BRITISH AMERICAN PRESBYTERIAN. Our esteemed friend will allow us to remind him that we have not sufficient space at our command to afford scope for arguments on both sides of the Union Question, and, besides, that we commenced the new series of the Presbyterian with the distinct understanding that no communications of a controversial character would be inserted.

TOKENS FOR COMMUNION.—Orders have been received from only five congregations as yet. It is hoped that all who are desirous of procuring them will notify us as soon as possible.

STATISTICS.—The schedules for statistics are returnable on the first of March. At this date the Convener has only received six reports.

MODEL CONSTITUTION AND MODEL DEEDS.—We shall be happy to supply printed copies of the first named, on application, *gratis*. The latter may be had on application to the Clerk of Synod.

QUEEN'S COLLEGE LECTURESHIPS.—Dr. Jenkins has commenced his course of lectures, as already announced, on Pastoral Theology. Congregations intending to contribute to the fund should lose no time in communicating with the Treasurer, Mr. N. J. McGillivray, Montreal.

THE ANNUAL CONVOCATION of Queen's University takes place on the last Thursday of April. We understand that there will be three applicants for licence from among the students of this year. It is earnestly requested that all contributions to the **BURSARY FUND** be forwarded to the Treasurer, Professor Ferguson, with as little delay as possible.

THE KEAY FUND.—Mr. James Riddell, of Montreal, will thankfully acknowledge receipt of any further sums that may reach him for this purpose.

MANITOBA MISSION.—Under date 29th January, Mr. Hart writes to say that matters ecclesiastical are pursuing the even tenour of their way in the Prairie Province. "Dr. Clarke is doing duty with great acceptance in the city, and I am still at my old posts in the College and at preaching stations in the surrounding country. Manitoba College is succeeding very well. The number entered on the roll since the beginning of the present Session is 32, including a few in the preparatory department. We have the best scholars in the Province. My fourth form is composed of students that have all been teachers, and their attainments are very respectable. The most of our students are young men, the average age being

about eighteen." The treasurer of this Fund is Mr. George H. Wilson, Toronto. "A word is enough to the wise."

NOTES ABOUT ORPHANS.

An interesting letter has just been received by the East Oxford Sunday School from their *protégé* Rachel, from which the following extracts are given. These will show something of the nature of the work in the Zenanas, a part in which we have now undertaken:—

"DEAR FRIENDS,—I am now a pupil teacher; and as the usual reports cannot be written about me, Miss Pigot thinks you will like best that I should write to you from time to time, and give you some account of my work. In lessons I only join the Literature-class in English and Bengali, and for Grammar and Arithmetic, and when Miss Pigot takes our Scripture, and for singing.

"In work I first taught in the Chore Bazar school for six months, and now I assist Miss Frost in Zenana teaching. Of all my pupils, three only are unmarried, and some of them are old enough to be my mother. But they are all so simple and anxious to learn that I do not mind it, but feel with them just as I did in teaching the girls in my former school. I must say that I like my young pupils best. I love the day that we go where there are two little girls. The elder girl is now ten years of age. She was married when eight years old to a man of thirty years. Her younger sister, who is now eight years old, is expected to be immediately married. Her friends are trying everywhere to get a good match for her. When I first go, they repeat one verse of an English hymn. I then take their Bengali lessons, Grammar, Geography, Arithmetic, and an advanced book in Literature. They work and do their English lessons with Miss Frost, and last of all we give them a Scripture lesson. Miss Pigot says they excel in all their lessons, but that their Scripture is the most remarkable of all. They lay their hands upon each other's arms, one begs the other to let her relate the whole of what they have read, and what they do relate is given word for word, exactly with the book, and they never seem to forget a single lesson if they are asked about it ever so long after.

"We are all well in the Orphanage, and there has been a great deal of fever in Calcutta this year, and some of us suffered from it. One girl named Rhoda died of it. She was fourteen, and was a very good girl. We felt her death very much, but we know that she must be with Jesus.

"I often think of my kind friends in Woodstock, and all I owe them for my education, and all they have done for me. I hope God will enable me now to do something in return for my

heathen sisters. I ask the prayers of my friends for them and for myself,

"And remain always,
"Yours gratefully,
"RACHEL."

NOTICES OF ORPHANS IN A LETTER FROM MRS. ROSS,
FROM POONA.

"*Prema*, the ward of St. Andrew's Church Bible Class, Montreal, is a very nice girl, indeed the most attentive to the lessons I give them of any of them."

"*Mary Arkanza*, the ward of Huntingdon Sunday School, a quiet, willing little girl."

"*Kate*, the ward of Mrs. Bissett, got the prize for cooking this year. She was asked in marriage by a young man who is a Pulla-walla of the Tract Society on 11 rupees a month, but I told him she was too young, and he must wait two years if he wanted her."

ACCOUNTS OF ORPHANS FROM SEALKOTE.

"*Pharos Milton*, (St John, N.B.) A very bright intelligent girl; stands high in all her classes, and particularly neat at needlework. She is very quiet, well behaved in and out of school, and makes herself very useful with the little girls. She is a general favourite, and her conduct in church is most exemplary."

"*Emily*, (Kingston,) about 10 years of age. Not good-looking, but has a very pleasant countenance; very clever, can always say her lessons to perfection, and very neat at needlework. A favourite with all her teachers and companions, and altogether a very good, obedient child."

"*Ruth Budhancee*, (Guelph,) a very plain-looking girl, but of a particularly nice disposition, of good abilities and very attentive to all her duties. Most obedient, and never gives the slightest trouble to any one. Neat and quick with her needlework, and a good cook. Very fond of her Bible, and most attentive in Church."

"*Mary Galt*, (Galt,) a plain dull-looking child, but very intelligent. Always says her lessons very well, especially her catechism; behaves remarkably well, both in and out of school, and gives very little trouble to any one. She cannot do much with the needle yet, and she generally falls asleep in Church."

"*Rhoda*, (Family of R. Cassels, Esq.) A tall stout girl of a very nice amiable disposition: of good abilities and persevering. She is particularly attentive to her Bible lesson. Sewes very neatly, and gives no trouble either in school or out of it. She is a most attentive listener in Church."

A letter has been received from Miss Pigot giving interesting particulars of the arrangements made by her for our Zenana Mission, for which a labourer has been engaged, and though it is not long since the work has actually begun, it is already bearing some fruit. Extracts from it will be given at a future time. It is hoped that schools and individuals contributing to the Mission, as well as some who have never yet contriuted, will not forget this useful and

interesting branch of it. Miss Pigot expresses great gratitude for being enabled, by our assistance, somewhat to extend her labours in this direction. Schools and individuals whose remittances have not yet been sent in, are respectfully reminded that the 31st of March is the time at which these, our funds must be forwarded to Edinburgh, in order to be in time for the closing of accounts for the year there.

IN MEMORIAM.

JUDGE LOGIE.

ST. PAUL'S CHURCH, HAMILTON, as well as the Church at large, has sustained a severe loss, in the recent removal by death of one whose counsel and influence were not more cheerfully rendered to the cause of humanity and of God, than they were highly prized in all the relations of life, both secular and sacred. We refer to the late Judge Logie, whose lamented death took place at his residence in Hamilton on the 10th day of December last.

To a large and deeply sympathetic audience, the Rev. J. C. Smith, M.A., preached the funeral sermon on the Sabbath following his decease, in St. Paul's Church. In the course of which he paid the following tribute to his memory:

Since last Lord's day, it has pleased God in His inscrutable Providence, to summon hence to his final account an honoured and much loved member of this congregation. No doubt, he to whom we refer was better known to most of you than to myself, yet, as it was my melancholy privilege to witness and profit by the solemn lessons of his closing hours, and to minister to him the consolations of our holy religion, I may be permitted from the sacred desk to offer as your Pastor, and for your benefit, a brief memorial reference to the character of our departed brother. From the high position which he so long and so deservedly occupied as counsellor and office-bearer in the Supreme Court of our church, from the confidence reposed in his judgment, and from the universal esteem in which he was held by all good men who knew him, for integrity of purpose, conscientious adherence to principle, and sterling Christian worth, I was led in undertaking the Pastorate of St. Paul's Church to anticipate from intercourse with him, no ordinary comfort and helpful counsel in the oversight of my charge. Little did any of us dream that his work in the earthly vineyard was so soon to terminate. Man may propose: to dispose is the prerogative of God

alone. As you are aware, he looked forward with lively interest to the personal gratification of contributing somewhat in every possible way towards the consolidation, the numerical and spiritual growth of this young congregation. He was not permitted even once to join in the public solemnities of divine worship since the commencement of my ministry. Conscious that an insidious malady was making subtle inroads upon his physical constitution, he sought release from, or mitigation of, the incipient disease in a distant land. The good hand of God guided him across the perils of the deep, gave him an opportunity of bidding the unconscious farewell to his native land, and brought him back to his Canadian home, where amid domestic endearments, his gentle spirit took its flight from the earthly tabernacle. The universal regrets expressed, and the spontaneous eulogies that were passed in the general community on the announcement of his death, were to me a manifest indication of the high place he had occupied in public esteem. It was pleasing to witness, in the celebration of the funeral rites, the heartfelt tribute of professional respect which those who have associated with him in official life, rendered to his memory. And you, my dear friends, who have most intimately known his manner of life in connection with the history of this church and congregation are perhaps the best judges, outside his own family, of the great loss sustained. Yet there is consolation in the thought that our loss is undoubtedly gain to himself. Humanly speaking there was much need for his remaining with us at least for a time, but the summons came because the Lord had need of him in the upper Sanctuary. The first ripe grain is the soonest stored in the granary of heaven. "Even so Father, for so it seemed good in Thy sight." Singularly blameless in life, ever ready to lend his aid to the furtherance of every local enterprise based upon charity and true benevolence, he was a man of unaffected modesty and unobtrusive but genuine piety. Under provocation he was proverbially patient, and charitable almost to a fault; at the same time his sympathies were deep and responsive. Cultivated in intellect, his were no mean attainments, literary and scientific, especially in the latter department, all of which amiabilities and acquirements he fully consecrated to the service of God. Under no circumstances would he change the boundary lines of the Christian brotherhood as clearly defined in the Word of God, or ignore the royal

seal of Christian discipleship. At the same time he loved above all other ecclesiastical communions, and venerated with an intelligent affection, the Church of his Fathers. In his death our Church has lost one of her most enlightened and honoured sons. And yet his death is not a loss, but a transfer, a prolongation and the perfection of a life whose influence for good shall not be in vain if we be imitators of him in so far as he was a follower of Christ. What he was in the privacy of domestic life, in which he experienced a special delight, the tears may best tell of the widow and the fatherless, who, in bitterness of soul, but not in hopeless sorrow, lament his departure. We will not, however, trespass where the stranger should not tread, but in unfeigned sympathy we would commend the bereaved ones to the riches of His grace who hath said, "Blessed are they that mourn, for they shall be comforted." Meanwhile in this consolation both they and we may find refuge, that the faith of our departed brother was steadfast and triumphant to the end, that his trust in the atoning blood of Jesus, and in the continued advocacy of an ever-living intercessor remained unshaken to the last. For him "to live was Christ, and to die was gain."

JOHN KNOX.

(Concluding Article.)

This has long been a favourite scene with certain romantic historians,—the stern Knox and the gentle Mary. Think of such men as Hume and Robertson dwelling with tenderness on the subject, and speaking of the tears of Mary as if they were ready to weep themselves. But Mary knew the use of tears as well as smiles, and Knox had his suspicions, which have been abundantly confirmed, that at that very time she was carrying on a correspondence with the Pope and Philip of Spain, for the subverting of those liberties, civil and religious, which had been so hardly won. He saw the danger—the dark cloud, though not bigger than a man's hand, that was gathering in the sky. He saw that if he should yield at this time like many of the nobility, that not only Scotland would be lost but England also, and so he wrote to Cecil, Secretary to Elizabeth, to aid Scotland in every possible way. Never mind, he said, what offence you

give Elizabeth, for unless you send help to us your turn will come, your doom is sealed.

The uncompromising firmness of John Knox at this time cannot be too much commended, and indeed his peculiar attitude cannot be appreciated unless the circumstances be taken into consideration. From the day that Mary arrived—a day of mist and rain beyond the memory of man—a day presenting a sad contrast to the bright and beautiful France she had just left—so much so that she wept on her way to Holyrood—from that day there was a strange sort of reaction set in. There was an unaccountable fascination about the Queen that seemed to carry away the hearts of all that approached her. Froude tells us that the Protestant noblemen coming from their country seats were the first to feel her power—that before they were many hours with Mary their religious zeal gave way to their chivalry. “Now, my lord,” said Campbell of Kinganleugh to lord Ochiltree, “you are come at last, and I see by your anger that the fire-edge is not off yet, but I fear that after the holy water of the Court is sprinkled upon you, ye shall be as the rest. I have been here five days, and at first I heard every man say: let us hang the priest, but after he had been three or four times in the Abbey all that passed away.” Surely there must have been some enchantment there! How came it that such men as Murray yielded?

In view then of these circumstances, a plotting Queen, a gathering storm, an imperilled cause so dear to his heart, was that a time for silence or soft words, or shilly shallying with courtiers and compromises? A vain man would have been caught by the smiles of his Sovereign,—a weak man would have been intimidated with her threats, and a dull man would have failed to discern the value of the situation. But John Knox, with his eagle eye and his strong will, and high religious principle, was the man for the hour and the occasion. And to him, more than to any other man, as Froude has shown, does not only Scotland but England owe its civil and religious freedom, and yet you will find Englishmen now eating the fruit

of the goodly tree which he planted, speaking sneeringly, because ignorantly of the great Reformer, and especially dwelling upon his want of tenderness and courtly address in his interviews with Queen Mary. To all such we would apply the words of our Lord, originally applied to the Baptist: *What went ye out into the wilderness to see? A man clothed in soft raiment? Behold they that are gorgeously apparelled and live delicately are in King's Courts.* You are not to expect in Knox's circumstances anything but Knox's manners. *But what went ye out to see? A prophet! Yea, I say unto you, and much more than a prophet.*

Had Knox listened to the fair promises of his Sovereign or followed the temporising policy of the trimming, truculent barons, the cause of the Reformation was lost, both for England and Scotland. As it was he stood like a rock against the swelling tide, deep in his convictions, inflexible in his purpose, proof against every temptation, keeping a lookout for every emergency and ever and anon giving a new blast and trumpet when he saw danger at hand. He seems never to have lost hope. Ultimate victory he knew would come, although there must be a painful interval,—many steps, and much conflict, and so he laboured on by ardour that never cooled, and a faith that never faltered till the work was done. And the fire that burned so brightly in his bosom was contagious. His enthusiasm set others on fire—was the means of rallying the broken forces of the Kingdom, infusing new energy into all ranks of the people, and driving back the wave that had again and again all but overwhelmed them.

And it was not only in matters pertaining to the Church that he laboured. Look what he did for the cause of Education—the institution of the parish school, and the law requiring every child to get an education in learning and virtue. This is just what E. Ryerson has been doing for Canada. He has succeeded in laying the foundations of a noble School System, and making it obligatory for every child to attend at least four months in the year upon the school. He has done so on the ground

that every ignorant or uncultured child is a public evil,—and if it be right to pass a law against the growth of Canadian thistles, against vessels coming into harbour in which a plague is raging, it is surely right to do what we can to banish vice and vandalism from the land, and require that every child get the benefit of that free education which is provided in every corner in the land.

This is what Canada has done in these days when the lamp of science shines afar and the wisdom of legislation has been brought to perfection. But this law of E. Ryerson, which has just been placed upon the Statute book, was anticipated by Knox more than 300 years ago. Hear what he says:—

“No man of whatever state he be, peer, or priest or laird, shall be permitted to bring up his child according to his own fancy, but shall be obliged to give it an education in learning and virtue.”

In short what characterises the work of Knox above that of all the other Reformers is its thoroughness. From the King upon the throne, charged to do his duty under the most solemn sanctions of a Presbyterian oath, down to the peasant's child with the catechism in its hand, there was a power for good brought to bear upon men, the goodly fruit of which is seen at the present hour.

Luther's work in Germany was but a partial success, Latimers in England was a compromise, and Calvin's in France was a failure; but in Scotland, the Reformation was complete, carried out and out in the Church, and in the school, and in Senate, everywhere, till the people were enlightened and thoroughly indoctrinated in those great principles without which no nation can rise or long perpetuate its existence.

John Knox found Scotland in the dust, and he set her among princes. He found her in thralldom, and he gave her truest liberty. He found her *little among the thousands*, but under his care *the little one has become a thousand and the small one a strong nation*. He took the crude materials that lay before him, and refined them and moulded them and gave the

country the form and fashion which it now wears. His mark is upon every parish, his inspiration is stamped upon every institution in the land, and more and more do we see reason to thank God for the thoroughness of that work to which he was called. Others trimmed the branches but he laid the axe at the root of the tree, and said, *cut down the rookeries and the rocks will fly away*. Some see in this saying of his, a proof that he took a sort of savage delight in the destruction of those monasteries and abbeys that took place at this time, but this is a mistake, it was the system of error which he had in view, and not the beautiful buildings in which it had found a lodgment, and his monument in Glasgow, as Dr. Burns says, *looking down upon one of the finest cathedrals in Europe is evidence that he was no such Goth or Vandal as has been represented*. Others again speak of him as a gruff, unfeeling, unpolished man, but let any one read the letters of the courtly preacher, who sat among princes, the polished scholar and companion of Calvin in tribulation, let any one read those letters which he wrote during long days of exile to his friends in Scotland, so full of tenderness and hope and courage, and he will see how little room there is for such a charge. There was nothing narrow or fanatical about him. In the best sense he was broad, broad in his sentiments, sympathies, in the charity that suffers long and is kind. He has been dead for three hundred years, but his name is now safe in his country's keeping. His record is in the sky. “His body lies mouldering in the grave, but his soul goes marching on” animating millions, and many there are that are coming forth to be baptised for the dead. And if any one is disposed to put this down to the partiality of a plebian or a Scotchman, let him listen to the eminent Englishman who has earned the right to speak on this subject. “The time has come, says Jas. A. Froude, “when English history may do justice to one, but for whom the Reformation “would have been lost to ourselves, for “the spirit which Knox created saved “Scotland, and if Scotland had not been

“ saved, neither the wisdom of Elizabeth’s
 “ ministers, nor the teaching of Elizabeth’s
 “ bishops, would have preserved England
 “ from revolution. His was the voice
 “ which taught the peasant of the Lothians
 “ that in the sight of God he was the
 “ equal of the proudest peer or prelate in
 “ in the land. He was the one antagonist
 “ whom Mary Stuart could not soften
 “ nor Maitland, deceive. He it was that
 “ raised the poor commons of his county,
 “ into a stern and rugged people, who
 “ might be hard, superstitious and fana-
 “ tical, but who nevertheless were men
 “ whom neither priest nor noble nor king
 “ could drive back again into thralldom.”

John Knox has left almost nothing in the way of writing. His great power lay in extemporaneous address. In the pulpit he was king of men, and swayed his audience by the force of truth, as the wind a field of standing corn. Nothing but strong prejudice could withstand the tremendous onsets that he made against the errors of the day; even when his shadow was declining, and when worn out with the labours of many years, his enthusiasm kept him up and enabled him to triumph over bodily infirmity.

Hear what James Melville says, then a student of St. Andrew’s, where Knox taught for a session:—“ He lodged in the “ Abbey beside our College, and would “ sometimes come in and repose in the “ College yard, and call us students “ around him and exhort us to holy work, “ and to stand by the good cause. I heard “ him teach the prophecies of Daniel, I “ had my pen and letter book and took “ away such things as I could compre- “ hend. In the opening of the text, he “ was moderate for half an hour, but “ when he reached the application, he “ made me *grew* and tremble so that I “ could not hold my pen. He was very “ weak; very holy was his walk. He had “ a furring of marticks about his neck, a “ staff in his hand, and good godly “ Richard Ballantyne, his servant, holding “ up the other *oxter* all the way from the “ Abbey to the Church, and by the same “ Richard Ballantyne and another servant “ he was lifted up to the pulpit where he

“ had to lean and rest awhile, but ere he
 “ was done with the sermon, he was so
 “ active and vigorous that he was like to
 “ ding the pulpit into blades and flee out
 “ of it.”

His last public appearance was in St. Giles, Edinburgh, to preach about the massacre of St. Bartholomew, on which occasion many were affected to tears. All along the streets, from his house on the Cannongate to the Church, the people lined the way to get a near view of the godly man whose pale face and feeble frame told the sad tale of his early dissolution.

Then, worn out by the incessant labours of 67 years, weary in but not of his Master’s work, he laid himself down to die, wearing a smile, feeding upon those grand old truths that first brought peace to his soul. *Read me the seventeenth of John where I first found anchor*, he said to her that he loved best, and shortly after he passed away from the Church militant to the Church triumphant.

“ Servant of God well done!
 Rest in thy new employ,
 The battles o’er the victory won,
 Enter thy Master’s joy!
 Soldier of Christ well done!
 Love be thy new employ;
 And while eternal ages run
 Rest in thy Master’s joy!”

D. M.

DR. CAIRD,

AND CHURCH BUILDING.

THE Rev. Principal Caird preached at the opening of the Queen’s Park Established Church, Glasgow. At the conclusion of an eloquent sermon from Ecclesiastes vii. 10, Dr. Caird said:—I cannot conclude my address to you without offering to this congregation and to its minister my congratulations on the happy circumstances in which we are this morning met. It has been my privilege to-day to conduct for the first time the devotions of a Christian congregation in a house which their piety and liberality have reared for the worship of God. I have spoken of the associations which invest with hallowed interest many an ancient religious edifice in this land—of churches where the worshipper feels himself linked with the religious life of bygone generations, where a new touch of tenderness is lent to devotion as he thinks of long silent voices whose aspirations have there ascended to heaven, of the holy thoughts which there have been thought, and of the hearts which age after age have there received inspiration and

strength for the duties of life. No such memories lend sacredness to the fabric in which to-day we are met; but it lacks not an interest of another kind, not less deep than that which is due to the sentiment of reverence for antiquity. For one thing this fabric is in some measure the expression of the continuity of the religious life amid the ever changing forms and conditions of society. No contrast could be greater than that which obtains between the civilization of Scotland in the days, for instance, when, from amidst the few rude huts of the feudal hamlet which Glasgow once was, the old minster walls began to rise by the banks of the Molendinar, and the civilization of Scotland now, after the enormous advance which letters, science, education have achieved, and commerce, manufactures, trade have created the Glasgow of to-day, with its vast wealth, its manifold industries, and its ever increasing population. Yet as we bend the knee in this new suburban church, which a section of the spreading population of the great city has, almost as its first act, erected to meet its religious needs, have we not here the witness that, amidst the perpetual fluctuations of human things and the manifold changes of our outer life, the religious life that expressed itself in the cathedral of the twelfth century has lived on through the intervening ages, and in the last generation of the nineteenth is still fresh and strong? Something, too, does our position to-day indicate of the lessons which the past has taught us, and of our ability to profit by them. A church erected by Glasgow citizens a century ago would have been a structure very different from that in which we are met. It would have shown, indeed, in some respects, that a change for the better had taken place since the days when the old minster was built. Its internal form and arrangements would have at least indicated the transition from a Christianity overlaid by superstitious rites to a Christianity of a purer and more spiritual type. There would have been something there to tell, at least negatively, that the pomp and splendour and sensuous glory of mediævalism had yielded to the simpler and purer faith and the unadorned worship of the Churches of the Reformation—that a change purchased by many a heroic struggle, and for which many a martyr spirit had spent itself, had long been accomplished, and that the fruits of it in a more tranquil age men were permitted quietly to enjoy. But if, on the whole, indicative of an immense spiritual advance, there would have been that in a last century church which would have been also in some respects a sign of retrogression. It would have been, in all probability, a structure cheap in materials, mean or positively hideous in form—not only destitute of the faintest approach to artistic beauty, but in shape and style outraging every feeling of taste and culture, and bearing upon it the unmistakable proof that the religious sentiment in Scotland, in the reaction from a too sensuous worship, had become unnaturally divorced from the love of what is fair and noble and graceful. And now again the stream of tendency has taken another turn—not bearing us back, in this part of the island

at least, to the irrational credulity and fetishism of a bygone age, but, in its onward movement, recovering from the past something of that solemn beauty of form and that subdued reverential grace of sacred observances which betokens a piety not less pure because more allied to culture and refinement. It is, therefore, I cannot hesitate to think, a sign of religious progress when a Church exhibits, in happy combination, the characteristics of earnest, intelligent, spiritual teaching, and of chastened beauty in its religious edifices, and in the forms and observances of religious worship; when its congregations assemble, Sunday after Sunday, to listen to a style of religious instruction which feeds their minds, kindles their aspirations, elevates their whole nature by the power of spiritual thought, whilst at the same time the very fabric in which they meet, in whose fair and stately form art has dedicated its highest efforts to the service of religion; and the pathos and sweetness of their songs of praise, and the reverential propriety of their whole order of worship, lend to thought and instruction all the aid which sense and feeling can contribute.

THE MEMORIAL OF "GREYFRIARS' BOBBY."—For some time past workmen were engaged in erecting the drinking fountain designed by Mr. Brodie, R. S. A., at the request of Baroness Burdett Coutts, as a memorial of "Greyfriars' Bobby." The singular monument, which has since been unveiled to the public gaze occupies a site on the inner edge of the foot pavement at the corner of George IV. Bridge and Candlemaker Row. It stands about 7 feet high, and is formed of beautiful red Westmorland granite, with sculptures in bronze. The shaggy little terrier has been modelled with Mr. Brodie's wonted skill, and the artist's design has received ample justice in a casting of remarkable excellence. On the upper column are placed two bas-reliefs representing respectively the arms of the Baroness Burdett Coutts and of the City of Edinburgh, and the lower column bears a bronze plate with the following inscription in raised letters:—
 "A tribute to the affectionate fidelity of Greyfriars' Bobby. In 1858 this faithful dog followed the remains of his master to Greyfriars' churchyard, and lingered near the spot until his death in 1872. With permission, erected by Baroness Burdett Coutts."

AUT VITAM AUT CULPAM.

BY JOHN HALL, D.D., NEW YORK.

The best mode of securing an adequate supply of ministers for the churches is a living question, at this moment, in the best minds in the country. To continue the present beneficiary system, with whatever improvements it may require, with increased funds to meet increasing demands, or to employ these funds in some altogether different method, is the alternative before good men. Ministers must be had. Among the many reasons why an insufficient number of men educate themselves—*i. e.*, at their own expense—is not the *insecurity of tenure* one leading cause? Parents often give the bias to the boy's mind that determines his profession. Have they never misgivings as to the future of their son if he became a minister founded on what they observe in the history of clergymen? Boys themselves, at the age of fifteen to twenty—when a line of life is selected—are no longer children. They see, hear, observe and reflect. Do they never see changes effected with none too much regard to the feelings and the prospects of ministers, which check any just ambition they might have indulged to be preachers of the gospel?

We shall try to render our idea plain. We do not mean, for a moment, that failing health, obvious unfitness, or other similar reason, may not make the removal of a minister quite proper and necessary. We do not deny, for a moment, that a ministerial settlement is something in the nature of a contract and that both parties have rights as to its dissolution. But we deny that it is a simple contract. The Presbytery installs, or the Bishop institutes, or the Council settles. There is a third party consulted and deferred to in one form or other, according to the constitution of Christian communities. That third party represents *some* interest. Is it not that of the Church, in its wider sense; or, in the last resort, does it not represent Christ? Does not the true settlement of a true minister authorize him to say, "The Lord has put me here," in some different sense from that in which a pious man in a banking concern or a

railway company could truly say, "The Lord has put me here?"

Now that the minister is "placed," ought his removal to be a matter of simple choice on the side of one of the parties? Should it be competent to them to say, "We choose you should go?" Is the third party a real party or only a decent form? Ought not the minister to be entitled to say, "Produce your reasons for this suggestion, not to me; for I am not fit to be judge in my own cause; but to that third party to which we both—you and I—deferred, in ratifying this contract?"

Now let us see what sometimes happens. A minister is too zealous for the standard of some of the parish, or too "cold" for that of others. There are reforms in progress which he does not feel he has a call to push; and the reformers, whose pet scheme renders them great men, besides aiming at the regulation of the sidereal system generally, "regret" that he is not with them. He disliked something at a church fair; he lacked tact in keeping some "strong" man or woman in the church; in fact, he did not do what some thought he would have done, or he did something they did not expect him to do and they think a change desirable. Among all the glorious possibilities of the future who can tell what they *may* get. They all know just what they have. The actual incumbent is prose; the possible successor is all poetry, is smart as Mr. —, as eloquent as Dr. —, as learned as a college president, as agreeable as an insurance agent when canvassing, and as handsome as a hotel clerk.

So a few persons begin to talk, drop hints, remark on the slim attendance, wonder why there is no interest in the church, predict a falling off in the finances, button up their pockets, fulfil their own prophecies, and then announce that it appears the will of Providence that Brother Faithful should take another field. Brother Faithful is a Christian and a gentleman, a little sensitive, unused to combat, accustomed to say on his knees, "Lord, who hath believed our report?" and, though with a confused sense of

something hardly just, he offers his resignation; the "church" passes kindly resolutions; and Brother Faithful, with a good deal of the spring taken out of his life, goes forth, in one respect like Abraham and the church goes forth in quest of its maginary perfect man, to disturb perhaps the peace and security of half a dozen other churches before it is settled again. We say deliberately, that these things are often done; and, what is worse, done by the most vulgar-minded and unspiritual of a congregation. Such a process grieves, we must hold, the Holy Ghost, hurts and alienates even natural feeling where it is commonly refined, and is fitted to repel that order of mind which it would be most desirable to have consecrated to the work of the ministry.

This evil is not confined to any section of the Church. Even our Episcopal brethren, who are supposed to have a panacea for all popular disorders, in the Bench of Bishops, are no better, but rather worse, than their neighbours. "When a Church," says *Church and State* for March 12th, "is relieved of its minister, it is in order to seek another. It is natural, also, to secure a man of pre-eminent character and parts. But if the process by which it is often done can become more degrading to ministers or churches, we should like to know how."

LIVINGSTONE.

(From the *N. Y. Methodist*.)

Livingstone is dead. The heroic explorer, who has opened to the Christian world so much of the mysterious interior of Africa, has finished his work in the midst of his chosen field. The report reaches us that in June last he succumbed to an attack of dysentery. It is also stated that his body was embalmed, and forwarded to England. We may infer, therefore, that the English relief expedition had reached him before his death.

David Livingstone was born in Scotland in 1817, and had not, therefore, lived to be a very old man. His parents were poor but pious, and, with much self-denial, succeeded in giving their son a university

education. Livingstone's taste was for medicine, in which he at last graduated. Offering himself to the London Missionary Society, he was accepted and sent to South Africa. Here he was associated with Moffat, whose daughter he subsequently married. Pushing forward to the country of the Makololo, he traversed the Continent to the West, coming out at St. Paul de Loando; returning again, he traced the Zambesi to its mouth, on the east side of Africa. Here, leaving his faithful escort, he took ship for England. After receiving all the honours his countrymen could bestow, and writing the history of his expedition, he returned to the mouth of the Zambesi again, with the intention of exploring the rivers of the interior in small boats, propelled by steam. During this expedition his wife died, and Livingstone himself was prostrated with fever. Returning to England again, and publishing a second volume of travels, he set out on a third expedition, which was designed to trace the connection between several of the lakes of the interior of the continent and the Nile. A report having been circulated that he was murdered by the natives, a search expedition, under the charge of Henry M. Stanley, was organized by the *New York Herald*, which succeeded in reaching and relieving Livingstone. Since then little has been heard from him till the announcement of his death.

If one conviction took deeper hold on Livingstone's nature than any other, it was that the destruction of the slave trade was the pre-requisite condition of the civilization of Africa. The slave trade, carried on by the Arabs, and encouraged by the Portuguese, has for centuries devastated the continent and degraded its people. It was the one aim of Livingstone to open paths for legitimate commerce, and so to supersede this nefarious traffic. He sought to call the attention of all Christian nations, and especially of Great Britain, to the magnitude of its evils. To him as a prime mover is to be ascribed the honour of the recent treaty with the Sultan of Zanzibar. No doubt the interest in the

subject awakened by Livingstone has contributed to the organization of Sir Samuel Baker's expedition to Equatorial Africa by the way of Egypt. To Livingstone we are also indebted for the knowledge of the fact that the interior of Africa is not a desert, but a richly watered country, whose inhabitants can be reached by Christian teaching and can be led in the ways of Christian civilization.

The hero of our century is not so much the soldier, as the explorer and the Christian teacher. Hall, dying after taking the *Polaris* to the highest latitude ever reached by a ship, and Livingstone, expiring by the wayside in the interior of Africa, are the typical men of our time. So also is Ellis, the apostle of Madagascar, and Moffat, whose life-long devotion to Southern Africa has made his name illustrious. The myths or half-myths of the civilizers of ancient story are reproduced in the sober prose of the nineteenth century. The love of science and the love of humanity have as much power to stimulate to heroic endeavour as the love of adventure. Livingstone, by his broad sympathies, had made all men his kinsmen. All civilized peoples were following, with an affectionate interest, the journeyings of the lonely old man. It was well known that his constitution had been undermined by frequent attacks of febrile disease. Yet he revealed to Stanley no anxiety to return home. He had formed his plans for the further solution of the Nile mystery, and he spoke of his intention to carry them out as a matter of course. His life will long be remembered as one of rare and unselfish consecration to the highest good of his fellow-men.

THE DEAN OF CANTERBURY AT NEW YORK.

So much interest was excited in the case of the Dean of Canterbury who was brought to task here by Bishop Tozer and others, for participating in a general communion of the Evangelical Alliance at Dr. Adams's Church, that we are quite certain his own utterances on the subject will be eagerly read. He spoke in London recently, and the following extracts

of his address are given as reported in the *Record* of that city: "As regarded himself, the meeting was no doubt aware that since his return to England his conduct had been the subject of a great deal of comment. He would not say that he was the 'best abused' person in the land, for he had, in fact, been less abused than he expected. Of course, many newspapers had found fault with him; for how, without finding fault, were newspaper columns to be filled while Parliament was not sitting? But the censure pronounced was, after all, rather mild.

"If he had wanted any reward for his visit to America, he would have found it by being present at the great gathering of Christians in Dr. Adams's Church; assembled that they might all testify their faith in the death of their blessed Lord for them. This was a truth about which there were no differences among them. (Cheers.) There were many differences about forms of church government and minor matters, but upon that—and it was the cardinal point of their faith—there was no difference whatever, and he could not imagine why the Holy Communion, which symbolized the one doctrine which was essential to the salvation of their souls, should be made a bone of discord. (Loud Cheers.) There could be no greater profanation of the Lord's Supper than to turn it into a test of the communion to which men belonged. (Hear, hear.) If there were one thing which might well make all of them unite, it was the showing forth their faith in the death of the blessed Lord. To make the commemoration of that death an occasion of hatred or discord was to misuse it, and turn it into a test. It was a test in England not long ago, but the nation repented of having made it one, and abolished the Test Act, and why should they retain in their minds what was thus nationally abandoned? The Lord's Supper ought to be a thing that should draw all Christians together, not a thing that kept numbers of them apart..... The spectacle of the vast congregation in Dr. Adams's Church, even the galleries of which were crowded with participants in

the holy sacrament of love, was one of the most touching sights that he ever saw in his life, and it was with the greatest sorrow that he had found members of that great Episcopalian church to which he belonged finding fault with him for having been present on that occasion. He could only say that he regarded it as a great privilege to have been present on that occasion, and that as long as he lived he should look back to his presence there as one of the most blessed moments in his life. (Cheers.) It was not a thing that he could ever express regret for (cheers); it was a thing that would always be sacred and fresh in his remembrance. In concluding the Dean said that, much as he expected, the enthusiasm of the American people quite took him by surprise. Their kindness, too, was most extraordinary, and he believed that if he had chosen to remain in America for a twelvemonth it would not have been exhausted. It was a grand and noble country, and the inhabitants were a grand and noble people." (Cheers.)

Family Reading for the Lord's Day.

SIMON, THE MAGICIAN.

Acts VIII, 9-24.

How faithfully the sacred historian records all the events affecting the first developments of Christianity! The apostles were deceived in this Simon, the magician, but they did not seek to conceal that fact, or lay claim to any infallibility of judgment. This man, crossing their path, offers many points of resemblance to Balaam in his relation to Moses and Aaron in the wilderness. They were both singular men, both covetous, measuring spiritual things from a commercial stand-point, and believing that religious possessions could be bought with money, and both of them enjoying undoubted influence and authority among a superstitious and ignorant race of heathens. And to both, high priests of pretension and charlatanism, contact with real miracle and undoubted

truth seems to have afforded astonishment and interest. Both able and far-sighted men, they found in the service of the true God, and in the might with which He invested His servants, all fully realized that their heathen superstitions only pretended or fancied. They had long been dealing in the counterfeit of that genuine power and wisdom which now they saw displayed. That which heathen idolatry and superstition had scarcely dared to pretend to, they found more than exemplified in the apostles. They had been accustomed to excite wonder by their tricks and arts and exorcisms, in the minds of the rude, ignorant and uninitiated, but it was now their turn to be themselves astonished; for what they now saw as far transcended their comprehension as their sleight-of-hand performances exceeded the comprehension of the deluded and wondering multitudes that witnessed their magical practices.

It was at once a tribute to the reality and genuineness of the miracles that were wrought to attest Christianity that this man who knew all the secrets of jugglery, and who could not be imposed upon by anything short of the reality, was convinced of the genuineness of the divine power displayed in them, and therefore sought to be endowed with this power, vastly superior to all the tricks he could pretend to; and it was also an acknowledgment of the ascendancy of the cause of Jesus. For a man of his covetous disposition would never desire, even in appearance, to cast in his lot with a failing cause. Men always worship the rising sun; and especially men of the type of Simon, whose constant aim and look-out is to make gain of every event and circumstance of life. It immediately occurred to Simon that if he could only possess himself of the power exercised by the disciples, what a fine thing he could make of it! Here was the last novelty, the latest sensation, something vastly more fascinating than his stale, worn out, oft repeated tricks of legerdemain. He knew what an innate propensity there is in the human mind to reverence the mysterious and incomprehensible; and it therefore

struck him that if he could only by some means acquire similar power to that exercised by the apostles, he might speedily rise to fame and riches. As their acts of power far surpassed his counterfeiting arts, he was irresistibly drawn, by that acuteness in turning everything to material advantage that characterizes some men, towards the new religion which endowed its priests with these remarkable powers; and he naturally desired to be initiated into its mysteries, if so be that he too might become possessor of similar powers, which might be turned to excellent account. To him the one feature in Christianity that was attractive was the wonderful gifts it imparted to its professors and apostles. He contemplated it as a science or an art, and freely acknowledged its superiority in this respect to his own attainments and powers. He thus made the mighty mistake of reckoning it in the same order as his own sorcery. It was to rank him something of the same though superior to it as natural magic. Herein lay all his error, and from this mistaken estimate of the religion of Jesus sprung his subsequent sin. It was spiritual, but he was carnal; but the carnal mind cannot form any idea of things spiritual, because they are spiritually discerned, any more than we can conceive of a sheep or an ox understanding questions that belong to the intellect of man to apprehend. Christianity was indeed attested by miracle, but the miracle did not constitute the Christianity, as he from his standpoint was prone to suppose; for Jesus cautioned His disciples not to rest too much on the supernatural powers with which He had just invested them: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven." The most exalted feature in the religion of Jesus is not that it was first spread abroad by means of supernatural agency, but because it spiritualizes carnal men, making them holy and happy. Of this element in true religion, Simon was apparently in perfect ignorance. He knew nothing and cared less for effects of this kind. What he desired was something striking and marvel-

lous, and which accomplished results not by slow and imperceptible degrees, but by great and sudden leaps. The spirit and life, in which true religion really consists, was something for which he had no desire or sympathy. He wished for that which would enlighten and transform men without any agency or painful moral discipline on their own part. In short, he thought Christianity was a kind of spiritual magic. This is manifest from his offer of money for it. He fancied that it was something in the power of the Apostles to bestow on any one they chose, whatever his character might be. And the same estimate appears in his desire that the Apostles should pray for him. Their praying would be a sort of miracle wrought in his behalf; and he thought this would be more efficacious than any suit he could make to God in his own behalf. He could not perceive that power with God lies in a sinner's humbling himself, confessing his unworthiness and seeking forgiveness and grace from heaven, a power more prevailing and efficient than the intercessions of priests, popes or apostles.

But he was not singular in the estimate he made of true religion, or of the means by which its blessings are to be procured. The same spirit animated Naaman the Syrian, who thought to influence the prophet of God, and to awe him into granting his request by coming to him in great state and magnificence, having his hands full of gold and gifts, and whose pride spurned the prescription of Elisha, "Go and wash in Jordan seven times." Not unlike this is the spirit of all those in the Christian Church who think that their wealth should procure them consideration and distinction—a principle abhorrent to the spirit of Christianity as taught by both Jesus and His Apostles. The Saviour was of opinion, "How hardly shall they that have riches enter into the kingdom of heaven"—whereas the feeling some entertain, it is to be feared, is that their money merits all the spiritual offices that either man or God can render them. And the Apostle James forbids any extraordinary attention being paid to men in the Church on account of their wealth.

d display. Material things may be purchased by material things, for the one is divisible by the other, and there is no incongruity of nature between them; but you might as well think to weigh the air with scales as to procure spiritual blessings by a material price paid for them. It therefore showed a gross misconception of things unseen, that Simon offered money to the Apostles in exchange for the gifts of the Holy Ghost.

But the same false estimate of true religion and of the means of securing it, with some slight variations, was made by the Pharisees of the Saviour's time who thought heaven was to be scaled by long prayers. Something external still. A price to be paid for spiritual things; but in their case it was only words, something less valuable than even Simon's money. If nothing more than fair words and a pious speech were needed to gain an entrance into heaven, many would be found there who are very likely to be excluded. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." Trusting in the outward acts of Christianity, or thinking to be heard for one's much speaking, shows almost as erroneous a conception of true religion as that of the Calmuck, who has his prayers engraved on a plate, and thinks that by turning the wheel, every rotation of the plate is a prayer offered to God. It is the same estimate of religion's offices, and the means of procuring them, that has led to the institution of beads in the Romish Church, for keeping account of the number of times the devotees of that form of Christianity repeat certain prayers. They evidently think to be heard for their much speaking, and have the notion they are making themselves acceptable to heaven by these external means. But the Lord, in His message to the Jews, through the mouth of Isaiah, hath taught us to believe that mere formal petitions and incense, in which there is no reality, no presence of mind and heart of the offerer, instead of being acceptable to Him, and a price fit for procuring spiritual blessing from

Him, are, rather, hateful in His eyes. There is no magic in Christianity. Its mission is to improve, sanctify and ennoble the character, by working from within outwardly rather than by miraculous power to transform men at a stroke into saints. It is to be feared there is in many minds a lurking superstitious trust in the supernatural agencies of our most holy faith. Somehow they expect to be made Christians by a magical process, to which they themselves are not to be a party. Vain expectation! You will have to wait long before you will be Christians on any such conditions. True, we are saved by grace through faith, and that not of ourselves: it is the gift of God. But be assured that while the worthiness of Jesus is to be the ground of your acceptance before God, not your own character and life; yet without a character and life becoming the Gospel, you shall never see heaven. The want of a spiritual nature, a life hid with Christ in God, will as certainly shut you out from the kingdom of God, as if your admission into that kingdom were dependent upon your good works, rather than upon your faith in the Saviour. In short, your faith must be *in* your works—that is, your life must be pervaded by your faith, and correspond to your faith, in order to showing itself to be true faith. Let me, then, bid you beware of leaning on a faith that is not attested by a holy life, and a character devoted to God: your trust in any such faith shall prove to you only a delusion and a snare. Any religion that does not reform the character and beautify the life is very much of a piece with Simon's conception of Christianity—an external spell, to be enjoyed by any one having the means of procuring it, irrespective of his moral and religious character.

No religiousness will stand the test that is not personal and real. No faith, or pretence of faith, is of any avail that does not leave its impress on the soul. Simon is said to have believed; but his faith could not be of the genuine kind, because it afterwards left him in the gall of bitterness and the bonds of iniquity. His pretence of faith deceived the Apostles; but

the Judge of all the earth, with whom we shall have to do at the last, will not be liable to any deception; and His judgments, we are foretold, shall be to every man according as his works have been. The enquiry shall not be who could talk logically and learnedly about modes of faith; or who prophesied in the name of Christ, or in His name cast out devils; to many of them who distinguished themselves in these ways it shall be said, "Depart from me; I never knew you." But it is those who did justly, loved mercy and walked humbly with God—who did the will of God, from the principle of love and new obedience; these are they to whom it shall be said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Instead, therefore, of trusting to any sort of magical effects of Christianity, set to work to cultivate your minds and hearts by the study of truth and the application of it to your hearts and lives. This will be of far more avail than relying upon any mysterious effects to be produced on your minds and hearts by some marvellous external force. And instead of relying upon the prayers and offices of ministers and others on your behalf, which no doubt are useful and desirable—for the prayer of a righteous man availeth much—see that you humble your own souls before God, and pray for forgiveness and grace and all needed blessings. There are no spells in Christianity; all is accomplished by plain, obvious and reasonable means.

Above all things, do not insult the intelligence of God by supposing that He is so undiscerning as not to be able to distinguish between what is formal and what is heartfelt, what is real and what is pretended. Neither conceive of Him, as if He were to be bought over to favour you

by either unmeaning and flattering compliments, such as formalites offer Him in prayer—or that his friendship is to be propitiated with money or penance, or any human offering—other than the offering of a broken and a contrite heart; this is the only sacrifice within human reach that is acceptable unto God. For the rest, all is of His own free and unmerited favour. That which is given to us without money and without price, could not be procured with thousands of rams or tens of thousands of rivers of oil. No wonder, in view of the conditions of salvation, though the apostles grew indignant at Simon's gross and mercantile views of spiritual gifts, and said, "Thy money perish with thee."

Acknowledgments.

QUEEN'S COLLEGE.

We are pleased to learn that a valuable and interesting collection of articles made by, and in use among, the Hare Indians, inhabiting the valley of the upper Mackenzie River, has been presented to the Museum by the Hon. Robert Hamilton, Inspecting Chief Factor of the Hudson Bay Company's Service. The collection consists of a woman's dress, pair of leggings, richly ornamented belt, work-bag, moss-bag for carrying the papoose, mocassins, kettle, apparently of grass, in which the meat, cut into thin stripes, was cooked by the introduction of heated stones, and a game-bag. We understand that the same gentleman intends to procure and present specimens of Esquimaux curiosities.—*Queen's College Journal.*

SCHOLARSHIP AND BURSARY FUND.

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Other Acknowledgments next month.

TREASURERS OF CHURCH FUNDS.

TEMPORALITIES BOARD AND SUSTENTATION FUND: James Croil, Montreal.
 MINISTERS WIDOWS' AND ORPHANS' FUND: Archibald Ferguson, Montreal.
 FRENCH MISSION: James Croil, Montreal.
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 SCHOLARSHIP AND BURSARY FUND: Prof. Ferguson, Kingston.
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