

THE PRESBYTERIAN.

JANUARY, 1867.



MISSION of the most interesting of the schemes of our Church is the French Mission. The extensive field of labour opened up for us among so large a population of our fellow subjects in Lower Canada would, it might be thought, stir up the members of our Church to exertions in some degree commensurate to the magnitude of the task set before them. For this is emphatically a Home Mission. No longer now confined to the French parishes, in which formerly they lived almost exclusively, and in which the utmost difficulty was experienced in reaching them, the French Canadians are moving off in large numbers to the Eastern Townships, their settlements in these growing up alongside of those of other nationalities. It is true that even there they gather in groups forming themselves to some extent into isolated communities, living in the townships, but scarcely forming part of them. Under these conditions, although they are not so favourable for Missionary effort as might be desirable, they can be reached with much less difficulty than formerly, and the Gospel may be circulated among them without the risk of personal violence to the colporteurs which they had to fear when entering the parishes in which the priesthood held exclusive sway, and in which ignorance of the true character of Protestants left room for a belief in their diabolical mission and beliefs, so strenuously inculcated on the French Canadians from their earliest infancy. Numerous influences have also been at work leading to doubts in the mind of the *habitant* as to the thorough sincerity of the priesthood; and although not ripe to receive and acknowledge the Gospel message in its purity, or to throw off the shackles of a faith, of which many have begun to entertain doubts,

yet under the apparent dead level of a stagnant observance of the forms and ceremonies of the Romish Church there is a bubbling up to the surface of signs which shew that there is a little life below. In some places Bibles are carefully kept out of sight as forbidden books, conned over in secret and doubtless sowing seed to ripen into fruit hereafter. Intercourse, too, with Protestants has dispelled some of the prejudices which have grown with the growth and strengthened with the years of many, although from the inconsistent lives of many nominally professing a purer form of belief, the good that might otherwise have resulted has not been obtained. It must be on the young more than on those grown up that Christian influence may be expected to exert its full powers, and on them must the hopes of a reformation be placed. Every exertion should be used to bring to the doors of our French fellow subjects the blessed Gospel, that their eyes may be opened to see its essential purity and simplicity, and the mass of error and superstition which has grown up around it, and has destroyed almost every vestige of its original beauty and truth.

As a Church, what are we doing to occupy this field of labour? Have we at all realized our duty, the incumbent duty laid upon us in this matter? Have we given proof that we are in earnest in our prayer, "Thy Kingdom come"? When appeals are made for aid to send the Gospel abroad to the heathen, the stereotyped phrase with many is: attend to those at home first before you send missionaries to the ends of the earth with which we have no concern. Too often this is but a mere excuse for doing nothing, for getting rid of what is looked upon as a vexatious demand upon the purse, and as an easy way of politely refusing to contribute to any agency for spreading abroad the knowledge of the truth. If we believe the truths in which

THE PRESBYTERIAN.

FEBRUARY, 1867.



WE insert the following report, with a full appreciation of the public utility of the observatory department of Queen's College. The learned Director has still, we are sorry to say, reason to complain of hampered resources. If we could relieve him with a stroke of our pen, we would gladly do it. Will any one do it for us, and thank us for the suggestion?—

In submitting for the information of the Board of Visitors the following report for 1866, the state of the instruments at present in operation may first be adverted to.

These are all in good order. The Equatorial was taken down in spring and cleaned. The Ys of the Beaufoy transit have been refaced, and I may add that improvements are about to be made on the Micrometer adapted to the small transit for more accurately measuring, by the mode alluded to in the last report, the zenith distances of stars for the purpose of determining the latitude in the most perfect manner.

The usual meridional observations for ascertaining the clock rate, the local time, and the adjustment of the instruments, have been made, and registered from day to day. Besides the observations now mentioned, a number of celestial phenomena, among others occultations of the fixed stars, have been calculated by a new and ingenious method of Mr. Dupuis, and observed, so far as the state of the atmosphere would permit; and I may add, that the Transit has been employed to aid the Royal Engineers in laying down a meridian mark on Wolfe Island, which will also serve for the use of the Observatory.

The local time has been regularly given to the city, first through the watchmakers, before the new city clock became available for the purpose, and since through the clock itself. A great number of persons also have resorted to the Observatory, especially during the summer, in order to obtain the time, and many visitors have been admitted throughout the year to view the instruments, and their operation. With reference to the access to the building, which particularly in winter is mostly by the corner gate opposite Mr. Flanagan's, on Barrie street, it is satisfactory to learn, that it is the intention of the Park Committee to cause the

path leading from that gate to the Observatory to be gravelled, for the convenience of the public. It is very desirable that this should be done before the spring, as the approach is then rendered almost impassable by the muddy state of the road.

Meteorological observations have as usual been regularly taken and published. The mean height of the Barometer for the past year was 29.715 inches, being .024 of an inch lower than that of 1865. The range has been unusually great, being 2.213 inches, between 31.010 the highest, and 28.797 the lowest. The mean temperature was 42°.6, being 1°.6 lower than that of 1865. During the year there were 86 clear evenings, 96 hazy and dull, and 179 cloudy; on 71 days there was rain, and on 19 snow. The amount of rain and cloud during 1866 has been much beyond the average.

Before the next grant can be received, the very limited funds of the Institution, which are managed with the strictest economy, will be more than overdrawn, in order to meet the necessary expenses. Another mean time clock also is required, to replace that lent by the late Rev. Dr. Leitch, and which must now be sent to Britain to his executors. The city may fairly be expected to bear a portion of the expense of procuring a substitute. As our present funds are altogether insufficient to permit the purchase of one from a London Astronomical clockmaker, the able observer, Mr. Dupuis, ever ready in every way to promote the interests of the Institution, is now engaged, amid his other labours in the Observatory, in the preparation of a clock adapted for the purpose in view, the performance of which, from the nature of the escapement, as well as its general construction will, I have no doubt, equal, if not surpass, in the accuracy the working of the Sidereal clock of the Observatory, also made by him, and which has been found to be so satisfactory.

Since last report, four illustrative lectures have been given in the observatory building by Mr. Dupuis, and myself, and two public lectures in the City Hall by the Rev. W. M. Inglis. The attendance at these has been much smaller than is desirable; but it is to be hoped that an increasing interest will be felt in the subjects treated of, and in the objects generally of the Institution. Two more public lectures will be given before the close of the winter.

All which is respectfully submitted by
JAMES WILLIAMSON,
Director of the Kingston Observatory
Kingston, 5th January, 1867.

THE PRESBYTERIAN.

MARCH, 1867.



CORRESPONDENCE
has been going on for a short time in our columns regarding the decision of the Synod in certain cases, in which Ministers have been inducted in the absence of a quorum of Presbytery. One of the correspondents has made laboured and long re-

searches into the Acts of Synod, to find out in what a quorum of Presbytery consists, resembling in this respect the man who amused himself with

“ Seeking water in an empty well,
“ Drawing up empty buckets full of
— nothing ;”

and not being able to find a definition of what a quorum is in the sources available to him, he declares there is no definition, and that any number—even one we suppose from his letter—may constitute a Presbytery. Now apart from law at all, it is surely apparent to every man of common sense, that there must be some proportion between those who undertake to administer the laws under which Presbyteries act, as for instance, in the ordination of a Minister, and the total number of the Presbytery. It would be simply absurd for a couple of members, who might happen to be laymen, to meet, give deliverance upon some most important point affecting the welfare of every Congregation within the bounds of the Presbytery, record their decision on the minutes, and enforce it against the unanimous opinion of all the other members. Yet this must be the result of carrying to its legitimate conclusion, the argument to which we have referred. There is a growing laxity in some Presbyteries in carrying out the laws of the Church, and in some cases, the process of induction is hurried through in such utter forgetfulness of the reasons for which a delay was interposed between each successive step, that it almost appears as if before long the read-

ing of the edict declaring a charge vacant, will be followed in the same breath by all the preliminaries of preparing a call, having it moderated in, and the whole business, down to the conventional hand shaking of welcome to the newly ordained minister, concluded before the people know what they are about. Unreasonable and vexatious delays should be avoided, but a proper, decorous and deliberate consideration on the part of pastor and people cannot with safety be dispensed with. It is for the interest of both that delays are intended; it is for the interest of neither that their observance should be abandoned.

For the information of many who are not acquainted with the fact, it may be mentioned that our Church Courts, like any other Courts, are guided by unwritten, as well as by written law. It is to this unwritten law that we must turn, when questions such as that regarding a quorum arise. It is true; that sometimes a declaratory act is passed when grave doubts exist as to the practice that should be followed; and it would be nothing unusual were the Synod to define authoritatively what a quorum is. It no doubt meant originally a majority of the Presbytery, or to follow Principal Campbell's theory, a majority of the ministers of the Presbytery. In Par-dovan, who is *the* authority in a matter of this kind, will be found in B. I. Title 12, Sec. 1, of his “ Collections and Observations,” the following : “ The Directory for government saith, that to perform any classical act of government or ordination, there shall be present at least a *major part* of the ministers of the whole classis,” the term classis being used on the continent as the equivalent of Presbytery. A *majority* has not been insisted on for a considerable period, but the smallest number held to be sufficient in any Presbyterian Church is, two ministers and a ruling elder. The step taken by the Synod in censuring the Presbytery of Montreal for irregularity,

THE PRESBYTERIAN.

APRIL, 1867.

The lamented death of Mr. Greenshields having taken place so near the day of publication, we feel that any formal notice of his life and services would be most imperfect if written so hurriedly as it would necessarily be if prepared for publication in the present issue. Next month we trust to have a biographical notice prepared.



MOST important subject has been brought before the readers of the Presbyterian in a letter published in last number. It is one of the utmost interest to all members of the Church, and to all her well wishers, and deserves the most serious consideration that can be given to it. The remedy to be applied must be sought for, and we trust suggestions will be made by those whose attention our remarks may call to the subject. The falling off and decay in congregations is a most difficult question to deal with, but it is one which must force itself upon our Church Courts. The evils referred to are not always to be laid at the door of the clergyman, nor must they always be attributed to the people. Cases have occurred in some of which the one and in others the other was blameable. In every case it is the duty of the Presbytery to enquire into the matter, ascertain the grievances complained of, make a strict and searching, although friendly investigation, find out how the alienation has arisen, and what grounds of complaint exist. By so doing, by mediating between the parties, and by kindly offices before the coldness or misunderstanding has acquired strength and bitterness, those unfortunate divisions in congregations which have done so much harm in every Church would in almost all cases be avoided.

But are the Presbyteries in a position to do this work? Have they retained the

necessary powers for dealing with, counseling, or it may be rebuking both ministers and congregations, should such a step become their duty? Theoretically the powers of Presbyteries are what they have always been. Are they so practically? Is it not the fact that members of Presbytery not only set at nought the rules of Presbytery, but also neglect, not through ignorance but designedly, the injunctions of Synod? These questions are not mere rhetorical flourishes, they are sad and melancholy truths which cannot be denied, but which are evident to every man who has watched the course of events. Presbyterian in name, many are falling into the worst evils of independency, without obtaining any of what are considered to be its benefits. Presbyteries meet at stated times or by special call, go through the business absolutely necessary to be done, and separate with no thought of devising measures for the general good, or holding friendly consultations as to the state of their respective charges, or in any way *interfering*, as it would no doubt be called, with one another. Nor are systematic Presbyterial visitations thought of. A great deal is said about this or that posture as not being new, section and clause for it produced from the Directory, and authority quoted for reading prayers, and having informal liturgies, whatever that may mean, and for wearing purple cloaks and frippery of that sort in the pulpit, a place in which the *man* with his outward trappings and parti-coloured hoods should be put out of sight and only God's messenger suffered to appear. But in Canada we need sorely to go back to the old laws and study in them those which command that Presbyteries shall take spiritual oversight of the charges within their bounds, not to tyrannize over them, but to watch and tend them, to see that the flock are cared for and nourished, to see that the pastor is not starving amidst the abundance around him.

THE PRESBYTERIAN.

MAY, 1867.



IN the April number of the *Presbyterian*, reference was made to the very unsatisfactory position of the Church, in reference to statistics from the different Congregations.

Although the subject has been referred to more than once, yet, as it is of considerable importance, and as the Synod will shortly be held, at which it is to be hoped some decided step will be taken to enforce the collection of information of so much consequence, we do not believe that it is superfluous to call attention again to this topic. It is true that the Agent of the Church will most probably have a report on the condition of the various charges throughout the bounds of the Synod, containing much information of an interesting and useful character; but this will not supply the want we have to complain of. The more full and complete the report of the Agent is, the greater will be the danger that the real deficiency will be allowed to continue. What is wanted, is not so much information collected by dint of enquiries, and details almost forced, it may be, from unwilling informants, as the cheerful compliance with the injunctions of Synod, the full exposition of the operations, prospects, plans and position of each Congregation, given by the office-bearers, fully and fearlessly pointing out the strength and weakness, the advance or falling off, the rise or decline of spiritual life, if that can be obtained, as well as a bald statement of dollars and cents. Were the hearts of our office-bearers in the work, very much information of the highest importance could be given, which no Agent, however painstaking, could obtain, each Congregation having peculiarities of its own, only to be learned by an intimate acquaintance with it. It must not be supposed for a moment that we either expect or desire to have highly coloured descriptions of

spiritual life, sudden revivals, or extraordinary manifestations. As a race, the Scotch are not given to make a display of their feelings, or to show the depths of their hearts, so that those who view them superficially are apt to believe them to be, what indeed they have the reputation of being, cool, plodding, and calculating, with little fire and fervour, although possessing that sort of doggedness which will lead them to overcome difficulties which would deter others of a less determined character. This impression has arisen in a great degree from their undemonstrative nature, which teaches them rather to conceal than to exhibit their deepest emotions. This peculiarity would, therefore, lead those who know them best to distrust stories of sudden awakenings which form so large a staple of reports which aim at giving striking incidents of wholesale revivals. And this point of their character has been well recognized by Sir Walter Scott, in his description of the pent up emotion of Saunders Mucklebackit suddenly bursting forth when all eyes were withdrawn from him, and when he was left alone after the dead body of his drowned son was removed from the house to the grave. The adherents of our Church will not, as a rule, be led blindfold. They must have no concealments; their reason must be convinced, and if cold and unimpressionable when kept in ignorance of the true position of the object for which their sympathies are sought to be enlisted, they enter as enthusiastically into the execution of a project which meets their approval, as those who are led into it by mere appeals to their feelings. Nay, they do so with more earnestness, because they do so on more reasonable grounds and with much better appreciation of the object sought to be attained. This is what has crowned the labours of the Committee of the Orphans' and Widows' Fund with such marked success, and to this Dr. Robertson was in a

THE PRESBYTERIAN.

JUNE, 1867.



VERY much of the time now occupied in our Church Courts is wasted in discussions as to the laws which ought to regulate proceedings. Few, comparatively speaking, of the members of our Church Courts are sufficiently acquainted with the laws to enable them to take an intelligent part in discussions which may arise upon the rules which ought to govern the decisions to be given in particular cases, and the consequence is that long, wearisome and protracted debates arise not on what *is*, but on what *ought to be* the law to be followed. Much valuable time is thus lost, which might otherwise be more profitably employed, and too frequently a spirit of opposition is engendered, which requires great tact and the exercise of much forbearance to prevent from degenerating into personal ill-feeling. There is thus an element introduced into the meetings which ought never to be present, and the harmonious feeling being destroyed, there arises a want of cordial co-operation among the members, which throws an obstacle in the way of those who sincerely desire to promote the cause which, undoubtedly, is near the hearts of all. To this source may be traced, in some degree, the apparent want of zeal, the lack of energy, and the seeming neglect of fields of labour left uncultivated, or of enquiries into the reason for a falling off in congregations, which, under more favourable circumstances, would be entered upon. For to those who look deeper than the mere surface of things, it must be evident that no single cause will produce the evils of which we have lately spoken, and to which our correspondents have called the attention of the Church. In medicine it may be safely predicated, that he is a quack who recommends a panacea for "all the ills that flesh

is heir to," or who fastens upon one particular organ as the cause of every disease. The analogy will lead us to the same conclusion as to the character of the man who attributes the evils of which every Church more or less has to complain, to one origin, or even maintains that the particular disease of a particular Church is entirely due to the deficiency or excess of one quality. Complicated as are the functions of the body, the operations of the mind are much more so, and it cannot too often be remembered, that human beings are not machines, whose working can be calculated by mathematical rules, but reasoning creatures, with mind, soul and spirit, each with his or her own individuality, and presenting as much variety as the different faces we encounter in our walks. However irrelevant these remarks may appear to some, we do not think they are uncalled for, as a growing feeling is being awakened in the Church that more vigour must be exhibited and greater strength put forth, and it must be within the experience of all, that there are numbers of men, each with his own particular nostrum, which he advocates as if it alone were sufficient to infuse new life, and it is to remind these that as a variety of causes has produced the evils of which they complain, a variety of remedies must be applied, or the removal of obstructions to the vigorous prosecution of the particular work of the Church, must be undertaken.

The obstruction to which attention is now called, is the ignorance of the members of our Church Courts of the laws, by which they are called upon to decide questions coming before them. But, in fact, it would be wonderful if they did know them. It is true that the general principles are to be found laid down in the works on the subject by Dr. Cook and Dr. Hill, not to speak of the many works not so readily accessible, but the decisions of our own Synod are a mass of

THE PRESBYTERIAN.

AUGUST, 1867.

So much matter has accumulated owing to the space devoted last month to the proceedings of Synod &c., that we think it advisable to refrain from any editorial comments in this number. Even with the additional room thus left, several articles now in type will be left over. We would remind contributors that communications received after the 15th., cannot appear until the month following that for which they are intended.

News of our Church.

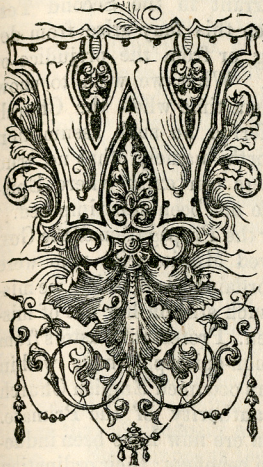
INDUCTION AT BROCK.—The Presbytery of Toronto met at the Church in Brock on Thursday the 11th of July, for the purpose of inducting the Rev. Archibald Currie, late Minister of Cote St. George, to the Charge of Brock. The day was delightful, and a crowded house awaited the arrival of the Members of the Presbytery. Rev. D. J. Macdonell, B.D., Minister of Peterboro', preached an eloquent and appropriate discourse from 1st Corinthians, c. i., v. 2. "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours;" and the usual formalities having been gone through with, Mr. Currie was duly inducted to the Pastoral charge of this important congregation, which had been vacant since the translation of the former Minister to Markham in March, 1866. The Pastor was appropriately addressed in reference to his duties by the Rev. Wm. Cleland, Minister of Scott and Uxbridge; and the people were addressed with regard to their duties as a Congregation, first, in English by the Rev. John Campbell, Minister of Markham, (and former Pastor of this Congregation,) and then in Gaelic by the Rev. Neil Macdougall, Minister of Eldon. The unanimity with which they have united in the call to their new Minister, and the deep interest manifested by the people on the day of his induction, augurs well for the future prosperity of the Congregation. They are numerous, and quite able to sustain in a creditable manner the ordinances of religion among them. Nearly all the difficulties, which are usually encountered by new Congregations, have already been surmounted under the guidance, and by the self-sacrifice and persevering efforts of their former Minister; so that now Mr. Currie enters the field under favourable circumstances, to exemplify the truth of the Scriptural proverb, "One soweth, and another reapeth." May the

Lord of the harvest bless abundantly his labours among them, so that in due time "he that soweth and he that reapeth may rejoice together."

ELDON.—*Induction of the Rev. Niel McDougall, late of Glengarry.*—On Wednesday the 19th June, 1867, the Presbytery of Toronto met in St Andrew's Church, Eldon, and inducted the Rev. Mr. McDougall into the pastoral charge of that Church and congregation. The Church was crowded to overflowing, so much so that many who were unable to gain admittance had to stand outside. There must have been about 800 present. As the congregation is Highland Scottish there was a miniature gathering of the clans to witness the interesting proceedings, and to show their esteem for their future spiritual guide. The Rev. Dr. Barclay presided, and preached a very able and appropriate discourse, and thereafter inducted Mr. McDougall, who received the right hand of fellowship from the brethren present. Suitable addresses were then given to pastor and people, and at the close of the solemn services Mr. McDougall received a most enthusiastic welcome from his large and influential congregation. It is to be hoped the Rev. gentleman will prove a worthy successor to the late excellent and esteemed Mr. McMurchie. It must be very gratifying to the friends of our Church to know that Mr. McDougall enters upon his new field of labour under the most favourable auspices. He is a very popular Gaelic preacher. (The Rev. Niel McDougall is a native of Oban, Argyleshire, Scotland. He studied at the University of Glasgow and took a lively interest in the Highlands. He was for years president of the Ossianic Society in Glasgow, and when a divinity student he gained a prize of \$50 for the best Gaelic sermon—a prize open to all divinity students in the Synod of Inverary, Scotland.)

THE PRESBYTERIAN.

SEPTEMBER, 1867.



ERE we disposed to be critical we might suggest that a less motley compound than that of "Pan-Anglican" would have been in better taste as a designation for that meeting of Anglican Bishops which is shortly to convene at Lambeth, under the auspices of the

ARCHBISHOP OF CANTERBURY. Some of our readers, perhaps, need to be told that this Meeting (it is a misnomer to call it Synod) is to be convened at the suggestion of the Right Reverend the Metropolitan Bishop of the Episcopal Church of Canada in connection with the United Church of England and Ireland.* It is to consist of as many of the Bishops of England and Ireland as may be willing or able to come together; of the Colonial Bishops (the Right Rev. Dr. Colenso, Bishop of Natal, excepted), all of whom will, without doubt, be ready to put in an appearance at Lambeth, if they are able; as many of the Bishops of the Episcopal Church in the United States as can be spared from their dioceses; and the Bishops of the Episcopal Church in Scotland, who will be glad, doubtless, to be placed for once on a par with their titled and better-paid brethren of England and Ireland. If all come who

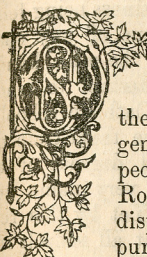
shall be asked, for there is no *summons* to attend this Synod or Council of Bishops, twelve times twelve will assemble together. It is safe to predict that one hundred will be the outside number that will present themselves at the Archbishop's Palace at Lambeth on the appointed day of meeting. We concede that there will be congregated on that occasion a large amount of piety, of learning, of talent, and of sense, and that no such meeting can take place without resulting in good to the individuals composing it. Iron will sharpen iron, thought will quicken thought, sense will awaken sense; and mutual prayer will bring down from heaven upon the assembled Pastors the blessings, may we not hope, of harmony and love. What will be the result of this conclave of Bishops upon the Church Catholic we are unable to divine, but we are willing to wait that we may see it.

It is of moment to bear in mind that this meeting of Bishops will have no authority over the churches or dioceses which shall be therein represented. Those recommendations and decisions at which it may unanimously arrive will doubtless have their due influence upon the Anglican community. They will deserve the respectful consideration of every member of the Protestant Episcopal communion, whether he be Briton or American. But what can we hope for of unanimity in a meeting in which will be maintained views so contradictory as those which are severally held, for example, by the Bishop of Salisbury and the Bishop of Ohio? Will the ritualists and consubstantiationists of the Salisbury type be drawn towards men of such low and loose churchmanship as Dr. McIlvaine and the Bishop of Durham? Will those who are quite ready to plunge into union with the Greek Church, if not with the Church of Rome, listen to the appeals which will be made by others for Catholic unity in the direction of Lutheranism?

* *A Pan-Anglican Synod.* A Sermon preached in the Cathedral Church of Christ in Oxford, on Sunday, Dec. 23, 1866, by Francis Fulford, D.D., Lord Bishop of Montreal and Metropolitan of Canada. With an Appendix. Published at the request of the Lord Bishop of Oxford, and the Clergy then ordained.

THE PRESBYTERIAN.

OCTOBER, 1867.



NE of the first steps taken by our reforming forefathers in Scotland was the originating of a plan of general education for the whole people left in ignorance by the Romish Church, which was displaced by the entrance of a purer light. In the first Book of Policy, published in 1560, it was laid down that "every several Kirk, should have one schoolmaster appointed" and in the second Book of Policy or Discipline in 1578, the matter was again urged. Many schools were erected in consequence, but it was not till 1616 that an act was passed by the Privy Council directing that a school should be established in every parish, with a schoolmaster to be paid by the parishioners. This act was ratified by the Scotch Parliament in 1633. In 1646 provision was made for the maintenance of schoolmasters, an act rescinded at the Restoration, but embodied after the Revolution in the act of 1696, the proper Parochial School Act, by which heritors were bound to establish a school and provide for a schoolmaster where that had not been already done. In 1803 a supplementary act was passed for dividing large and straggling parishes, and for appointing two or more schoolmasters. Besides these parochial schools there were schools of the Education Committee and of the Society for propagating Christian Knowledge, connected with the Church of Scotland, and burgh, private and denominational schools, many of the private schools being partly endowed, and under the direct supervision of the Presbytery within whose bounds they were situated.

Up to the time of the secession in 1843 no complaint was made of any hardship being experienced by any class, from the fact of the schools being largely under the supervision of the Church of Scotland. An occasional murmur from some of the advo-

cates of the severance of secular from religious teaching was sometimes met with, but so little sympathy did their opinions meet with from the people of Scotland, that, practically, it might be said thorough unanimity existed. After that period, however, the more violent of the seceders, and who it may be said in passing had been most violent in support of the claims of the church of Scotland before they withdrew from communion with her, insisted that the control and oversight of these schools should be taken out of the hands of Presbyteries and the grossest exaggerations were made use of to shew the necessity for this step being taken. These misstatements have not been without their effect, and in spite of the undoubted proofs of the general diffusion of a sound and useful education throughout Scotland, figures, based on the most erroneous data, have been employed to prove that the credit hitherto claimed by the Scotch has been founded upon illusion. One method employed, is to assume the age at which children should be at school, as being from five to fifteen—ten years; the schools meant being the parish and elementary schools. The slightest reflection will show the fallacy of this calculation, as in these schools, the attendance in which is mainly composed of those whose parents are of the least wealthy part of the population, it is evidently entirely out of the question that pupils can remain for ten years, those who intend to pursue their studies farther being removed to more advanced schools, and the children of the more wealthy are many of them sent to boarding schools and institutions not included in the returns of the schools now under review. Taking this into consideration, then, it is satisfactory to find by the Report of the "Commissioners appointed to inquire into the schools in Scotland" a synopsis of which is given in the North British Review for June last, that there is 1 in every 6.5 of the whole population on the roll of some school and 1 in 7.9

THE PRESBYTERIAN.

NOVEMBER, 1867.



HEN ready for press, the failure of the Commercial Bank is announced. The news will carry grief to many a home, and will spread much distress even among those not apparently immediately interested.

Whose is the blame in this matter we do not profess to say. It is clear that the locking up of large sums of money, lent on unrealisable securities, had lessened the available means of the Bank, and this made known by a protracted law suit involving \$1,800,000 and enormous costs, shook confidence in a concern whose managers had advanced so much on one security, and even that of a very doubtful nature. That law suit was still in suspense when a settlement was at last arrived at; but the amount was only payable in bonds due in twenty years, so that, except at a ruinous sacrifice by the sale of these securities, the money could not be obtained for immediate use. Other very large transactions had locked up the capital of the Bank, which, however, appeared to be solvent and to require only time and a little assistance to enable it to carry on business. The season of the year required a large amount of banking facilities for grain forwarding. These the Bank could not give, the depositors became alarmed, and withdrew their money; the other banks after fruitless attempts to settle the terms on which they would assist the Commercial declined to do so, and with, as is still believed by mercantile men, more than sufficient to meet all its liabilities without exhausting the whole capital, it was allowed to stop. We think it was a most unwise step on the part of the other banks; we believe that the position of the Commercial could have been retrieved, but apparently from want of cordial co-operation with one another, the bank managers could decide on no united course of action, and suspension, to be followed by the enormous ex-

pense involved in winding up under liquidation, followed. There is still time to undo some of the mischief that has been wrought. The concern is not worthless, and the infusion of new blood or amalgamation with one of the already existing chartered banks might save shareholders from what must prove to many a dreadful calamity.

The Temporalities' Fund of our own Church held shares to the extent of \$126,400, which cost \$142,000. Queen's College has \$32,000 worth of stock. The Temporalities' Board would, therefore, lose one-fourth of the capital stock at one stroke, should the total value of the shares disappear through mismanagement, and we have, therefore, a direct interest in insisting that only in the last extremity should the affairs of the Bank be thrown into liquidation. Every effort should be made to avoid this step, while the hope remains that it can be avoided.

It will be a matter of anxiety for the Ministers who are depending on their half yearly allowance from the Temporalities' Fund to know how far they may trust to receiving it. We feel assured that the Board will strain every effort to meet the approaching half yearly payment and we trust successfully. But every man must be prepared for disappointment should the efforts of the Board fail. It is well to hope for the best and be prepared for the worst.

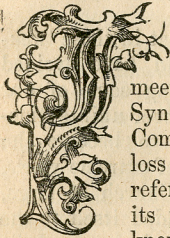
Renewed exertions for the Church and College will require to be made, but to this point we will return.



THE PAN-ANGLICAN SYNOD has met, and has dispersed. Seventy-five Bishops from different portions of the English-speaking world, constituted the Assembly. They number about the half of the "Chief Pastors" who govern the established Churches of England and

THE PRESBYTERIAN.

DECEMBER, 1867.



IN its proper place will be found a report of the meeting of the Commission of Synod. The failure of the Commercial Bank, and the loss entailed on the Church, referred to at some length in its proceedings, are too well known to require much to be said regarding them. Every exertion will be made to restore the Bank, and to enable it to resume business, and for this end a bill has been introduced which in the first place provides for the non-forfeiture of the Charter, even although the delay in re-opening should exceed the legal term. This will afford time for further legislation. The other clauses contained in the bill will give power to lessen the amount of capital, and increase it again when found advisable; the amount so increased not to exceed the original capital of \$4,000,000; power will be given to amalgamate with any other Bank with consent of the shareholders; the head office may be removed to another town, and in future each share is to be entitled to one vote. Whatever may be done, however, will take some considerable time, and meanwhile it will be necessary to make a strenuous exertion to raise such a sum as shall secure the allowance to our Ministers for at least a year. The cities and towns are earnestly at work, having their different congregations canvassed for subscriptions, in addition to church collections. Every congregation throughout the country should have a special association organized, and these may form the beginning of missionary associations where they do not already exist. Subscriptions for the present cause should be given with no niggard hand. There is a very large deficiency to be made up, and should anything remain over, it could be placed to the credit of the Permanent Fund. To this we shall return, as our space this month is fully taken up. In the meantime we commend the follow-

ing circular from the Temporalities' Board to the careful consideration of all:

SIR:—The Suspension of the Commercial Bank has, as you are aware, occasioned serious embarrassment to the Synod's Temporalities' Board. To what extent the invested capital may ultimately suffer, it is impossible at present to determine: that the stock will be greatly depreciated in value, is certain.

The Church's pecuniary interest in the Institution is represented by 1,264 Shares, amounting to \$126,400; and the present loss to the revenue available for supplementing the Stipends of our Ministers, is the large sum of \$7,584 per annum.

To meet these trying circumstances, two plans occur to the Board: The first, after providing for those who have a vested right in the Fund, is the apportionment of the remainder of revenue, so far as it will go, to the non-privileged Ministers in the order of seniority, thereby cutting off, on the 1st of January next, thirty-seven Ministers from all participation in the Fund. This course the Board are most unwilling to adopt.

The other, and, in the opinion of the Board, the only practicable alternative, is to make an effort to provide, at least for the first year's deficit of revenue, by throwing ourselves on the sympathies of the Church at large—and appealing to our adherents everywhere to stand by us, and thus to aid these thirty-seven Ministers and their families, who, in an unlooked-for hour, and in a manner that could not have been foreseen or provided for, will otherwise be deprived of a considerable portion of their already scanty incomes.

But for this financial calamity, the Board would be in a better position than at any previous period since it was constituted. Not only would there be enough to meet all demands, but a balance to carry forward to next year.

With the unanimous approval, then, of the Commission of Synod, to whom the subject was referred for advice, the Board now appeal, earnestly and confidently, to the friends of the Church to sustain them, and, by their liberal contributions, to enable them to meet this grave emergency.

We appeal to the rich among us, to give of their abundance. We appeal to those of moderate means for some substantial expression of their sympathy. We appeal, and we know we shall not appeal in vain, to those Ministers whose incomes are not directly affected by the loss referred to. By the united efforts of the clergy and the laity, with the blessing of the Almighty, in whose eyes even the widow's mite