

Our Contributors.

CONCERNING PLANTS AND PLANTING.

BY KNOXONIAN.

Spring is the time for planting. It is also the time for spring poetry. We never wrote any spring poetry. We never could make the lines clink at the ends. No heartless editor ever put any spring verses of ours into his waste paper basket. Some of our prose came to an untimely end in that way, but no poetry, vernal or autumnal, ever did. Seeing that we cannot contribute anything helpful to the happiness and prosperity of the season by writing spring verses we would like to say a few things in prose about plants and planting. By so doing we may aid those who are planting good seed. Some of our neighbour men sit on the front verandah in the evenings, and assist the ladies of the household in arranging the flower beds by diligently looking on. We assist powerfully in that way ourselves. The men on our street are useful in planting time. We give our ladies moral support. It is easier to give moral support than to plant. It doesn't strain one's back to sit on the verandah and give moral support. Planting does. Now if we don't plant anything in this spring paper we may, at least, help a little some who are planting.

One of the indispensable things in successful gardening and farming is to have good seed. Let us name several varieties of good seed. The seed of Liberality is good. When sown in the youthful heart it nearly always grows. The boy who has been taught to give his money in the Sabbath school and Bible class is pretty certain to grow into a liberal man. Probably nine-tenths of the wealthy men who never give a good lift to any good cause are men who never were taught to give in their youth. Giving is very largely a matter of education. It goes hard with a man to begin paying at forty or fifty. By that time he may have the money, but if he has not the disposition to give it the money may not be forthcoming for charitable or religious purposes. The man is not solely to blame. His education has been neglected. It is not his fault if no one planted the seed of Liberality in his heart. His parents and his Church are jointly responsible with himself for the fact that he is not willing to support a good cause.

The seed of Kindness is a good seed. It ought to be sown in the heart of every child from the very first. To allow a child grow up with an unkind, cruel, selfish disposition is to do that child the most cruel wrong. If you want everybody to despise your boy, and a good many to hate him when he grows up, just allow him to grow up without any regard for the feelings and interests of anybody but himself. This is a rather rough kind of a world, and if your boy goes out into it with the idea that he can ride rough-shod over everybody, some day he'll come home to you with something worse than disappointment on his youthful face. Teach the selfishness and unkindness out of him if you can. If teaching fails try the judicious use of the slipper. There is but one creature more offensive than a selfish, cruel boy, and that is a selfish, cruel girl.

Kindness is the greatest power in the world. A boy with a fairly good head and a kind, generous heart is sure to succeed. A young woman with a kind heart is very likely to get a good husband and a good home, if she wants them. If she is selfish and unkind she ought to have a dude. She sometimes gets him. Then she is properly punished. There are few sorer kinds of punishment for a woman than to be hitched for life to a dude. If you want your boys and girls to grow up respectable and respected, an honour to yourself and a blessing to society, sow the good seed of kindness in their hearts in the springtime of life.

The seed of Cheerfulness is good seed. Somebody has said that a cheerful disposition is worth ten thousand a year. It is worth a great deal more. The money may go, it often does go, it goes a good deal faster than Mr. Mowat; but the cheerful disposition remains. Hard times don't affect it. It does not need any N. P. to bolster it up. It never goes on strike for shorter hours and higher wages. It is a good thing—next to grace and common sense, the very best thing one can have.

Whilst a cheerful disposition is a good thing for anybody it is absolutely indispensable to success in public life. People will not support a moping melan-

choly man. They may pity him, but pity butters no parsnips. A boy of a melancholy temperament should never be placed in a position in which he must depend on the public for a living. The public won't give him a living. The public shuns a man that whines as instinctively as they shun small-pox. It may be cruel of them to do so—it often is cruel, but they do it all the same. Above all things a man suffering from chronic melancholy should never be made a minister. Apart from the desponding tone it gives his pulpit services it makes him unfit for pastoral work. People in the sick room need to be helped, cheered, braced up, and a melancholy man can't do that. There may be a few people in some congregations who admire clerical melancholy, but they are not the people who support the Church. The men and women who do the work and find the funds want a cheerful, hopeful, stimulating ministry. They like Paul better than Jeremiah. One of the best things that can be done for children is to develop in them, if possible, a sunny, cheerful, hopeful disposition. It is a good thing for a boy. It is absolutely indispensable for a girl if she is ever going to be anything better than a drag on her—well, perhaps, she may some day have a home of her own.

The seed of Courage is good seed to plant in the youthful heart. Competition becomes keener as the country grows older, and a boy needs considerable pluck now to strike out in almost any line with a reasonable prospect of success. There is some reason to fear that this seed does not grow in this country now to as great a degree as it grew many years ago. The men who chopped Ontario out of the woods were plucky, courageous fellows. Some of them had no special love for enactments like the Scott Act, but they were brave men notwithstanding. They cleared up this country in less time than an equal number of men ever cleared up any country. You often see an old Scotchman, or a stout little butt of an Irishman, in the townships who has more genuine pluck in him than all the boys on the concession. He has more real game in him than all his grandsons. You often see an Old Country woman nursing her Canadian daughter or granddaughter, and in severe trouble of any kind she is worth more in the house than two generations of her children. Blessings on those old women. Were it not for their kind hearts, steady nerves, and courageous hands, many a Canadian household would have gone to pieces. Blessings on the mothers, and mothers-in-law, and maiden aunts who got their nerves and their faith in the Old Land. The old pioneers who carried flour for the family forty miles on their backs and never grumbled, were brave, plucky men. Anybody who sows seed that develops into courage like the courage of these pioneer men and women does a good work.

THE LATE REV. WM. HAMILTON, D.D.

The Rev. Dr. Hamilton, whose death took place in this city on the 13th April, in the eightieth year of his age, was born in the town of Garvagh, County Derry, Ireland.

Very early in life he decided to study for the ministry, and ever after kept that end in view. He was naturally of studious habits, and made a good use of all the advantages he possessed. His education was acquired in the Belfast Royal Academical Institution and College. During his college course he formed intimate friendships with many who afterwards became distinguished both in the ecclesiastical and literary worlds. Amongst these might be mentioned Dr. Hanna, the son-in-law and biographer of Dr. Chalmers. Dr. Samuel Davidson, who afterward created such a stir amongst theologians as a Biblical critic, took first place, and Dr. Hamilton second, in their entrance examinations; Dr. Smythe, of Charleston, South Carolina, with whom he kept up a correspondence until death, was also a classmate. Upon graduating, Dr. Hamilton did not at once enter the ministry, but taught for a number of years. When about twenty-eight years of age he married Miss Anna Patterson, of Belfast, and the happy union so formed lasted till severed by his death more than fifty-two years afterward. While a teacher Dr. Hamilton not only took a deep interest in the intellectual but also the moral and religious welfare of his students. For some time he was the successor of Dr. Henry Montgomery, the distinguished and eloquent Arian divine, as head master of the English department in the Belfast Royal Academical Institution. Here he was very

successful as a teacher, and was in an enviable position as to salary and professional standing and prospect for so young a man. He was popular with the students, and although holding and teaching religious views diametrically opposed to those of the authorities of the Institution, he so gained their confidence that it was with great reluctance they accepted his resignation when he determined to enter upon his work as a minister of the Gospel. He was deeply interested in the struggle which was going on in the Church in Scotland, and, when the Disruption took place, he determined to cast in his lot with the Free Church. He resigned his position as head master, placed himself in the hands of the committee of the Free Church, declaring his willingness to labour wherever he would be sent. It was decided that he should come to Canada, which he accordingly did in 1844. The trustees of the Royal Institution would not at first hear of his resigning, but gave him leave of absence for a year, hoping that at the end of that time he might return. Before the end of six months, however, he sent them a letter insisting on his resignation. After coming to Canada he preached in different parts of the country with such acceptance that he received several calls, none of which he felt at liberty to accept until the arrival of his family, who had remained in Ireland, and did not come to this country until he determined to make it his home. Upon their arrival he accepted a call to Picton, where he laboured for three years, until his own health and that of his family compelled him to leave. He went then to the United States, where the greater part of his active ministry was spent. He held important charges in Ohio, Michigan and New York.

For some years he was Professor of Ancient Languages in Hanover College, a well-known institution of learning in the State of Indiana. His eldest son, now the Rev. Edward J. Hamilton, D.D., became a graduate and professor of Metaphysics in this college, and later in Hamilton College, New York. He is the well-known author of two works, "The Human Mind," and "Mental Science."

His last congregation was in Northfield, Ohio, where he remained eight years and resigned, owing to the approaching infirmities of old age. His work in all these fields of labour was blessed by God, and much precious seed was sown. During his pastorate in Ohio there was a revival in the congregation which bore testimony to the earnest prayerful work which had been done by the pastor. During his residence in the United States he formed lifelong friendships with the late Rev. Dr. N. L. Rice, who preceded Dr. John Hall in New York; Dr. James Eels, of Cleveland, and later of Lane Seminary, and others whom he regarded as most estimable men.

Upon retiring from his last charge he came to Toronto, which was selected as the place of residence of his second son and of other friends and relatives, and here he spent the last seven years of his life. This period was not spent in idleness, and it may be that when all our work will be reviewed, as it will be when the Master comes, these years will be found to be amongst the most useful of his life. In his different spheres of labour he had come in contact with Campbellism in its various forms and became deeply interested in the Baptist controversy. Upon retiring from the more active duties of the ministry he devoted a considerable portion of his time to a thorough examination of the question which resulted in his publishing a book, entitled "A Compend of Baptism," in which he combats the view that immersion is the only form of Christian baptism. His book shows not only an earnest desire to further the interests of truth, but also ripe and accurate scholarship and an extensive acquaintance with Hebrew, Greek and Latin literature. This book was well received and has been republished in New York.

He also engaged in mission work in the city and, in fact until within three weeks of his death, he was never idle, his time being taken up in preaching in the different charitable institutions in the city, in visiting the poor and the sick in the district in which he resided, and in interesting himself in every thing that pertained to the moral and religious well-being of the city. During the last four years of his life he worshipped in Charles Street Presbyterian Church, of which, for more than a year, he was an elder. He endeared himself to all the members and adherents by his kind and genial bearing and by his earnestness in seeking the welfare of the congregation. When on