

butions of acts and words, as He is presented to us by our own beloved Church.

But this feeling of regard for our flag or Church, so creditable in itself, should never so tyrannize over us as to steel our hearts against others for doing the same thing in a different way.

An humble follower of Jesus, in the neighbouring republic, or under the scorching sun of India, is dearer, because better, than one in our own country who cares nothing for the Christian life. A Roman Catholic, of blameless life and generous instincts, who studied with us in the parish school, following honestly his Douay Bible, is dearer far than the Protestant worldling who occasionally reads his improved version, but who, with the sweating brow of selfishness, is ever busy adding field to field and joining house to house.

Of ourselves, it must be said that we have not mastered even the elements of our religion, have not caught even a glimpse of the Divine Master, if there still lurk in our hearts unkindness and illiberality towards those who do not think and worship as we do. We are still in the frightful condition of St. Paul before the Lord of Glory tore the scales from his eyes and expelled sectarianism from his heart. If we look upon our Episcopalian or Free Church brethren, with envy or malice, we answer exactly to the impious sinner who thanked God he was not as other men. If really in the fold of Christ, we must on earth re-echo the heavenly

song of peace on earth, good will to men; not the men of our own Church and country only, but men of every nation who are to appear with us at the same judgment seat, and to accompany us through eternity.

The narrow prejudices, the mean natures and churlish spirit, which many professing Christians too often exhibit, drive the world away from the Church and Christ into utter indifference and ruin. It is the spirit which would make our Saviour weep if again in the flesh, as He wept over obstinate Jerusalem. Think not that, with this spirit in our breast, we are any better than those upon whom the tower of Siloam fell.

As we cannot expect, till the millenium dawn, to harmonize opinions, let us, as we mingle with the world, bear about us constantly the largest toleration and the heartiest good will for all. A kind word spoken, or a gift bestowed upon the undeserving, sticks to the memory and will produce fruit. Let us, like Christ, be kind to the sick and the unworthy. These He came to save. When disputes arise in the congregation or elsewhere, let us remember what a great fire the tongue kindleth, and that our words should be conceived and uttered as if the visible eye beheld the Master. My brother, remember that, in approaching the sanctuary, you are going into the presence of the King.

GLENELG.

## Notices and Reviews.

POEMS AND HYMNS.—By the Rev. Charles Innes Cameron, M.A. Geelong: John Purdie, 81 Moorabool street, 1870.

The author of the above little volume is a graduate of Queen's College, whose name is familiar to many of our readers, especially as some of the hymns in the volume made their first appearance in the *Presbyterian*. A brief notice of the book will, therefore, not be without interest to Mr. Cameron's numerous friends in Canada.

These "Poems and Hymns" must be read and criticised in the light of the preface which explains the object of their publication. We shall, therefore, draw attention to two points in this preface, one bearing upon the "Poems," the other upon the "Hymns."

In the first place, then, with reference to the former, our author says: He "came to the conclusion a good many years ago, that his was not the poet's vocation, and that even as a secondary pursuit he could not expect to accomplish much good by the study. . . . As far as the "Poems" are concerned, he is not very careful what verdict may be passed, as he has no intention of writing others." Now, we shall say nothing on the one hand of the questionable propriety of publishing these pieces after the author had come to such a conviction with regard to his poetical qualifications, nor, on the other hand, of the praiseworthiness of abandoning a vocation when one feels that one does not possess the special endowments which the vocation requires. But the author will excuse us.