

returned to France with a view to obtain half a dozen helpers. It is deplorable that, in addition to the rudiments of Roman Catholic doctrine, they teach the tribes to entertain repulsive opinions of Protestants. The chart on which Catholics are represented as sailing heavenward pictures Protestants as floundering towards a cataract of flames. To give you an idea of how an Indian reasons on religious matters, I may mention the remark of an Indian to a friend of mine. He observed a difference in our modes of worship, but of the two he had no doubt that the *hyas tyees* (great chiefs) were right, and the *la plate* (priest) was wrong.

"Since my return to Vancouver I have visited in Saaticli, Machoosin, and other settlements, where I have found the acquaintance of a number of our people longing for the sight of a brother Presbyterian.

I have been offered a free passage to Barclay's Sound on this Island, where a large saw-mill has been erected by a London company at a cost of £20,000. As the operatives are without a minister, I have promised to preach to them for a Sabbath or two. I shall probably leave for that place next week. Just think of £20,000 invested by a company to reclaim the forest and prepare planks and spars for ships and houses. If men labour for that, and hazard property and life without promise of being repaid, it is not too much for me to wish something in hope of preparing a living stone, and, perhaps, an everlasting pillar for the house of our God."

DR. LIVINGSTONE.—The latest news of Dr. Livingstone is furnished by the *South African Advertiser* of September 21st, as follows:—"The expedition had failed in their ascent of the Ruvuma, but only because they had attempted it too late in the season; and Dr. Livingstone writes very confidently of its importance for the future commerce of that coast with Lake Nyassa and the interior. From the Ruvuma mouth the party returned in the Pioneer to the Comoro Isles, to take the missionaries left there on board; and thence they proceeded to the Zambesi, entered it successfully, and had got up to the Shire, when the last letters left. In a few days they were to continue their voyage up that tributary to the Zumba mountain, and Dr. Livingstone was to accompany them, to direct the selection of an appropriate site for the future mission. All were in excellent health and spirits. Dr. Livingstone and his colleagues speak highly of the unepiscopal energy of the hard-working, rough-faring Bishop; and Bishop Mackenzie writes in his despatches with equal cordiality, of the unflinching humor, sagacity and success of his dissenting leader and protector. Mrs. Livingstone is at present in Cape Town, waiting the arrival of the ship from England which is conveying the Doctor's newly-built steam-yacht, the Lady Nyassa. With that vessel she will proceed to join her husband on the Zambesi, and will be accompanied by the Rev. James Stuart. This gentleman has been sent out by a Mission Committee of the Free Church of Scotland, to examine the Zambesi country, and report upon the expediency of establishing a Scottish Presbyterian Mission there, not in antagonism to the Episcopal enterprise of Bishop Mackenzie, but in harmony with it."

Miscellaneous Extracts.

JERUSALEM, HIGH TOWER THY GLORIOUS WALLS!

A TRANSLATION OF "JERUSALEM; DU HOCHGEBAUTE STADT," IN THE ORIGINAL METRE.

John Matthew Meyfart, the author of this beautiful hymn, was a Lutheran theologian of the first part of the seventeenth century. He was born at Wallwinkel in Thuringia, November 9th, 1590. His father was a Lutheran pastor. Meyfart pursued his studies at Jena and Wittenberg. He wrote many able works, especially on doctrinal and polemical theology, and held various offices of the highest importance. The closing years of his life were spent as a theological professor, "Professor of the