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NEW BRUNSWICK. The "Kirk" Synod- Ii teresting Mission.

(From our Own Correspondent.)

meeting of the Kirk Synod (so called) of solf to the breath of a new religious. these Provinces came to hand. A few words about that section of our British American Presbyterianism will be of interest to your readers. I was going to Church to attempt this gloriou compact. call it Dominion Presbyterianism, but But is she in a state to think of it At it occurred to me that P. E. Island, in whose capital the Synod met last time, would repudiate such a title, it not being a part of the Union yet. It is not pulation. Your churches are scattered ing a part of the Union yet. It is not unlikely, however, that it will be ere long. But to return to our topic. We schools are few, your institutions, your long. But to return to our topic we schools are few, your institutions, your long. are told that there are on the roll of the religious societies fewer still. Synod thirty-three settled pastors and two missionaries with something like a corresponding number of elders. It is probable that the congregations under Besides, discord has broken out in your its care are about forty, perhaps hardly | camp. You fill the world with the noise that. How many were present at the Synod meeting we are not told, contrary. to all precedent in the printing of minutes, no roll is given on this occasion. From other sources I learn that there are six Presbyteries, but there are some of them very small. One contains only three ministers, or did a year ago, two others have four each, and a fourth had five then, I believe there are six

The Home Mission Report is one of the best we have seen, both as regards the style in which it is got up, and as regards the work done. A few items will show the great strides that have been made forward during the last three years. In the first place, a majority of the classes were then receiving aid in supporting ordinances, and that aid, all, or nearly all, came from Scotland. Now less than one-third get aid and in that time the grant from the Mother Church has been reduced from \$6,500 in round numbers to \$1,500. Nor is it to be supposed that the pastors are paid less, in many cases it is the contrary. The spirit of self-reliance has been cultivated not only on the part of those receiving aid at that time, but also on the part of the wealthy congregations in the Provinces, which, instead of giving nothing, or at the best but a nominal sum to that object, now contribute liberally. To this, however, which may be called the work of conservation; the energies of the Board have been hitherto confirmed, no aggressive work has been attempted. New fields have not been entered upon. Of this defect the Board appears to be conscious. It is not slurred over as if there was a disposition to overlook that in such a country as this aggression ought to be the over-mastering objecst of a Home Mission scheme. Munfully is the humiliating confession made, that nothing has been done in that directio... The reason assigned is that no labour ars were available for that work. Other members use their theological students for the aggressive work, but they had none to fall back upon or almost none. They have been lately dependent on the mother church for supply of that material, and what few students were furnished by themselves having had to study out of the Provinces were very seldom available during the summer months. The providing for home eduention is urgently pressed on the Synod. It should not be overlooked that very much of the success of the Board's operations is owing to the energy and organising power of the Convener, the Rev. G. M. Grant, of Halifax. A very interesting report was presented by the Foreign Mission Committee. There are now two ordained missionaries in the field. The region cultivated is the New Hebrides Islands, the same that is occupied by the sister churches here with the R. P. Church of Scotland, and those of the Southern Hemisphere. No report or statistias was presented, a duty which I think ought not to be overlooked any year. In short, the whole of the proceedings, together with reports printed in the appendix, are worthy of an attentive perusal. There is manifest in many departments of Church work an increase of vigour that is highly creditable to the office-bearers and mem-

I intended to refer to the state of Presbyterianism on the Island in whose metropolis the meeting of Synod was held, but this letter is already long enough. I will likely say something on that topic in my next.

Contributors & Correspondents, THE FUTURE OF PROTESTANT-ISM IN FRANCE.

(Translated from L'Aurore)

On the morrow after rightful reverses, in the moment of renovating her institutions, civil, military, political, educa-Since I wrote last the minutes of last tional, France appears to be open herspirit, and seems to lead herself more willingly than before to the conquest of

the Gospel. It will be the mission of the Reformed journals, your books do not reach the great public. You are only a handful, and you pretend to conquer France! of your quarrels. And they are not secondry questions that divide you; you do not differ on such and such a point of organization,—on such and such a formula, with which metaphysics are more concerned than faith is. It is certainly the very foundation of the Christian religion that bears your debates. It is disputed if for you the Scripture shall be the rule of faith and manners, or if instead of them the Christian conscience shall be substituted; if faith shall or shall not have for its object Jesus Christ-dead for our offenses and risen again for our justification; if belief in the supernatural shall be obligatory or otherwise, for the ministers and members of the Reformed Church; if henceforth sincerity may hold the place of all rule; if, in fine, simple method, free inquiry, may suffice, independently of all result, as the basis of a society religious, peaceful and living. And it is in the bosom of such a doctrinal chaos as makes people outside say that Protestantism humbles faith before reason, that you pretend to conquer France! In fine, the divergence of views threatens to produce a rupture of ecclesinstical ties that unite To discussions schism may any moment succeed. unity preserved by your fathers in the midst of the greatest perils, and

The Reformed of France know this language. It has rung long in their to every minority? Is it not the language which the sages in other times could hold to those few boatmen of the Lake of Generareth, who marched forth it not the language which may be held to every minority? Is it not the lancould hold to those few boatmen of the Lake of Generareth, who marched forth to the conquest, not of one nation only, but of the whole world? Is it not the language which people could hold to mer, to Knox, to all the Reformers of fall of every sparrow, who feeds the all times and of all places? Yet these fowls of the air, decks the lilly of the men persevered, and they have the signal honour of having accomplished the work of Ged. the work of God. True sagneity, not less than faith, consists in looking not, at the apparent force of error and of evil, but at the power of truth, at the highest aspirations and at the permonent wants of the people, at the teachings of history, at the indications, sure however concealed, of a religious and moral awakening.

your ambition be natural, it is ridicu-

In diverse points of view the evangelical Christians of France have ground and reason to hope. And first in theory, they believe in the final triumph of the truth. Now Protestantism, in its fundamental principles, is primitive Christianity, it is the truth. It will triumph then, whatever changes it may undergo in its forms, in its mode of existence. The peoples who close their gates and their hearts against it, abandoning in that way even their most sacred rights, and their most necessary liberties to the profit of papal absolutism, will condemn themselves to a decay irremediable, and so much the more rapid as they show themselves inaccessible to the principles of the Gospel.
They will end by being of no weight in the counsels of the nations.

They will misfortune and disappointments; others

sink tuemselves out of sight. And nothing will remain to be done, but to sound the funeral knell of their ancient grandeur over the tomb which they shall have dug with their own hands.

THE REALER OF THE BROKEN HEARTED.

BY THE REA WM. COCHRANT, M. A., BRANT-

He that numbers the stars and calleth them all by their names, is also healeth the broken in ... ant, and bindeth up their wounds." God's character connot be fully known in nature-not even in the subline study of the starry hosts. These may declare his power and wisdom and majesty, but they are silent as regards his love, and tenderness, and consideration.

The vastness of Creation does not prevent the most minute oversight on the part of the Almighty. This is what distin-guishes the infinite Jehovah, from man whose knowledge is confined to the present moment. The greater the breadth of our survey in this world, but increases our ignorance of details. by reason of their genin . lay hold of the deep things of nature, are, in proportion, unfitted for the common business of life. They cannot stoop to the level of common humanity; they dwell apart, occupying a different platform moving in a different sphere. But with God it is far otherwise. Things great or little have no existence in his eyes. From his lofty stand point, all the events of life are on an equality. The formation of the dew drop, and the opening blossom of the wayside flower, are his care, and engage the exercise of his wisdom, as much as the grander events that convulse the world and shake its kingdoms!

His rational creation are objects of the most intense and constant interest. Tho splendours of immensity, the glory of his throne, and the praises of angelic orders, neither absorb his attention, nor cause forgetfulness of man. "What is man that thou art mindful of him, again we explain with the Psalmist! What is this world, but an atom amid countless worlds, brighter and more magnificent? What is man, that he should influence the thoughts and actions of the Almighty? What is this which was the strength and the glory | Globe which we regard as the centre of of your church, is in serious danger, creation, but a speck in the eye of Soon perhaps you will offer to the heaven? For ought we can tell, man sorrowful eyes of Christians and the with all his wondrous powers and facul-mocking gaze of adversaries, only the ties, may be the least in the scale of sad spectacle of a pretentious powerless- | intelligent being! But notwithstanding ness. Where is your army? Where all, the fact remains none the less true, are your chiefs? What are your rethat God is mindful of this world, and sources? What is your standard? that while he exercises a general providence over all his creatures, and supplies their wants, he regards man as a far nobler work than plants or sparkling stars, and visits him accordingly. For, after all that has been said concerning the glory of the heavens, what are jingle o'the multiplication table. Postars, and suns, and systems in themetry is the white heat passions o' the ing the glory of the heavens, what are compared with souls that shall live forever? Surely then we can believe that the very hairs of our head are all numbered, that God who knows the

Amid all the ranks and conditions of intelligent creation, those that are broken in heart are the special favorites of hearen. Hear this ye suffering saints, who sigh and cry in the loneliness of despair. "Thus saith the high and lofty one, that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite of the contrite ones. "He hath sent to bind up the broken hearted, that wunn greet they are mad. There's to appoint unto them that mourn in count o' greetin in bedlim; there's mea ac-Zion, to give unto them beauty for count o' greetin in hell. Jesus wept. of the contrite ones." ashes, the oil of joy for mourning, the garment of praise for the spilit of heavi-ness." That there are broken hearts in the wrold all around us, is but to repeat the every day lesson or life. The record of burning tears that fall from eyes—deep-drawn sighs and bleeding souls, constitutes a large chapter in the history of ourfallen world. Some hearts are broken by oppression at the hands

by the cruel slanders of wicked men. How many wives have broken hearts, through the intidelity and cruel treatment of brutal husbands? How many fathers go down with sorrow to the grave, because of the misconduct of beloved children! How many young hearts are crushed at the very outset of life, and woe! And how many hearts are broken by mysterious providential calamities! You widowed wife, clad in weeds of mourning, tells of the sudden wreck of hopes and, joys that now lie buried in the new made grave, while the mother wrings her hands in agony, and the healer of the broken hearted. "He eries aloud in sorrow over the now empty eradle of her first-born child. ... hachael weeping for her children, and will not give them a taste of and get the young be comforted, because they are not." folks to buy it for themsel's—grand Ah! how good for us, that the scroll of stuff for makin men oot o —aye, mun, the eye of God, is hid from human Allie. My text the noo is MacLaugh-

Now, above all this tumult of human try yere po'er to mak' folks laugh. misery, God sits enthroned— not an unmoved spectator, as represented by heaen fable, but a sympathising friend. He has a heart to feel and comfort to bestow. He is known as the God of comfort and consolation. Our Great High Priest can be touched with a feeling of our infirmities, for having Himself suffered He is able to succour and save to the uttermost his afflicted brethren. There is no grief of which he is not cognizant, and no heart history, however sad, with which He is not acquainted. "He healeth the broken in heart and bindeth up their wounds.'

"Come, ye disconsolate, where'er ye languish.
Come to the Mercy Scate fervently kneel;
Here bring your wounded hearts, here tell your anguish,

Earth has no sources that heaven cannot heal. Joy of the desolate, light of the straying, Hope of the desolate, fadeless and pure; Here speaks the Comforter, in mercy saying, Earth has no sorrows that heaven cannot cure."

Editor British American Presbytemian.

Sir,-I am an auld man and ye must just let me say a word or twa to you and your correspondents. Further, I am a Scotchman. Will ye permit me to use my mither tongue? It comes natural to write just as ye speak. Ye seem to me a kindly, common sense man. I'll venture, If what's written does na suit your braw young paper, just pit it in the waste box. I mauna speak o' fire in an office in they warm simmer days. If you should'na pit in prent ma bit letter there's nae ill dune. I'll no be angry. Weel, I like your paper verra weel, in fac, I read it fra beginnin to end. I am grandly pleased wi the mainer in which ye speak to yere correspondents, specially a column in yere last paper. Right ye are tae tell a helpers in yere guid wark that ye went the verra best that the heed and hert of man can produce the feed yere readers on. Aboon a', I am glad that ye have said the word, that waik poetry is tae fin mae place in your high corners. Te me the fec o'what ca'ed poetry has nae mair imagination in't than the jingle,

oor language. Aye man, to be plain, I am wearyin' f r a guidgreet. Ye mauna be ashamed to feel the heavy tear tricklin' doon yere cheek. Buld folks are always findin' fault wi' things. If you'll alloo me to say that there possibly is me greater sign o' something being wrang amang us—then that naebody can greet. Ye mauna misunderstand There's plenty yermin yetterin through pain and sorrow. I'm speakin' o' the saft, saft depths o' love, that find utterance nae other way than by tears. Get a Scotchman to greet and he'll stan true as the truest o' men. It is joost as true as ye sit, there is no twa ways o't. Canada wants a man that'ul make her weep. Bring me a man that says he never shed a tender, loving tear. and humble spirit, to revive the spirit says he never shed a tender, loving tear. of the humble, and to revive the hearts | I wad look upon him as a crater that could be bocht like a doug or a calf. Folks that wina greet they are mad. There's Grand wee verse. Paul wept, David wept. All the great and good men and women that ever lived shed tears like simmer rain. John Knox wept, Whit-neld wept. The men o' God in the pulpit weeps. Oratory without tears is joost as feckless as trying to make music out o' a wet hide stuffed wi dry straw. There's no even the soond o' brass in it.

Gather around ye the fresh, the ear-nest, the living, the weeping men and time.

women in our Church, an' ye'll possess the land. Have little to do wi' crabbit, falt-findin' bodies as ye possibly can. Negative teachin' is no worth a six-pence. Dear me, some folks think that a newspaper is fit for maething maer than an intellectual rag-bag - where every bit thing is to be thrown in. But through the crimes of parents—pining I am forgetting myself. Before I say to the grave in homes of wretchedness guid mornin' the ye, and great, very great success in yer undertakin', if ye'll publish a verse or two-aye, or two or three lines o' poetry that were written in Canada that will tak' me by the hert, and make me repeat them and repeat them tae mysel'—a'll send ye dollars.

I had something to say about the bairns and a story. What wa'd yo say to "Rab and his friends?" At least lamentation and woe which lies open to I grat when I read about the death of in. Na, na, friend, ye mauna, ye daurna

Ca' the yowes, tag the knowes, Ca them where the heather grows, Ca' where the burnie rows, My bonnic dearie.

Decent folks mauna laugh until Punch is dead and buried. That montebank of a craber has had a great hand in teachin' folks neither to weep nor laugh. Hech, me! It's a sma' way o' livin' to make faces at yere neeber, and instead o' a staen or some dirt, to throw jibes and jeers at him.

If it were the will o' God, my humble prayer is that I may spend my last hour, my last days, praising God, and weeping over man.

Ever yours,

AN AULD MAN.

THE COLOR OF THE SEA.

The rich blue color often seen in masses of water is to be accounted for by the action of the suspended particles in the fluid on the light traversing it. To understand how the color may vary it is necessary to recall for a moment the composition of sunlight. When such lights is passed through a triangular column of glass or optical prism it is broken up into seven prismatic colors, viz., red, orange, yellow, green,

blue, indigo, violet.

When the light falls on water of suffi-cient depth it is also decomposed or broken up, the red rays of light are absorbed near the surface of the water and disapear, while the other colored rays pass to a greater depth, one after the other being lost in their proper order. vi... red, orange, yellow, green, blue, indigo, until at last there is complete extinction of light if the water is free from solid particles.

The presence of minute particles, however, causes a part of the light to be reflected, and according as this reflected light has come from various depths so will its color vary. If, for example, the particles are large and freely reflect from a moderate depth, the color will be green, while if they are minute and the reflection is from a depth, the color will be blue.

In the experimental examination of this subject Professor Tyndall reports that while making a trip in the steamer Urgent he caused his assistant to cast a white plate attached to a cord into the water from the forward part of the vessel, while he marked its color when it reached his post of observation at the stern. In every instance the plate appeared of a green color athough the water was of a deep blue. The plate had thus far reflected the light from a moderate depth and showed the tint of light reflected from this depth, while the indigo tint of the remainder of the water represented the color reflected from minute particles at great depths .- Scribner's for September.

Rev. R. W. Dale, in the London Congregationalist, coins a needed word-Kittoism-to express the manner of preaching which deals with the geography or antiquities of the Pible, instead of with vital truths; and illustrates it with the pertinent story of a dignatry of the Church of England, who, happening to be in London, went one Sunay morning to service at Westminster Abbey, it having been announced that the Dean would preach. "How didyou like the sermon?" asked the lady with whom he was staying. "Oh! was the reply, "it was very good. There was nothing to object to; but it was not what I went to hear. I went to hear about the way to Heaven, and I only heard about the way to Pales.

St. John, 28rd August, 1872.