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# THE PRESBYTERIAN.

FEBRUARY, 1863.

We rejoice to learn from the report of Dr. Cook, which will be found in another column, that the plan pointed out in the circular, which appeared in our last number, is already a real success. In the short space of six weeks funds enough (no less than \$2490.46) have been realized from its working, to enable the board to pay the whole of the ministers on the roll, the half year's stipend. This is a hopeful augury for the future. It speaks well for the energy and vitality of our church, and rebukes the envious and contemptible spirit displayed in a recent article in a Free Church contemporary, which gloated over our supposed misfortunes. But, while enough has been accomplished to shew what can be done, patient work will be required from the Committee, and a steady and generous support must be accorded to them by the whole church. If all our congregations, rich and poor, strong and weak, adopt the plan and give according to their ability, the Home Mission Scheme will be placed on a sound and substantial basis, and the extension of the Church will be secured. An annual sum of £1,200 from our whole Church is after all but a comparatively small amount, and will by a little system be easily raised. We have confidence in the energy and ability of the Committee charged with the prosecution of the Scheme, and we have faith in the zeal and Christian liberality of our people. And they will, we are assured, respond heartily to the appeals that will require from time to time to be made to them to support this effort, which will, as the Committee well observes, be in its practical results equal, if successful, to an additional permanent endowment of £20,000.

Let us then, as a Church, work heartily for this Scheme, feeling that it is worthy of all our efforts and calculated to accomplish a large measure of real good. But let us also bear in mind, that mere fitful efforts will not suffice, but that steady,

united, vigorous action will alone meet the necessities of our advancing and steadily extending Church.

We have a work to do in this land—a work that others less happily situated, cannot so successfully perform. Let us then evince a real appreciation of the nature of that work, and as real a willingness to discharge its duties, in order that we may exert our proper influence in shaping the character of the people of this young country.

In another part of this number will be found a letter from the Rev. James Mair, M. A., of Martintown, in answer to the article in our last number. In this letter he complains that an imaginary party to whom he credits the authorship has sadly perverted his words. That a person who has set about combating a mythical existence should make such a complaint is nothing to be wondered at; but that the person who has reduced himself to this position, should be the Minister of one of our leading country congregations, the whole church, we are sure, will join with us in deploring. But apart from the antecedents and consequents of the complaint, let us look at its actual merits.

"In my first letter then," says Mr. Mair, "two conditions are mentioned, subject to which I hold the Synod legally indebted to pay me year by year the sum of £50; and the most important is expressed in these words,"—and, though we printed his letter in the same number as that in which our article was written, and exactly as it appeared in the *Toronto Globe*, in the *Free Church Organ*, and as it was sent to Dr. Cook—he complains that "these words" are withheld. However, as "these words" express reasoning perfectly unique and such as our readers may not have been accustomed to, we shall give them again. Here they are—"But I distinctly assert that so long as the remainder of the fund continues to be divided among the forty-two twenty-one, I

have a right to my share; and if moral principle or the voice of the Synod do not give it me, perhaps civil law may do me justice."

Our readers will thus perceive that "these words," which were to express the condition on which Mr. Mair was legally to found his claim, merely contain a "distinct assertion," and what can we infer from this, but that, in Mr. Mair's mind, conditions of legal agreement, and his "distinct assertions," are synonymous terms. If he has recourse to civil law, as he states his intention of doing, he will very soon get enlightenment as to the difference. But leaving this aside, he goes on to say, "that the Board, in continuing the division, do directly transgress the deliverance of the Synod in 1856." Have the Board, let us ask Mr. Mair, continued the division among more ministers than those to whom they were able to pay the sum which he asserts he is legally entitled to? And though they had done so, did it ever occur to Mr. Mair that the Board by the Act of incorporation (22 Vict., ch. 66, and Minutes of Synod for 1859, page 47) have it in their power to make by-laws which shall be operative until these are approved of or rejected by the Synod; and that the Board did make a by-law, which being ratified by the first meeting of Synod, after it was made, disannuls so far as it differs from that vexed minute of 1856 which he has so sadly perverted, and which, judging from his uncalled for allusion to it, must have often disturbed his dreams? And did it further occur to Mr. Mair that when *versus* the adoption of the by-law, a motion was made in the Synod to revert to the minutes of 1856, which provided, "that if the sum to be disposed of for the payment of ministers' salaries should at any time be insufficient to give to each £100 a year, the division shall be continued, but not after the allowance to each minister has fallen to £50 (Minutes of Synod, p. 22), this motion was lost; and that the by-law which provided that the division should continue, but not after the sum to be divided fell below £50 (Minutes of Synod, 1860, p. 35), was unanimously confirmed? Did these things, we ask, occur to Mr. Mair when he charged the Board with having gone both against the principle and the proviso? If they did, all we shall say on the subject is, that his conduct in making such a charge is only equalled by the imprudence he has shown in seeking out a channel to give effect to it. And if they did not, we must remind him that he is in honour bound, if such a phrase is

applicable in this connection, amply to apologize to those against whom he has made such unfounded accusations. But perhaps we should not have thrown out this suggestion, as, though in the height of his rudeness he has used in his attack such phrases as "peculation, spoliation system, &c.," we know well that neither the commissioners, who originally by appointment of the Synod invested the funds, nor the Board who are at present charged with the payment to the Church of the interest of them, care for having an apology from such a quarter, nor need they.

They are men occupying the highest ecclesiastical, business, and social positions in the country, and possess the unbounded confidence of the Church notwithstanding Mr. Mair's assertions to the contrary, and having all along discharged their duty gratuitously, and, at the same time most successfully, are deserving of, and have its sincerest thanks and most lasting gratitude. An influential member of Synod, whose letter will be found in another part of this number, gives the names of these gentlemen, and also makes observations on Mr. Mair's letter, to which we would advise our readers to refer. We are sorry for having taken up so much space with our remarks on this subject but, having inserted Mr. Mair's first letter at the request of Dr. Cook, in order, by contrast, to bring out more prominently the largeheartedness of the others who had written on the same subject, we could not allow his statements to pass unchallenged, although we did not anticipate that those acquainted either with the circumstances of the case, or with the writer, would have attached such importance to them, as we from the very fact of our having answered them, have apparently, though not really, ceded.

We intimated in our last number that the author of the articles on the Roman Catacombs had agreed to consider favourably a proposal to write a series of articles on Old Testament characters. After deliberation, he has however determined to write instead on the "Points of Contact between Egyptian and Jewish History." The first of the series appears in this number; and as it bears on the extraordinary statements recently advanced by Bishop Colenso, we are sure it cannot fail to attract the attention of our readers, and to afford them much instructive information.

We are much pleased to learn that some of our adherents are taking the trou-

ble to circulate gratuitously several numbers of our paper among Presbyterians who would not otherwise receive any information regarding our Church. We commend this example to our friends, and would strongly recommend them to do likewise.

An old familiar landmark has disappeared. A beacon lit up seventeen years ago, which has shone with increasing brightness ever since, has suddenly *gone out*, and the watchman who has during that long period faithfully trimmed the fire has abandoned his post, ill-requited we fear for his disinterested efforts in behalf of his Church.

With no ordinary regret, says the *Scotsman*, do we transmit to our readers the intelligence that McPhail's Edinburgh Journal is no more, and that its late publisher seeks to hide his grief and forget his disappointment "in some distant land."

This periodical announces this month its own approaching demise, after an existence of 17 years, during which it has often put forth much clever writing, and done good service to

the cause to which it chiefly devoted itself—the vindication and advocacy of the Church of Scotland. In a paper entitled "Our Farewell," the publisher relates the history of his magazine—its establishment in consequence of the generally hostile attitude of the press towards the Church after the Disruption, the distinguished contributors it drew towards it, the many opponents it has survived, and the many battles it has fought. "We know well" he continues, "that we did this at the cost of worldly wealth and quiet; that the position we occupied as a publisher during the long controversial warfare reacted injuriously upon our general business, and cost us many private friends, and consumed hours that might have been otherwise agreeably devoted to useful purposes. Enough of this cost in suffering is known to those who have watched the struggle, but we have at least the consciousness of feeling that unselfishly we have laboured in the common cause of religion, and not for worldly profit or the clamours of popularity, for we never received any pecuniary assistance from the Church in any shape or form." Mr. McPhail also announces that he is about to "depart for a foreign and distant land, with little of sunshine on our individual pathway across the ocean." We understand that a committee has been formed with the view of raising, chiefly among the friends of the Established Church, some substantial acknowledgment of Mr. McPhail's services.

## Literary Notices.

GOD'S GLORY IN THE HEAVENS: By William LEITCH, D.D., Principal and Primarius Professor of Theology, University of Queen's College. Dawson Brothers, Gt. St. James St., Montreal.

The work before us, several chapters of which have already been published in "Good Words," is one of considerable interest. It treats chiefly of the higher questions of astronomy, and gives the reader a full idea of how these questions are discussed by the foremost thinkers of the day. Nor is its learned writer merely a retailer of other men's ideas; he thinks for himself, and maintains and illustrates his opinions with considerable ability. He also writes in a very transparent style—his thoughts shining through it as pebbles through a running brook:—while entering keenly into the poetry of his sublime subject, he at once enlists the enthusiasm of the reader on its behalf. These are the qualities in a writer which can render science popular; and though some may be apt to suppose that Principal Leitch is superficial, because he makes everything so plain and simple, this is far from being the case. Many of his chap-

ters, both in the arrangement and the matter, must have cost him much patient labour and thought. The following description of a total eclipse of the sun will illustrate the elevated style he can command, when his subject calls for it, and shows as well the peculiar mental phenomena which such a rarely witnessed event calls forth:—

"It is however, when men are massed together that the finest opportunity is afforded for watching the effect of an eclipse. Such an opportunity was enjoyed by the French astronomers, when observing the total eclipse of 1842 at Perpignan. The observers were stationed on the ramparts with their instruments; the soldiers were drawn up on a square on one hand, and, on the other, the inhabitants were grouped on the glacis, so that the station commanded the full view of twenty thousand up-turned faces. The astronomers did not fail to watch the phases of feeling in the crowd, as well as those of the eclipse. The moment the people, with smoked glasses to their eyes, marked the first indentation on the sun's disc, they raised a deafening shout of applause, much in the way in which they would salute a military hero, or a popular actor. The moon gradually crept over the sun, and, for a considerable time, there was nothing observable but the ordinary loquacity of a French crowd. As the eclipse drew towards totality, the murmur of twenty

thousand voices rapidly increased—each telling his neighbour of the strange feelings coming over him. Suddenly, the last filament of the sun's disc was covered, and, at that moment, a deep, prolonged moan, as from one man, arose from that vast crowd. It was like the stifled groan of the multitude witnessing a public execution, at the moment that the axe or the drop falls. The moan, however did not mark the climax of high-strained feeling. The dead silence that ensued was the culminating point. Not a whisper was heard, not an attitude was changed as, with the rigidity of a statue, each man stood and gazed upwards. So unearthly was the silence, that the beat of the chronometers was heard with painful distinctness. The heart of the universe seemed to cease its throbbings. Nature had fallen into a state of syncope. For two and a half minutes this dreadful pause continued. At the end of this period a thread of light burst forth; the tension was at once relieved, and one loud burst of joy rent the heavens. The people could not restrain their transports of happiness, now that the dread, undefinable woe had passed over. They did not care now to look at the final phase of the eclipse, as the darkness wore off; they had beheld the crowning spectacle; they would not weaken the impression by looking at the partial obscuration; and soon the whole crowd melted away—leaving the astronomers to continue their observations alone."

Perhaps the most attractive chapter in the book is the last, in which the question of the plurality of worlds is discussed at considerable length and with great ability. Principal Leitch reasons the question with far more caution than we should have expected from the animation with which he expatiates on the other subjects on which he treats, and states very ably all the conspicuous arguments *pro* and *con*. His own opinion on the question is, that many of the planets forming part of our solar system are not yet in that normal condition from which we can, with any degree of probability, infer that they are inhabited by living beings. Others, however, such as Mars, Jupiter, and Saturn,

may not vary so much from the conditions under which we find life existing on our planet, as would warrant us in concluding with Professor Whewell, that they are uninhabitable. We suspect that something more might be said than this, in perfect accordance with the arguments based on the conditions of existing life. It cannot be denied, for example, that it is in strict accordance with analogy that other planetary systems exist, besides that to which our world belongs; and if this is granted, it would be arguing, not on a probability, but on the very highest improbability, that many planets belonging to these systems have not all the conditions for supporting life, and high intellectual life, such as our world contains. Of course we cannot be certain of the existence of other planetary systems besides our own; but we are certain of the existence of thousands of other suns, and there is nothing more reasonable than the supposition that they are the centres from whence ray forth to attendant planets the same power as that which is dispensed from our own luminary. And we suspect that from the vast number of these planetary centres, the law of chances itself, to sink altogether the analogical argument, would favour the idea that some of these distant planets have at any rate conditions as favourable to the existence of animated beings as our world possesses.

Principal Leitch's book, besides discussing questions like these, contains also a great deal of information in reference to recent discoveries in astronomy, is illustrated by excellent engravings (some of them—the telescopic views of the moon—being taken from photographs) and has appended to it a valuable synopsis of all the most prominent facts in the science. We heartily wish for it a large circulation.

## The Church in Canada.

### REPORT OF COMMITTEE OF TEMPORALITIES BOARD.

The Committee, appointed by the Board to take steps to obtain such increase of income as would render it possible to pay the usual allowances to every minister on the Synod's Roll, respectfully report:—

That on the 15th November they issued a circular, of which a copy is herewith transmitted, to all the ministers of the church, requesting them to bring the subject of it before their respective congregations, and to send an answer before the 15th December. Shortly before

that date no answer had been received from sixty-six ministers, and another circular was issued, of which a copy is also herewith transmitted, in which it was stated that no answer would be considered tantamount to authority to make the deduction proposed in the first circular. Ten did not answer either circular; but the committee did not make any deduction from their allowance, thinking direct authority in every case desirable. The names of the ten will be found in list No. 1.

The Contingent Fund has been increased either by money sent, or what was equivalent to money, by authority to deduct from the al-

owances of ministers, who confidently expected to be repaid by their congregations, to the extent of \$2490.46, a sum adequate for the January payment of all the ministers; and payment has accordingly been made by the Chairman and Secretary to the Board in the usual way.

A statement (No. 2) of sums received by the Temporalities Board for the Contingent Fund during the year, is herewith transmitted—this statement includes the \$361 collected previous to the meeting of the Board on the 11th November.

Of the congregations whose ministers commuted, *eighteen*—of those whose ministers, though on the Synod Rolls, were not permitted to commute, *three*—of those whose ministers' allowance of £50 a year, was safe without any special effort, *ten* have responded favourably to the scheme proposed in the circular, having either sent the required sum, or a larger—*thirty-one* in all. Of the twenty-seven congregations whose ministers were unprovided for, two have not been heard from, but it may be presumed that they are, like the others, favourable. (List No. III.)

Fourteen congregations have sent collections amounting in all to £41.10 (\$168) but have not accepted the scheme. (List No. IV.)

Twenty-nine congregations have neither accepted the scheme nor collected for the Contingent Fund in obedience to the Synod. (List No. V.)

The committee regret that the number is so great of those who must for the present be considered unfavourable, but they confidently trust that the number will be diminished before another payment becomes due. The scheme was new. There was little time for considering it. Some did not believe it could be successful. Some had reasons unfortunately too good, why they could not immediately go into it. Some imagined that a legal bond was required, which is not at all contemplated, or desired. Some were troubled in mind about a possible union with other Presbyterian bodies, of which they disapprove. Some do not appear to have had the matter fully brought before them, and the congregations of commuting ministers have not taken sufficiently into account, that though *best off now*, they will, on the decease of their present minister, be *worst off*, unless this scheme is carried out, as their ministers must then be placed at the bottom of the list, and receive nothing. Still, with one or two exceptions, the answers even when unfavourable, were in a good and kindly spirit, and the committee hope to report better things to the meeting of the Board in May. What has been done, shows what may be done, and it is worth while to labour for a scheme which will bring into the Funds, if it were universally accepted, an income equal to the interest of £20,000.

What the committee do most regret, to use no stronger term, is, that in the circumstances with *twenty-seven* brethren unprovided for, twenty-nine ministers should neither have approved the scheme, nor collected for the Contingent Fund.

All which is respectfully submitted.

JOHN COOK,  
Chairman.

Quebec, 5th January, 1863.

No. I.—List of ministers who did not answer either circular.

Rev. Mr. Sieveright, .....	Orms town.
" Mr. Wallace, .....	Huntingdon.
" Mr. Shanks, .....	Valcartier.
" Mr. Davidson, .....	Williamsburgh.
" Dr. Barclay, .....	Toronto.
" Mr. Gordon, .....	Markham.
" Mr. Bain, .....	Scarboro'.
" Mr. Cleland, .....	Oxbridge.
" Mr. McKee, .....	West Guillimbury.

No. II.—Statement of sums received by the Temporalities Board, for the Contingent Fund, including the \$361 received previous to the meeting of the Board, on the 11th November.

Ottawa, two collections, .....	\$63 00
Fergus, coll. and ded. of \$25, .....	57 00
St. Paul's, Montreal, two collections, .....	194 50
St. John's, Cornwall, coll. and ded. of \$25, .....	49 00
Whitby, coll. and ded. of \$25, .....	30 00
St. Andrew's, Montreal, .....	140 00
Simcoe, coll. and ded. of \$25, .....	30 00
Williamstown, two collections, .....	25 00
Perth, .....	26 00
Kingston, .....	66 70
Hamilton, .....	45 43
Nelson & Waterdown, .....	50 00
Guelph, .....	25 00
McNab & Horton, .....	50 00
Georgetown, authorized deduction, .....	25 00
Clifton, .....	25 00
Pakenham, .....	25 00
Ramsay, .....	25 00
Seymour, .....	25 00
Barlington, .....	25 00
Thorold, .....	25 00
L'Original, .....	25 00
Richmond, C. W., .....	25 00
Huntly, .....	25 00
Belleville, coll., and .....	45 00
Hemmingford, .....	25 00
Middleville, .....	25 00
Orangeville, .....	25 00
Peterboro', coll. and .....	25 00
St. Andrew's Church, Quebec, .....	500 00
Hornby, collection and deduction, .....	30 00
Mount Forest, "\$18, "\$7, .....	25 00
Galt, .....	25 00
Mulmar, "\$10, "\$15, .....	25 00
Dundas, .....	16 00
Scarboro', .....	20 50
Markham, .....	7 00
West King, "\$17, "\$8, .....	25 00
Arthur, .....	9 00
South Gore, .....	4 00
Stirling, .....	12 00
Nottawaraga, .....	6 00
Brockville, .....	14 00
Valcartier, .....	4 00
Beauharnois, .....	10 00
St. Louis de Gonzague, .....	21 00
Brock, .....	10 00
Goderich, .....	13 63
Lindsay, .....	5 00
Litchfield, collection \$2.50, and deduction \$25, .....	27 50
Lanark, "\$9.00, "\$19, .....	25 00
Melbourne, .....	25 00
Three Rivers, (paid \$50), .....	15 00
New Richmond, .....	25 00
Chatham, C. E., .....	25 00
Dundee, .....	25 00
Point St. Charles, .....	25 00
Martintown, .....	25 00
Lochiel, .....	25 00
Cote St. George, .....	25 00
Chatham, C. W., .....	25 00
London, .....	25 00
Oxford Mills, .....	25 00
Chelsea, .....	25 00
Beckwith, deducted from part of salary granted, .....	1 00
Hickering, .....	25 00
Wolfe Island, .....	25 00
Vaughan, .....	25 00
Port Hope, .....	25 00
Clarke, .....	25 00
Ross and Wernzath, deducted, .....	10 00

\$551 40

Deduct the 361 00

Result of Scheme so far.....\$2490 46

No. III.—*Congregations favourable to the plan, whose Ministers commuted.*

St. Andrew's Church, Quebec,	Rev. John Cook, D.D.
St. Andrew's Church, Montreal,	" A. Mathieson, D.D.
St. John's Church, Cornwall,	" H. Urquhart, D.D.
North Georgetown,	" J. C. Muir, D.D.
Clifton,	" Geo. Bell
Hamilton,	" R. Burnet
Nelson and Waterdown,	" John Skinner, D.D.
Fergus,	" Geo. Macdonnell.
Kingston,	" John Machar, D.D.
Parth,	" W. Bain
Ottawa,	" A. Spence.
Pakenham,	" A. Mann.
Ramsay,	" J. McMorine.
Seymour,	" R. Neill.
Darlington,	" J. H. McKerras.
McNab and Horton,	" G. Thomson.
Thorold,	" D. Watson.
Arnprior,	" P. Lindsay.

*Congregations whose ministers though on the Synod Roll, were not permitted to commute.*

L'Original,	Rev. G. D. Ferguson.
Huntly,	" J. Sinclair.
Belleville,	" A. Walker.

*Congregations whose ministers the Board was enabled to pay without special effort, but favourable to the plan.*

Richmond, C. W.,	Rev. W. White.
Williamstown,	" P. Watson.
Guelph,	" John Hogg.
St. Paul's, Montreal,	" W. Snodgrass.
Hemmingford,	" J. Patterson.
Middleville,	" W. H. Clarke.
Orangeville,	" W. E. McKay.
Peterboro,	" J. S. Douglas.
Simcoe,	" Mr. W. Livingstone.
Litchfield,	" Jos. Evans.

No. IV.—*List of congregations from which collections were received, but which did not adopt the scheme in the circular.*

Dundas, Scarboro', Markham, Arthur, South Gowar, Surling, Nottawasaga, Brockville, Valcartier, Beauharnois, St. Louis de Gonzague, Brock, Goderich, Lindsay.

No. V.—*Congregations which have neither collected for the Contingent Fund this year, nor agreed to the scheme proposed in the circular.*

Point Levi, Inverness, Lachine, Huntingdon, Beechridge, Russeltown, Ormstown, Lancaster, Finch, Osabruck, Williamsburgh, Matilda, Saltfleet and Binbrook, Woolwich, North Easthope, North Dorchester, Westminster, Bayfield and Verne, Williams, Wawanosh, Smith's Falls, Chinguacousy, Mono, Eldon, Toronto, Scott, and Uxbridge, Newmarket, West Guilfinsbury, King.

## MEETING OF COMMISSION OF SYNOD.

The Commission of Synod is appointed to meet in St. Andrew's Church, Toronto, on Wednesday, the 18th instant, at noon. The members of last Annual meeting of Synod, who are still ministers of Charges or Ruling Elders, are members of the Commission. Nine, of whom five must be ministers, are a quorum.

## PRESBYTERY OF GUELPH.

The regular meeting of this Presbytery was held at Guelph, on the tenth of December. There were present, Rev. John Hogg, Moderator, George Macdonnell, James Thorn, John Whyte, John Hay, and Robert Campbell, ministers.

The report of the committee, appointed to examine Messrs. Cameron and Hunter, was read by Mr. McDonnell. The Presbytery agreed to receive and adopt it.

The delegates appointed to visit Arthur and Mount Forest, on behalf of the Presbytery's Home Mission, reported that they had attended to that duty, and said that they had been encouragingly received at both places. The report was approved of.

The clerk reported that he had written to the Treasurer of the "Temporalities Board," respecting the omission of Mr. Campbell's allowance. The Presbytery were gratified to learn from Mr. Campbell that he had since received it.

The ministers of Presbytery next reported as to the manner in which they had discharged their appointments to vacant congregations.

Mr. Thorn gave in a written statement purporting that he had dispensed the communion at Leith and Johnston on the third Sabbath of October. There were fifty-five communicants, fourteen of whom communicated for the first time. The report was received, and approved of.

Mr. Campbell reported that he had preached at Kincardine on the second Sabbath of September to a congregation of about ninety, in the forenoon, and a hundred and thirty in the afternoon. He had visited the Sabbath school, the scholars of which are children of parents belonging to the church. He was struck with the spirit of this congregation as hopeful and patient. He had also fulfilled his appointment as a delegate to the congregation of Guelph, on the fast day previous to the dispensation of the Lord's supper, in September.

The reports of Messrs. Cameron and Hunter, Catechists, were read, and afforded much satisfaction to the Presbytery. The Presbytery were highly gratified with the self-sustaining efforts made at Leith and Johnston.

Delegates were appointed to visit Woolich on behalf of the Home Mission of the Presbytery.

The following appointments were then made:—Mr. Hogg, to supply Paisley; Mr. Campbell, Kincardine; and Mr. Whyte, Leith and Johnstone, on the first sabbath of February; Mr. Hay, Leith and Johnstone on the first sabbath of March; Mr. Thorn, Pricoville, and Allan Park, on the third sabbath of January; Mr. Macdonnell on the third sabbath of February and Mr. Whyte on the third sabbath of March.

The clerk was instructed to correspond with the Student's Missionary Association of Queen's College, with the view of having the service of two Catechists for the Presbytery during the ensuing summer; also to write to the Colonial Committee of the Church of Scotland, expressing the hope that the committee will not overlook the wants of this Presbytery, in connexion with the appointment of a missionary to labor within its bounds.

Collections were reported as taken up by the congregations of Galt, Woolich, Guelph, Fergus, Arthur and Mount Forest, in aid of the "Contingent Fund" of the Church.

The Presbytery took up the consideration of the "Interim Act" anent "the collection of contributions for building churches." It was

moved, seconded and agreed to, that in the opinion of this Presbytery, the church should return to the Act of Synod of 6th July, 1850.

The Presbytery adjourned, to meet at Fergus, on the second Wednesday of April, at 11 o'clock, and the meeting was closed with prayer.

#### ST ANDREW'S CHURCH, FERGUS.

This new church was opened on Sabbath the 28th ult. The Rev. George Macdonnell, —the minister of the church,—conducted the dedicatory services in the morning; the Rev. George Smellie, of Melville church, officiated in the afternoon; and the Rev. John Hogg, of Guelph, in the evening. At each occasion the beautiful church was well filled by a large and attentive congregation, who contributed liberally towards liquidating the remaining debt on the building. The audience in the evening, especially, was overflowing. It is matter of much satisfaction to the people of Fergus and the neighborhood, that such a handsome edifice has been erected for the worship of God, and speaks well for the prosperity of the congregation. It is most earnestly hoped that internal Christian progress, as well as outward improvement, will be realized.

#### PAKENHAM—PRESENTATION.

On New Year's Day, the ladies of the above congregation presented their Pastor with a pulpit gown. His reply was as follows:—

About twenty years ago I received a gift similar to that which you have now presented. It was given by members of our church residing in the townships of Fitzroy and Tarbolton.

Some of these have been removed by death; others are living, and it affords me pleasure to think that I can still number them amongst my friends. A considerable time however, has elapsed since they ceased to be under my pastoral charge; I, therefore, may never see them again until we meet before the tribunal of God. It will then only be properly known what were the results of our spiritual relationship. I, however, cherish the hope that their kindness to me was the effect of sincere love to Him at whose altar I serve.

These changes solemnly remind us of the importance of improving present privileges. Before a like period will be added to the past eternity, our relative positions will be greatly altered. Though the lives of all that have kindly contributed to this testimonial should be extended to the length allotted to man, which is by no means probable, those now in their prime will be in the serene time of life, and those presently in declining years will have gone the way whence no traveller returns. These considerations, then, should incite us all to increased zeal in reference to the things of eternity. Each succeeding year, indeed, is marked by these powerful vicissitudes caused by sin, which give warning of the fearful danger of neglecting the one thing needful. And from what has been, it may be fairly calculated that the year on which we have this day entered will form no exception. I beg to assure all my friends that I highly value this New Year's gift. I, however, chiefly do so, in the hope that my labours in the Christian vineyard have been accompanied with the Divine blessing, and that personal regard to me is the consequence of devoted affection to the adorable Saviour.

## Communications.

#### THE REV. JAMES MAIR, AND THE MANAGERS OF THE TEMPORALITIES FUND.

*To the Editors of the Presbyterian.*

GENTLEMEN,—In a letter signed by the Rev. James Mair, which first appeared in the "Globe," and afterwards was published in the "Presbyterian," very serious charges are made against the Managers of the Temporalities Fund. These managers are five ministers, viz., Dr. Mathieson, Dr. Cook, Dr. Barclay, Mr. Snodgrass, Dr. Urquhart, and seven laymen, viz., John Young, of Hamilton, John Green-shields, of Montreal, Alex. Morris, M. P. P., for South Lanark, John Cameron, of Toronto, Hugh Allan, of Montreal, John Thompson, of Quebec, and Thomas Patoa, of the Bank of British North America, which last named gentleman is the Chairman of the Board, and also the Convener of the Executive Committee.

The following are the principal charges made against these gentlemen by Mr. Mair:—

1st. That they are acting in opposition to the laws laid down by the Synod.

2nd. That the Fund has been so grossly mismanaged, that it is next to a miracle that it exists.

3rd. That the managers have never given an account to those who trusted them; and

4th. That they are "outrageously confident in their power to cast dust in the eyes of their shareholders," leading to the inference that they practise deception.

These are very grave charges to prefer against a body of men, who occupy respectable positions throughout the Province, and have hitherto enjoyed the confidence of the highest court of our Church.

Mr. Mair does not directly charge the Managers with imputation, probably from prudential motives, but he uses that word in his letter in such a way as to make it very offensive. No honourable man would wish to see such a word applied to his conduct, nor should any

honest man apply such terms to another, unless he knows that they are deserved.

But Mr. Mair, it may be noted, although he brings forward these serious and damaging charges, does not give any proof whatever in support of them. He simply makes assertions.

In answer to the first charge, it will generally be considered a sufficient reply to state that the Managers made a full report to the Synod last year, as they have done every year, and that the Synod adopted and approved of their report, thanked them for their services, and re-elected Dr. Cook, Dr. Mathieson, Alex. Morris, and John Greenshields. Mr. Mair cannot be ignorant of this; because he was present at the Synod of last year, and moreover these facts are published in the Minutes, pages 18 and 21, and these Minutes have been sent to every minister and session within the bounds of the Synod. Mr. Mair admits all this in his letter, but says that the Synod was "Constitutionally at fault." However that may be, and whatever Mr. Mair may state, these facts show that the Synod did not consider that the Managers were acting contrary to their laws, but exactly the reverse, and the authority of the Synod will probably go as far as the simple assertion of Mr. Mair.

In reply to the second charge, it can easily be seen from the account submitted to the Synod at its last meeting, page 41 of the minutes appendix A, what the management of the fund is. The account shows the revenue and the expenditure; and it appears that nearly all that the managers have done is to draw the revenue and distribute it among the ministers, paying besides some small disbursements. This account further shows that nearly all the money is invested in the stock of three chartered banks, viz., the Bank of Montreal, the City Bank, and the Commercial Bank, a small portion being invested in Harbour Bonds, and in Debentures of the City of Montreal, and a smaller portion still in mortgages. The average rate of interest is six and one half per cent. Now few people will say that there is any sign of mismanagement here. The securities are good, the best in fact in the Province. The rate of interest might be increased, but certainly not at present when money is so abundant; besides high rates of interest generally mean bad securities, or securities on which the interest is not regularly paid; and it may well be doubted whether it would be desirable to sell out such good investments, in order to seek others. In point of fact, nearly the whole sum which was received from the government for Commutation money, remains, as it was invested by the Synod's own Commissioners, long before the

present board came into existence at all. The present Board is not responsible for these investments, be they good or bad. They are however undoubtedly good. Nevertheless Mr. Mair says, "it is next to a miracle that the Fund exists."

In answer to the third charge, the managers have always rendered an account year by year to the Synod; and any one doubting the fact can turn up the record of the proceedings of the Synod and see for himself. It may be added that the Synod has always declared itself satisfied with the account.

In reply to the fourth charge, most people will consider it quite sufficient to know that the Synod, properly and prudently, does not leave the financial affairs of the Church entirely in the hand of the Managers, but has appointed two Auditors to examine their accounts from year to year, and to report thereon to the Synod. The auditors are James Mitchell and Robert Muir, both of Montreal, Merchants. These gentlemen are well known throughout the province. To "Cast dust in their eyes," in Mr. Mair's acceptance of these words, would not be so easy a proceeding as he supposes. I doubt if even Mr. Mair with all his eloquence and talent could succeed in such an attempt. These auditors have examined the accounts of the managers from year to year, and have sent in certificates to the Synod testifying to their correctness. Under these circumstances it would appear scarcely possible for the managers to deceive the Synod, even if so disposed. So much in reply to Mr. Mair's charges.

When one considers that many of the managers against whom Mr. Mair brings these serious accusations are his own brethren in the ministry,—men certainly entitled to respectful consideration at his hands, surprise may well be felt at the course pursued by him. Instead of standing up in his own place in Synod, where he would always find many of these gentlemen present, face to face, to answer him—instead of adopting this manly and straightforward way of asking for information or making complaint—he rushes into print in the *Globe* newspaper. It is not to be supposed the Rev. gentleman was courting notoriety in taking this step, but he certainly has obtained it. He is, I understand, a young man; his experience in Canada, and his connection with the church here, have been very brief; while he certainly has not improved the opportunities which he has had of acquiring correct information. He has evidently much to learn before he can come forward to teach the managers of

the Temporalities Fund how to discharge their duty.

Pity it is when men, who should be striving to build up the Church of which they are ministers, devote their *talent* and *energy* to cast reflections on its management, and throw suspicion on its best friends. Many are surprised that such a letter should have been inserted in the organ of our church, on account of the notoriously incorrect statements which it contains; while many more are astonished that the editors, solely out of consideration for Mr. Mair himself, did not refuse to give it further publicity.

As to the gentlemen against whom such charges are brought, although they may well feel annoyed at such an attack, coming from one of the very men in whose interest and for whose benefit they are working,—let them rest assured that there are few ministers or laymen in the church who have any sympathy with Mr. Mair in the course which he is following, and there are fewer still who will be found of his way of thinking.

I have the honour to be, gentlemen,

Your most obedient servant,

A MEMBER OF SYNOD.

To the Editor of the Presbyterian.

Dear Sir,—In the last issue of your paper there appears an article in reply to a letter addressed by me to Dr. Cook. If this article is from your pen, which I very much doubt, you must have read my letter very carelessly: if it is from the pen of another, which I am inclined to believe, I can easily divine his reason for ignoring an important part of my letter. In either case I have a right to claim the liberty of putting myself to right with the public, in the same paper in which my words have been perverted; and carrying out the principle of *audi alteram partem* acted upon by you, I have no doubt but that you will give place to this in your first number.

In your article there appears the following sentences: "He says he was settled in Martin-town, and 'when settled was given to understand that £50 a year was to be punctually paid to him from the Temporalities Fund; and therefore he holds the Synod legally indebted to him, year by year, for that amount,' and announces that he will claim that right before the Synod or any other court. A virtuous resolve truly." In my letter the sentence quoted reads as follows:—"When settled I was given to understand that £50 a year was to be punctually paid to me by the Temporalities Fund. . . . I therefore hold the Synod legally indebted to me year by year, for that amount, *subject to the conditions mentioned below.*" If this latter part of the sentence was intentionally kept back, the proceeding was, to say the least, unfair and unworthy of the writer of the article: if it was overlooked, I can only wonder that any

one could have attempted to answer mine, without having observed more carefully what I said. In my letter are mentioned two conditions; the most important is expressed in these words:—"But I distinctly assert that so long as the remainder of the fund continues to be divided among the fortunate *twenty-one*, I have a right to my share, and if moral principle or the voice of the Synod do not give it to me, perhaps civil law may do me justice. If you would act according to the deliverances of our highest court, the Synod, the thought of appeal, &c." My ground for appeal is thus rested on the fact that the board in continuing the division do directly transgress the deliverance of the Synod in 1856.

I was surprised when I read in Dr. Cook's letter to Mr. McGillivray that Mr. Morris was one of the board of managers, because I could hardly conceive of a lawyer interpreting the words of the deliverance of Synod in 1856 in the way the board have done. In the third article of that deliverance which I need not quote again, as it will be found in my letter to Dr. Cook, the principle upon which action is taken is evidently that of an *equal division* to the ministers therein mentioned, with the distinct proviso that the division to these ministers *shall not be continued* after the allowance to each minister has fallen to £50. And on this I appeal to the clergymen who commuted whether they did not intend that all their successors should benefit *equally* by their munificence. In the action of the board they have gone directly against both the principle and the proviso. They proposed to give £50 to twenty-one ministers and nothing to twenty-eight—an unequal division truly, and against the principle; while by thus giving to twenty-one ministers, they continue the division directly against the proviso. Now my mention of appeal rested upon this that the board having neglected the proviso, I think it possible to compel them to adhere to the principle. Enough on this: I trust the public will see that it is not so much like "*ex nihilo nihil fit*," as the writer of the article in question would seem to imply.

If, as the writer of the article referred to seems to say, the members of the board of management have dictatorial power, my writing may be in vain. But if they are, as in a sense they ought to be, the servants of the Synod, it is, I think, but reasonable that they should hold themselves bound by the laws of the Synod. Whether they are at liberty to turn the moneys from the purposes for which they were devoted by the commuting ministers is a question which more becomes those ministers to handle, and which I hope to see taken up at an early date.

A great part of your article is taken up in explaining the origin of this Fund. To this I need not refer, as every one is acquainted with it: for the scenes and public exposures were then so notorious, that only a Rip Van Winkle could have remained in ignorance.

It would have satisfied myself and the public more if you had said something more about the rate of interest. The sentence, "We shall not enter into the question of interest except to observe that Mr. Mair has altogether underrated the rate obtained by the board," looks

very suspicious. Pray, what is the rate of interest obtained?

In the letter of Dr. Cook to Mr. McGillivray there is throughout an implication that I was prime motor in the resolutions passed at the meeting of my congregation. This I distinctly deny. It was in my congregation I first heard complaints against the management of this scheme, and said complaints led me to turn my attention to it. The mover of the first resolution expressing dissatisfaction with the management, was present at most of those meetings of Synod where the subject of the Fund underwent such exciting discussions; and meeting after meeting he came home more and more satisfied that there was something wrong. The same dissatisfaction has been expressed to me again and again on every hand in private, but it is possible few will come forth thus, as I have felt it my duty to do. In the board there seems to exist a notion partaking of popish error, that people can be blindly led. Even Dr. Cook seems to gloat over and defend himself on the fact that "the congregation can scarcely be conceived to be much acquainted with the management of the scheme." 'Tis just this want of acquaintance I complain of "Every one that doeth evil hateth the light neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest." The days have gone by when our congregations will run at the beck

of the clergyman without knowing the why or the wherefore. And this fund, which is of such vital importance to the Church, must soon become nauseous to our people except they are made better acquainted with its workings.

And now, in conclusion, permit me, sir, to say that I think I have proved sufficiently that my statements were not erroneous: that they were not "rashly hazarded," I am prepared to prove when the proper time comes. Then I shall show to the public that one at least of the reasons given by the board for the present deficiency in the funds is without foundation, which also looks very suspicious; and that the funds at present lie at a very unremunerative rate of interest, or part of the moneys must have been lost. If that is not mismanagement, what is? In the meantime, all I ask is that my brethren in the Church shall make themselves acquainted so far as they can with the state of this fund, so that they may be prepared either to corroborate my statements or to prove them erroneous. For, for once, I shall be delighted if I find that I am in error, and that the scheme is flourishing under laudable management. If these letters have the effect of calling forth *proof* thus in favour of the scheme and its management they will accomplish all that I wish for. I am, &c.,

JAMES MAIR, M.A.

The Manse, Martintown, C. W.  
8th January, 1863.

## The Leaders of the Reformation.

### ART. I.

The Episcopal body in England and the Colonies is constantly boasting of the unbroken succession of its ministers. That only can be a true ministry, it is maintained, which can be traced to the Apostles in an unbroken line of hands; and those who, without ordination which can be traced to Apostolic sources, venture to minister in word and sacrament, are not clergymen at all, but merely presumptuous and schismatic laymen. But even from this point of view our Presbyterian Church has in real truth the best of the argument. The Scottish Reformation was mainly the work of persons whom even a Puseyite parson of our day—thick-headed though he might be—would admit to have received Apostolic orders. That these men were not Bishops, in the modern sense of the word, is indeed a fact. But although not prelates they were true bishops in the spiritual sense—legitimate successors of the Apostles in the teaching, and government of the Church. Presbyters in the Romish Church, they conveyed their office to others, and their orders have been duly transmitted by imposition of hands to the clergy of the present day. It is true that by the first Book of Discipline, the ceremony of laying on of hands was treated as unnecessary. But, while it is believed that it was always used in the Church of Scotland, it is certain that in a very few years this passage in the first Book of Discipline was distinctly repealed; and probably there is not a Presbyterian minister living who could not trace his orders to a "succeeding" Presbyter of the Scoto-Roman Church. It is not, moreover, only from this source that our Ministers have outwardly as well as spiritually the much-vaunted Apostolic commission. The many attempts to force prelacy on our Church, finally overcome in 1688, led to the Episcopal ordination of many who after the revolution turned with disgust from prelatic innovation to the truly ancient Church of their country. Alexander Henderson was a priest of the Episcopal Church before he was led to choose a more excellent way. A few years before the revolution, sixty Episcopal ministers, refused to

take an oath required of them, and in spite of persecution became ministers of the true Church of Scotland. After the revolution two hundred Episcopal clergymen conformed to the Presbyterian Church. These clergymen scattered throughout the Church took part in the ordination of new ministers; and as the Scottish Episcopal orders were derived from the Church of England, it has thus come about that every Presbyterian minister can trace his successor from the Apostles as well through English as through Romish Presbyters.

Independently, however, of any question of orders or commission, it is interesting to reflect that it was through His ministers that God worked in the restoration of His Church. Very early in the Christian era, a pure Church had been established in Scotland. Under the teaching of its ministers the dark rites of heathenism fell before the light of the Gospel. But superstition and Romish ambition soon entered in; and at the Reformation our National Church was as corrupt as any of the Western Churches. It was then that faithful ministers—pious priests in a corrupt and degenerate age—arose to witness that piety and Christian zeal had not altogether disappeared. Although Romish priests corrupted our Church, it was through Romish priests that it was restored as a Church of Gospel truth and Apostolic order. Among these priests scarce one is entitled to more respect than John Craig, the author of the first confession of faith.

He was born about the year 1512, and his father was killed at the battle of Flodden, when he was but a year old. He however received a good education; and, after having been appointed tutor to an English family of distinction, returned to Scotland, and took orders as a Dominican friar. Travelling in France he won the esteem of many leading Dominicans, and on proceeding to Italy he was appointed rector of the Dominican College at Bo-

logna. It was in the college library that he chanced to read Calvin's Institutes. He soon after avowed Protestant principles, was sent to Rome, tried and condemned to be burnt, and was saved only by an accident. The Pope, Paul IV, having died the day before his intended execution, the people rose in rebellion, and set all the prisoners in the city at liberty. Craig left Rome and proceeded to Bologna. On his way he was met by robbers. Much to his astonishment, however, one of the party asking him if he remembered giving alms on one occasion to a poor maimed soldier, not only shielded him from insult; but gave him a considerable sum of money. When he reached Bologna he had good reason to fear being denounced to the inquisition and escaped to Vienna, where he became a favourite at the Court of Maximilian II. His fame, extending to Rome, the new Pope demanded that he be sent back as a condemned heretic. But the Emperor adopted a humane course, and gave him a safe conduct out of Germany. On returning to his native land, he was for some time obliged to preach in Latin, having partially forgotten his mother tongue. But the English language soon came back to him, and he was appointed a colleague to Knox in Edinburgh. He took an active part in the work of the Church, was a fearless advocate of its liberties, and an eloquent expounder of the truth on which it is built. As has been said, he was the author of the National Covenant of 1580, an instrument which will lend to his name undying lustre. Worn out with the infirmities of age, he died on the 4th December, 1600, in the eighty-ninth year of his age. It is to be regretted that full accounts of his life and labours have not been transmitted to posterity. But we know enough of John Craig to reverence him as a man of God, of exemplary piety, profound ability, and dauntless courage.

J. W. C.

St. Andrew's Manse, Quebec.

## Rebiete of the Memoir of the Life of the Rev. Robert Story of Roseneath.

The Church History of recent years, like all other Modern History,—can as yet be studied only as it is gleaned from the current literature of the day,—one of the most fertile of such sources being the biographies of those men who from the circumstances of their lives were

closely connected with, and took a large share in the events of their time. Such a biography, calculated to throw a clear and distinct light upon interesting events in the Church's History, hitherto only known through the ever-shifting and often distorting light of traditional

report and popular impressions, possesses an interest and value additional to, and apart from its intrinsic merits as the record of an individual life.

A biography of this character is the "Memoir of the Life of the Rev. Robert Story," written by his son. The life of an interesting man, written with ability and intelligence, it possesses double interest from the graphic account which it presents of some of the most remarkable events in the recent history of the Church of Scotland, and from the close connexion of its subject with some remarkable men, who have produced and are still producing a deep and abiding impression in their time. In March, 1799, when troublous days were dawning for the continent of Europe, and the neighbouring nation was already tottering on the verge of the black gulf of revolution and anarchy, in the quiet, primitive village of Yetholm, Robert Story was born. Little eventful is noted of his early years, save one bereavement, which, occurring in his fifteenth year, seemed to affect him in no ordinary degree, and to leave its impress long on his character,—the death of a brother, his senior by 12 years, to whom he was bound by ties of the most devoted affection. At the age of fifteen he left his home for Edinburgh University in company with a youth who became one of his closest friends,—Thomas Pringle, afterwards known as an African colonist, and author of some of the most touching poems which Scotland has produced. For six sessions he remained at College, during which period he developed much in mind, and won considerable academic distinction. He also took to writing poetry with enthusiasm, and indulged, like many another youth of talent and imagination, in vain dreams of poetic eminence. His efforts however seem to have been for the most part fragmentary, and his ambitious projects to remain vague and unfulfilled. In 1811 he left Edinburgh, and became tutor in a family in Morayshire, where he spent the next year and a half in outward comfort and tranquillity, yet full of the internal struggle and conflict which, in sensitive and imaginative natures, often marks the passage from youth to manhood. His letters to his three chosen friends, letters long and full, as was the fashion of that time, seem to have abounded in eager unsatisfied longings, exaggerated self-reproach, and a sort of morbid melancholy. The light of Divine truth did not seem to have yet penetrated his mind sufficiently to disperse the spectres that haunted it. Happier times however came. After a temporary sojourn at home, and fluctuations of desire between a pro-

fessorship—a curacy—and his former vision of poetical fame, he became tutor first in a private gentleman's family, and then in that of Lord Dalhousie, where he remained till he had completed his theological examinations and became a licentiate of the Church of Scotland. The somewhat humorous tone in which he narrates to a friend his passage through the ordeal of a *first sermon*, presents a striking contrast to the deep earnestness of his after life.

His lot in life was soon cast, and as far as the loveliness of surrounding nature could make it a happy one—the lines fell to him "in pleasant places." At first assistant, soon minister of the parish of Rosenthal, lying tranquil and secluded amid some of the most beautiful scenery of Scotland, he was destined there to pass the rest of a long, useful and happy life. Not that he had not difficulties to meet, and internal conflicts still to pass through. The cold "*moderation*" which for so many years lay like a blight on the Christianity of our Scottish Church, that reduced the religious tone of his parish like many others to a very low ebb, and tolerated many practices which cost Mr. Story much, but in the end successful labour to root them out. Nor was he free from personal temptations. The very beauty of the external scenery around him, the strong social tendency of his nature, and the enjoyment accessible to him in the society of genial and cultivated natures, became a snare which was already throwing a deadening influence over his spirit, when the faithful warning of a friend aroused him to see his danger, and, combined with other influences, speedily following—produced a real and most important crisis of his spiritual history. The danger into which he had so nearly fallen, is recorded by his biographer in the following interesting and instructive paragraph, which may appeal to the internal consciousness of many— "he had passed morally unscathed, though often stricken and bowed down with intellectual difficulties and spiritual darkness, through the dangerous age in which youth is free from the restraint of authority, and is not yet invested with the duties and responsibilities of an office or a profession. He had—after many doubts and debates—entered the Church of his fathers, and found within her pale a congenial and suitable sphere of labour. He had bent himself 'o that labour heartily; but when the first keenness of interest and effort was over, he had found that his heart was still unsatisfied, still a "hungry heart," longing for old companionships which he could not regain, and then seeking a new love which was

denied to him. And so emerged before him the great peril of his life, the possibility of his falling back from energy and earnestness, and lofty aspiration towards "the high regions where the pure forms dwell," into mere formal observance of a routine of duty, and good-natured acquiescence in the usages, compliance with the standards of a society invested with no deep religious earnestness, nor possessed of shining moral or intellectual characteristics. Led by his own character and constitution to seek the substance and the gladness of his life without, rather than within, now, when baffled in his search for happiness, and turning listlessly from his solitary toil, which was to him such, because as yet he hardly realized the promise, 'Lo I am with you always,'—he met his subtlest temptation to subside, to be content to take the actual since the ideal seemed arduous and remote. The husks were close at hand; soon he would have ceased to seek of the bread at the Father's table. He was on the edge of the winter of the soul; soon he might have been numbed into the fatal sleep. But the wise and gentle voice spoke timely,—“The visible wall of all material things was rent—the best eternal void looked in”—thereafter the strain we hear is of a higher mood. Among the influences, which combined to infuse a deeper earnestness into his character were, his attendance at the death bed of a humble but devotedly pious parsonage, John Chalmers,—and of a young girl, remarkable for the realizing sense of divine truth, and the lofty spiritual joy which lighted her passage through the “dark valley.” An attack of severe illness laid him aside for a time from his pastoral work, and led to a journey to England, where the varied and pious influences under which he came, tended greatly to enlarge his views. About this time begins his more close and intimate connexion with a devoted young fellow labourer—the minister of an adjoining parish, since well known in the religious world—the Rev. John McLeod Campbell, to whose character and views, perhaps now for the first time, has anything like justice been publicly done,—a young, devoted, earnest minister of Christ, of high culture and elevated character, of pure and blameless life,—of deep and fervid piety, high spirituality of mind, and unceasing study of the Scriptures, whose searching and awakening appeals inaugurated a new era in the parish over which he had been placed. He and Mr. Scott although then separated by distance, were led about the same time to see some divine truths in a clearer and stronger light than ever before. The love of God to a world in

wickedness, as set forth in a crucified Saviour, who “tasted death for every man,”—the fact that in and through him existed a free and full pardon for every sinner who should come to Him, turning away from his iniquities, and the principle of finding the ground of assurance through a simple appropriation of that fact, instead of in the self-torturing introspection through which Christians had been taught to look for it—were seen by themselves and urged upon their hearers as the true means of awakening and “building them up through faith, unto salvation.” The result of their labours was a very deep and genuine revival, unaccompanied by any vehement manifestations; but producing real and permanent effects, and influencing even passing strangers, many of whom dated to a temporary sojourn on the shores of the Gare-Loch a very great quickening of spiritual life. But the enemy of souls could not suffer the work to go on long uninterrupted. The dislike of the cold moderation which rested in rites and outward observance, stigmatising as “fanaticism” any system which presented more exacting claims, confined with the misguided zeal of a dogmatic “orthodoxy” which denounced as “heresy,” all that did not square with its own narrow interpretation of ecclesiastical formulas, and doctrinal systems, combined in opposing this pure and earnest teaching as heretical and unscriptural. Mr. Campbell had unfortunately been unguarded in his expressions,—using words which were liable to be understood by his hearers in a sense very different from his meaning, and the result of the distortion and misrepresentation to which his views were subjected, was a prosecution in the ecclesiastical courts, and a trial before the General Assembly. In vain was the authority of Scripture appealed to as warranting every statement advanced. The opposing party was keen and bitter; and late one night, when only a portion of the assembly was present, the extreme sentence of the church—that of Deposition—was hurried through. In vain did even the aged father of Mr. Campbell—himself a minister—address his touching appeal to the Assembly—concluding with the affecting words:—

“I bow to any decision to which you may think it right to come. Moderator, I am not afraid for my son, though his brethren cast him out, the master whom he serves will not forsake him, and while I live I will never be ashamed of being the father of so holy and blameless a son.” Immediately after he had concluded, sentence of deposition was passed, by a vote of 119 to 6,—an event sad for the church,

in depriving her of one of the brightest ornaments she had ever counted as her own, and driving away to other communions some nearly as promising, who were coming forward to her ranks; and sad for the young minister, depressing his spirit and destroying his hopes of usefulness in the church he so much loved, while his reverence for her authority long deterred him from resuming his evangelistic labours, and the stigma of heresy created against him in the minds of many a prejudice which time has failed entirely to destroy. Of the work he has been permitted to accomplish, Mr. Story's biographer thus speaks:

"The theological thought and teaching to which Mr. Campbell gave the first open impulse, and which his deposition did not check or deaden has perceptibly modified the theology of Scotland. The sentence which the Church pronounced upon the teaching, which had this tendency, though its first result was to scare many from her portal, could not extinguish the spiritual necessities which that teaching satisfied—nor blind men's eyes to the fact that the Scriptures and the confession unfolded a much fuller doctrine and freer gospel than the clergy had been wont to draw from them. It is not too much to say that whatever of fresher thought and more catholic sympathy goes with us in our search for truth, and obtains expression in our pulpits at this day, owes no small portion of its origin to the variously reflected influence of the earnest words which, in 1832, incurred the charge of heresy."

Proceedings against Mr. Story were also threatened, and for some time he believed he would soon have to leave his parish a wanderer for the truth's sake; yet owing to various circumstances,—among others a severe illness which at that time attacked him—the menace was not carried into effect, and he was left in his charge in peace.

In his quiet vicinity, however, another remarkable movement soon occurred—very unlike the first, and completely disconnected with it, yet from contiguity of time and place, often associated with it, and throwing discredit upon it through the absurd and unfounded rumours which connected the extravagances of the one with the very different influence and spirit of the other. Mary Campbell, a young girl living in a secluded farm house, beautiful, interesting, and enthusiastic, confined to bed by an apparently hopeless malady,—whose naturally excitable temperament had been injuriously worked upon by the interest excited in her through a memoir written by Mr. Story, of the saintly life and rejoicing death of a de-

parted sister,—she had been led by a mystical turn of character to hold very extreme views regarding spiritual gifts, whose absence in the church proceeded, she considered, simply from want of faith. Her impressions communicated themselves to others; she was raised up suddenly,—almost miraculously it seemed—from her sick bed, by a command to arise, contained in a letter from a friend at a distance,—and herself became a supposed recipient of the gift of tongues. How the excitement spread, although the "utterances" could be reduced to no practical end,—and, whether spoken or written, could not be made out to be any known language:—how more and more extravagant the manifestations became, and how they affected the ministry and career of the Rev. Edward Irving, ultimately culminating in the formation of the "Holy Apostolic Church,"—has been repeatedly narrated of late, in connexion with Mrs. Oliphant's recent life of that remarkable man. As far as Mary Campbell was concerned, her subsequent career does not seem to have carried out the missionary ardour which expected the gift of tongues as a means of converting the heathen; and Mr. Story seems to have been deeply disappointed in the hopes he had formed regarding her. For himself he could not but stand apart from a movement on which he looked with doubt and distrust; and it was for a time a most painful stand to take, while reproached by some whom he loved and revered as resisting the work of the Spirit.

Those who had looked with natural indignation on the summary deposition of Mr. Campbell from the Church, were inclined to consider, somewhat in the light of a retribution, the agitation which soon after began to arise respecting "patronage" terminating in the too famous Disruption. It is at least remarkable that one of the ministers who was most officious in endeavouring to promote the condemnation of Mr. Campbell, was also one of the most active in promoting the Disruption—both in Scotland and Canada. The cause and progress of the agitation are very distinctly narrated by T. R. H. Story, of course from the stand-point of a minister of the Established Church. The "Revolutionary Party" in the Church seemed from the beginning actuated by the determination to carry all before them; and every milder effort made by the state or the Church to settle the difficulties or reform the abuses to which the exercise of piety was undoubtedly liable, was defeated by the obstinacy, the rancour, the overbearing spirit of those who considered themselves the

champions of the "Headship of Christ." Undoubtedly there were many among those who went out, "who made some of the greatest sacrifices a minister can make, from a sincere conviction that they were called to do it for conscience sake; but it somewhat detracts from the effect of the "sublime moral spectacle" of the secession of 1843, to know how far it was produced by political agitation, by gross misrepresentation, and by bitter and unchristian denunciation of the "Residuary" party,—while it also makes some difference—that of the 451 ministers who seceded—considerably more than one fourth are not *parish* but *chapel* ministers, whose interest in many cases did not lose but gain by the step. But in whatever light it be viewed—the day of that memorable disruption cannot but be a most disastrous one for the religious interests of Scotland,—weakening her noble Church and placing its forces in unhappy conflict and opposition, and extending its deadly influence across the Atlantic to our Canada, where we are even now feeling its injurious effects, and can only rest in the hope that—*here* at least—where there neither is, nor ever was, the slightest ground for a separation,—

the love which should bind together brethren in Christ Jesus may eventually close and heal the breach. For Mr. Story, and those who, like him, could not take up an extreme position on either side, the juncture was a most painful one. They sympathized with some of the grievances which had been the occasion of the separation, but strongly disapproved of the course of the seceding party;—and while the severance of old and valued ties, and the reproach unsparingly cast on them by those whom they refused to join—made it almost more painful to stay than to go, they felt that they were bound by the ordination vow, which they had solemnly taken, to uphold and maintain "*the existing doctrine, worship, discipline, and government of the Church.*"

We have not space to dwell on the interesting picture of the home and parish life of the minister of Roseneath. After the disruption he ceased to take much part in public affairs; as disease of the heart in course of years gradually withdrew him more and more from active ministerial exertion,—till, in November, 1859, he was gently taken to join the Church above.

## Points of Contact between Egyptian and Jewish History.

The objections made against the trustworthiness of the historical books of the Old Testament, are based upon either the utter incredibility of their contents, or upon the contradictions and discrepancies which exist between the statements in different narratives of the same event.

The first class of objectors generally start with a denial of the possibility of miracles; and some of them, therefore, consistently with this their fundamental position, summarily dismiss the subject; while others exhibit much ingenuity in analyzing the history, and separating the natural from the miraculous, the credible from the incredible.

The other class of objectors,—without taking such high ground, and accounting the whole history a myth, as little worthy of acceptance as the absurdities of Hindoo or Grecian mythology,—arrive at well nigh the same conclusion by reason of the inexplicable anomalies which they find throughout the history, and the irreconcilable contradictions which disfigure every page. They magnify the difficulties, showing less desire to solve them than when dealing with similar questions in secular

history; and they deduce consequences from the discrepancies which they certainly do not warrant. Facts irreconcilable with physical science do seem to be stated; contradictions between different historical books have been pointed out; chronological inaccuracies certainly exist. Explanations of some of them have moreover been given, which are satisfactory to many:—but even when the solution cannot be received as removing the objection, there is still sufficient evidence of the entire credibility of the historical books to retain the judgment in suspense till further confirmation is produced. A title of this evidence it is the purpose of the following papers to bring forward. They do not pretend to exhaust even it; but it is hoped they may prove useful, if only in enabling any one to realize more vividly a few events in sacred history, through the light which secular history throws upon them.

To return to the former class of disbelievers,—those who in rejecting a part feel compelled to set aside the whole, are the most consistent, for it is impossible to unravel the miraculous element from the natural in Bible history. From the beginning

of the Old Testament to the last chapter of the New, a supernatural power is ever represented at work, manifesting itself equally and without distinction in the production of events natural and supernatural. So intertwined are they that we cannot possibly cut out the miraculous facts, as we can the prodigies from Roman history, and have the rest perfect and consecutive; for in most cases the cardinal events upon which the whole course of the narrative turns are miraculous in all their details. Were the supernatural expunged, the residuum would be almost nothing. But more than this, the credibility of what remains would be seriously impaired. Take for instance the Gospels,—erase from them every instance of supernatural interference, every event of a miraculous character: exclude the prophecies, which told before of the coming of Christ, and which compose therefore the most fitting introduction to the history of his incarnation,—the heavenly annunciation by which his appearance was heralded,—the signs which accompanied his birth,—the miracles he wrought for the relief of humanity,—and in attestation of his divine character and mission, the prophetic words of warning and advice with which he armed his followers for the battle in which they must engage,—the supernatural incidents that attended his death, and all the subsequent portions of the Gospel history: exclude all this, and how little will be left, and with what little reliance can that be accepted; for by the denial of so much of its contents, must not the historical worth of the whole narrative be abandoned, and it be admitted to be either a myth or an intentional forgery? On the supposition of its being the former, several fruitless attempts have been made to apply to it the same analytic powers with which the myths of antiquity have been treated, but in every instance with signal failure. The Gospels will not admit of it: for they bear all the character of history, not of mythology. The disbeliever in miracles is shut up therefore to the latter course, viz., the total rejection of the Gospels as dishonest fabrications.

And the same is true of the historical books of the Old Testament except of some of the earlier portions of the book of Genesis, which do not rest on testimony for their historical credibility. They claim our assent on the same grounds as all contemporary histories. They profess to be written by eyewitnesses who were movers in the transactions they record. These

writers, whoever they were, narrate the miraculous events which transpired with the same confidence as the natural, and demand for them the same assent which is yielded to the rest. If therefore the miraculous be called in question, the truth of the remainder must fall to the ground; for all the evidence for the genuineness of the books is evidence for their contents as a whole, unless for such portions as may be shown by textual criticism or otherwise to be corruptions of the original work,—a method however by which none have ever tried to extract the miracles from the main body of the history. It is true there may be evidence for the authenticity of the narrative which does not bear directly on the miraculous statements, which only corroborates the general fidelity of the history; yet all evidence for its *authenticity* becomes immediately evidence of genuineness; in that way fresh proof of its truthfulness in minute circumstances and details is a proof of its being real contemporary history and not traditional. Traditions though written down so long after the facts which they pretend to narrate, as to have accumulated as many absurdities in the form of exaggerations and prodigies as have gathered round the Roman Catholic legends, may to some extent be relied upon for broad facts, while utterly untrustworthy in their minute details. But when a narrative, which claims to be history and not tradition, exhibits in its author a most circumstantial acquaintance with even incidental particulars, its claims may be fairly admitted. And this is the case with Bible history. The Old Testament is confirmed throughout by its incidental reference to profane history, to manners and customs, to local peculiarities of scenery, and by other marks which distinguish the productions of eyewitnesses alone. We do not possess the materials for verifying the Old Testament in this respect so thoroughly as the New, for it carries us back into ages so remote that it is almost our only guide, and few monuments remain by which to compare it: yet whenever a glimmer of light does illumine that far off region, it falls brightly upon the sacred page.

The sciences of geology and ethnology have not yet been shown to be irreconcilable with the Bible account of the Genesis of nature and man. These are however as yet the most backward of all the branches of knowledge. They have not acquired the stability of astronomy and the other exact sciences—perhaps they

never will : but doubtless in proportion as they evolve truth, and we learn to interpret Scripture aright, looking to it for neither too much nor too little,—will they not only be capable of reconciliation, but prove confirmatory one of another.

As the earlier part of the book of Genesis bears a different character to the closing chapters of all the other historical books of the Bible—as it is less specific in its narrative, and genealogical rather than descriptive,—the evidence with which it must be sustained is different to that for which we may confidently look so soon as it conducts into more historic times and brings us into contact with the great nations of antiquity. Then we may expect, wherever authentic records of their history exist, to trace at least synchronisms, and at times much more, as in the case of Egypt, with which the history of the chosen people was so closely linked from first to last. In this our expectation will not be entirely disappointed, if not so fully gratified as we might wish. By the wise Providence of God, the pyramids, the temples, and the tombs of the valley of the Nile have been preserved as intact as the manners of the

Arabs who now people it. The race, which erected these glorious structures, the most imposing historical monuments on earth, has passed away in accordance with God's threatened judgment, but their place has been supplied by the descendants of Abraham through the Ishmaelitic branch ; and in their mode of life we have as strong a proof of God's word as is afforded by the gorgeous structures of bygone ages amid which they live, or the tombs in which they make their habitation. Egypt presents therefore a wide field for the search of Biblical evidence :—Ancient Egypt in her papyrus rolls, of as great antiquity as the books of Moses ; in her monuments and her traditional history—Modern Egypt in the patriarchal manners of her people. With the latter we have not to do : but it will be our endeavour to note the many allusions to the history and manners of ancient Egypt scattered through the Bible, and, showing their conformity to what we know from other sources, draw from thence an argument the strongest possible for the authenticity and genuineness of the historical books of the old Testament.

## Stray Leaves from my Note Book.

No 1.

A SERMON BY THE REV. JOHN CAIRD, D. D.  
FROM A HEARER'S NOTES.

Some summers ago, it was the lot of the writer to revisit the old country, and in the course of his wanderings to hear some of the greatest living preachers of the Gospel. His note book contains sketches,—recorded *memoriter*, of some of these visits ; and it may be, that some of the readers of the Presbyterian may peruse with interest, these pen and ink sketches of those whose names are familiar as household words. In this belief, we will first bring before our readers the eloquent preacher, and now the recently elected Professor of Divinity, of the university of Glasgow, the author of "Religion in Common Life," (a sermon which, thanks to the commands of our beloved Queen, attained to the greatest circulation that any modern sermon has reached,) the Rev. John Caird, D. D. This eloquent preacher stands foremost in the front rank of modern church orators. His church, Park church, Glasgow was erected for him, and is a large and commodious building. His his-

tory is well known. From the Parish of Newton, shortly after leaving the university he was called to succeed a popular pastor in Edinburgh : physically unequal to the excessive mental exertion, his new position entailed, the health of the young preacher gave way, and he sought rest and health in a rural parish, whence after a time he emerged to the charge of the new cathedral built for him in Glasgow. The reputation he there attained is now world-wide.

Going early to the church, on Sunday the 4th of September, 1859, the writer was politely given a seat in a good position. The church rapidly filled to overflowing, and the hour for service arrived, when a tall, slight, dark complexioned young looking man, with long black hair, entered the pulpit and commenced the simple Scottish service of our church. The exercises of Psalmody and Prayer over, the Preacher took as his text : Rev. 22nd chap. 7th verse, "Behold I come quickly ;" and 2nd Peter, 3rd chap., 4th verse, "Where is the promise of his coming!" and spoke to the following purport :

When the little seeming good that was

effected by Christ's coming into the world is considered, even the devout Christian might be led to exclaim "where is the promise of his coming!" and that in no scoffing spirit; but in love, and hope, and prayer. Christ came into the world, and lived, and suffered—and died, but he left a sure promise to his own, "Lo I come quickly!" and though the coming might seem protracted to our feeble thoughts, it was not really so.

For 1st, our appreciation of the lapse of time is very different from that of Christ. You can understand this. Conceive that it were possible, that an insect the ephemeral creature of an hour, could measure time. How different would its estimate be from that of man?—compare with this the estimates that a child, a man, an angel would form; all how different in their kind and degree. And yet again, how far different from all these,—how far beyond them altogether, the estimate formed by the mind of Christ, who was from the beginning; and to whom the whole drama of man's existence was as a day when it is passed; and who was in the unbeginning eternity with God the Father, before the world was. Ah! how truly could, and did, Christ the Lord say, "I come quickly."

But, 2ndly, and in another point of view, how quickly does time speed away. When interested deeply on any subject, time passes quickly even with us. See the mother bending over her child's sick bed, in the crisis of a sore disease. See the warrior in the thick of conflict in the field of battle,—the author in the excitement of composition,—the criminal at the bar of justice, how does time with them speed away. But if with us, time in these aspects passes thus quickly, well might Christ, who was very man, while very God, say, "Lo, I come quickly." How absorbing was his interest in his work. He saw the commencement of his church,—the spread of error in the world,—the advance, notwithstanding, of the Gospel,—the whole great drama of man's salvation working on to its end. And oh how quickly does it advance to its grand climacteric. Blessed truth! The Master will come again in his glory. Well then might the Christian agonize in prayer, and cry, "Come, Lord Jesus, come quickly."

And thus the Christian might be moved to pray for the second coming of his Lord.

1st. For his own sake, the holiest living man in the Church could not truly say that he desired death. There are many kindly sympathies binding us to this life, and death is a dread visitant to all. But yet behind his cold

pallid face, gleams to the Christian the beaming visage of the Lord of glory, who hath gotten the victory over death and hell. The highest joy of heaven will be to be with Christ. To be with him is heaven itself. Ah! well then might the Christian cry and plead for his coming, that he may be with him.

But, 2ndly: For the sake of his Master, the Christian ought to pray for his coming. When here, he was cruelly treated. He had no royal robes, but those of the scoffer. But then he will be the king in his glory,—the aim and object of all his sufferings accomplished—the redeemed ransomed—the new heavens and the new earth come. Oh come! Lord Jesus! come quickly.

But, 3dly: For the sake of dying souls, Christians ought to pray thus,—Oh what vice, and sin and death, there are in this plague-stricken world! what forgetfulness of God! Time is passing and hurrying on to the illimitable ocean of eternity, the countless millions of humanity. Souls are dying—dying eternally,—souls are far from Christ; and oh! what exquisite misery to be Christless.

When surveying these scenes of woe and mourning, and looking at the reign of sin and the loss of souls, who could help crying out, in terrible earnestness, "Come, Lord Jesus, come quickly!" in thy power and might, that every knee may bow, and every tongue join in the endless *refrain*, which through all eternity shall engage the tongues of saints and angels.

"Holy, Holy, Lord God Almighty, which was, and is, and is to come." Oh come, then, Lord Jesus, come quickly!

Such, is a compressed sketch of a powerful and original discourse,—elaborate, and yet thoroughly scriptural, and striking. Surely some souls, as the preacher in startling earnestness proclaimed the misery, the unutterable speechless woe, of the Christless soul, without God in the world, and held his audience wrapt in close attention,—could not help asking the solemn question, "Am I in Christ," or "am I rushing on without hope in Christ, to an eternity of perdition,—the just punishment of rebellion against God?" To all in the last condition, may the day of the Lord come speedily, in its awakening and sanctifying power.

The subject of this sketch needs not the writer's humble tribute of praise. An orator possessed of the genuine power of touching the heartstrings of his audience, and swaying their emotions at his will, Caird stands in the first rank of British preachers. In his new sphere of usefulness may he be found possessed of the solid qualities needed for the training of youth, and may he teach Christ and him crucified, and so leave an impress for good, on the future church, and future generations. **AN ELDER.**

## Government and Position of our Church.

The truths of the assertion made by the writer of these very interesting articles on "the Catacombs," which have appeared in the *Presbyterian*, that a form of church government, in its main features Episcopal, was adopted by those who had sat at the feet of the Apostles, has, as we expected, been called in question by more than one of your correspondents, perhaps we ought to say *disproved*. If then, not Episcopacy, but Presbyterianism, or Presbyterianism "in its main features" was established by the Apostles, or by their immediate successors in the office of the Christian Ministry; we might expect to find this form of church government well adapted to the state of the church militant. But if we judge of Presbyterianism as it exists among us, we should say this is not the case; not that we believe that the fault is in Presbyterianism, for its organization, its frame-work, seems excellent, but in the manner in which it is worked. Take first of all, our—

1. *Sessions*.—While many members of these discharge, in the most conscientious manner, the duties of the eldership, and prove themselves what elders were designed to be, good counsellors, and in spiritual things valuable assistants to their respective ministers; it need not be concealed that there are elders not a few, yet very good men in their way—who content themselves with taking up the Sabbath collection, and giving their bodily service at the dispensation of the Sacrament of the Lord's Supper, as if these were the sole or the chief duties of the eldership. The spiritual condition of a goodly number of congregations is not, in any measure, attended to by their Sessions; in some discipline is unknown, (the fear of giving offence and losing adherents apparently deterring from its exercise) while the temporal affairs of many churches are all but neglected. Thus congregations languish, ministers become disheartened, and religion suffers. Oh, for a band of spiritually minded elders, such as have blessed the parent church; men who, with the minister, would take the *spiritual* oversight of the flock! As for the temporalities, let the scriptural office of Deacons be revived among us, and let men be solemnly set apart to it, as of old (Acts VI).

"Seeing the office of Deacon (we quote from Pardon's collections, Book first, Title VIII) is of Divine Institution, it is an unwarrantable

omission in some congregations, that either they put no difference betwixt elders or deacons, or else they neglect to appoint any to the office of deacon. I do not think it reasonable or very consistent for any to be zealous against adding to the kinds of office bearers of Christ's appointment, while they are active in, or connive at the diminution of any of them. If it be said, the elder is a deacon, I answer, albeit the pastor includes the office of a doctor, elder and deacon, yet, seeing these are of Divine institution, reverence is in so far due unto it as to set up these distinct offices; as nothing should be added to the Divine institution, upon pretence of imagined decency or order in the invention, so nothing ought to be diminished therefrom, upon pretence that some things in the institution are needless or superfluous." To the deacons let the temporal affairs of congregations be committed, and let the elders be confined to their proper functions. This, it appears to us, might tend to much good. It would shut up the elders to the discharge of the peculiar duties of their office, and while it would do away with the appointment of temporal committees, boards of managers, &c., the Temporalities would likely be better managed than they now are, and the result of all would be, a more healthy and orderly state of things in congregations generally.

2. *Presbyteries*.—Some of these have three ordinary meetings in the course of the year, others meet quarterly. These meetings are usually held at some stated place, in common parlance, the Presbytery Seat. Many ministers, and also a few elders, we believe, in each of our Presbyteries, give diligent attention to the discharge of Presbyterial duty. Other ministers there are, who act as if they had nothing to do with it. So far as such are concerned, the church is left to govern itself. Occasionally, it is true, they give their bodily presence at meetings of Presbytery, but even then, they will, in all likelihood, be found to leave the court before, it may be, more than half of the business has been overtaken, to attend to some personal or family matter, that, apparently, being in their estimation of far more importance than the right government of the church. As for some elders, they might as well be *dead* men; they are, indeed, Presbyterially dead in every respect save that their names have a place for the time being, on the roll. Take the roll

of any Presbytery you please, and you will find there the names of not a few representative elders who have never honored their Presbytery by their presence, or aided it by their counsel, for one hour! Some allege want of time, while indifference prevents others!

The business that thrusts itself upon Presbyteries by petition, memorial, &c., is attended to, but alas! sometimes very hurriedly, as if the aim was to do it up as quickly as possible, rather than to do it well. That which does not so thrust itself, but which may nevertheless be of more real importance, is generally left untouched. A divided responsibility seems to sit easily on the shoulders of members of Presbyteries! Surely more time and consideration ought to be devoted by Presbyteries to the business that comes before them; more care bestowed in the fostering of mission stations, and more attention given to the devising of means and of measures for the spread and increase of the church within their bounds.

On the occasion of the ordination or induction of a minister, a Presbytery, or a deputation thereof, (as is well known) usually meets at the place of settlement, *but, save at such a time that body may never be known to meet in that place during the incumbency of the minister* (be that ever so long) unless the same chance to be the Presbytery seat. Now, though migration on the part of a Presbytery would perhaps be attended with various inconveniences, we believe it would be a great improvement, if Presbyteries would hold their meetings, if not in each church in turn, yet in each of a certain number of, say three or four, Presbyterial districts within their bounds; and if, on these occasions, Divine service, as was the good old custom, conducted by the moderator, or by others previously appointed, preceded the transaction of business. Apart from the refreshment of spirit which might be afforded to ministers by engaging, with their brethren, in the sacred services of the House of God, and the hallowing influences which might by this means be thrown over the business of the court, a larger attendance of the eldership might be secured, while the influence of Presbyteries being more widely diffused, would be more felt, than at present it can be. In intimate connection with this, we would urge upon all Presbyteries the appointment of deputations of their number, to hold an annual missionary meeting in all our churches, at which the claims of various schemes to the support of the people might be advocated. Such meetings could not fail to strengthen the hands of ministers, to lead congregations to give of their substance to our

missions more heartily and liberally than at present they do; and awaken in our people generally a lively interest in the doings, and in the welfare of the Church.

GENEVA.

(To be continued.)

### THE FLOWER IN THE CITY.

I saw a window dim and tall  
Far down a city lane;  
Full seldom could the sunbeam fall  
Against the dingy pane.

Yet, mindful of things green and sweet,  
Some hopeful hand had set  
Upon that dirty window seat  
A box of mignonette.

The paint had fallen from the wood  
That bound the narrow ledge;  
The sooty sparrow came and stood  
And twittered on its edge.

The crumbling earth lay hard and bare  
Around the ragged roots;  
The little flowers showed dull and rare  
Amid the stunted shoots.

But when the sash was upward thrown,  
'Mid all the dirt and gloom,  
A gentle fragrance all their own  
Passed to the inner room.

The weary woman stayed her task,  
The perfume to inhale;  
The pale-faced children stopped to ask  
What breath was on the gale.

And none that breathed that sweetened air  
But had a gentle thought—  
A gleam of something good and fair  
Across his spirit brought.

So deeds of love will cheer and bless  
A low laborious life;  
So words of peace and gentleness  
Glide in and soften strife.

So prayers in crowded moments given,  
Of tumult, toil, or woe,  
Will sweeten with a breath from heaven  
Our weary path below.

*Popish Dungeons.*—When speaking yesterday on the subject of the enormities related with one of our leading *littérateurs*, a man of grave and undemonstrative character, who has looked closer into the misdeeds of the Court of Rome than most of his countrymen, he replied to my questioning as to the probability of exaggeration in the story, 'What I saw with my own eyes in the year 43, in the prisons of Sant' Angelo, where I can only compare the horribly degraded state of the political prisoners—and among them of Galletti, afterwards the liberal minister of Pio Nono, for a season—with that of a herd of swine, beaten and tortured at will by their keepers, makes me sure that in the account of the prisons of Palazz not a feature of the story is overdrawn.' Must not every true heart, after reading it, cry out with an exceeding bitter cry, 'How long, O Lord! how long?'—*Athenæum*.

## The Church of Scotland.

### COMMISSION OF GENERAL ASSEMBLY— THE DISTRESS IN LANCASHIRE.

The stated meeting of the Commission of the General Assembly of the Church of Scotland was held on the 19th November, at twelve o'clock. The Rev. Dr. Bisset, Bourtie, Moderator of the General Assembly, presided. The business before the Commission consisted of the passing of loyal addresses on occasion of the Prince of Wales' majority, and the consideration of the distress in Lancashire. In reference to the latter subject, the Commission resolved, after some discussion, that a committee be appointed to prepare an address recommending all ministers of the Church of Scotland to take immediate steps for urging on their people the duty of contributing to relieve the distress in Lancashire, either by making collections at the church-doors, or by giving their hearty concurrence and aid to any general measures that might be adopted in their several districts to promote the object.

### LETTER TO THE EDITOR OF THE HOME RECORD.

"I regret that the 'Record' is not being made more available, by the clergy especially, for communications regarding the best methods of conducting the various branches of the work of evangelization in our several parishes. Many earnest-minded ministers feel most keenly their isolation from their brethren. *Government*, beyond what is done in open court hardly exists among us. Each minister works as he can, 'for better or worse, in health and sickness, in richness or poverty, till death does him part' from his Parish Bride, without (except in rare and accidental cases) the counsel or the sympathy of his fellow-workmen. 'No one knows' what his next neighbour is doing, and this is apt to end in 'no one cares.' The 'Record' might therefore with God's blessing, become a living bond of union among all the workers in our several parishes, and a means of greatly helping them by mutual advice and encouragement. Much information might be given for example, in regard to the various methods of conducting classes, junior and senior, in Sabbath schools, and for communion; on parochial visitation; the employment of elders; the office and employment of deacons; the organizations for aiding the poor and the sick, or for raising the necessary mission funds, &c. I throw out these hints to induce my brethren to think about them and write about them. The subjects are inexhaustible, and would, if freely discussed in your pages, prove most useful and interesting to all earnest labourers in the vineyard."

A PARISH MINISTER.

We wish our readers would act on the hints thrown out above.—*Ed.*

### HER MAJESTY AND DR. NORMAN MACLEOD.

Her Majesty, on reading in the newspapers of the death of the late lamented Dr. Norman Macleod of St Columba, expressed her deep sympathy and grief that he had been cut off in the full career of a life of wide-spread usefulness—a sympathy intensified by his connection with memories of her visits to Balmoral, both as wife and widow. One of the ladies in attendance expressing Her Majesty's feelings on the event, the words fell on the ears of a Scotch girl, a servant of Lady Augusta Bruce, who ventured to remark that it must be the father of Dr. Norman Macleod of the Barony, and not the Dr. Macleod who preached before Her Majesty at Balmoral. The Queen being informed of this sent for the girl and questioned her regarding the whole matter. She explained the points that she thought inconsistent in the short and inaccurate paragraph Her Majesty had been reading. In consequence a telegraph was dispatched to Sheriff Sir Archibald Alison of Glasgow, who confirmed the girl's story; and soon after, a feeling letter of sympathy was sent to Dr. Norman Macleod by the Marchioness of Ely, by Her Majesty's commands. Could we peep behind the curtain that veils the many similar traits that adorn the private life of our beloved Queen, the love her subjects bear to Her Majesty would be intensified tenfold, if that were possible.

### FUNERAL SERMONS ON THE REV. DR. MACLEOD, OF ST COLUMBA CHURCH.

Dr. Macfarlane, of Arrochar, conducted the services in St Columba Church in the forenoon in Gaelic. His text was Luke ii. 29, from which he preached an eloquent and affectionate sermon in memory of his deceased friend. In the afternoon, the Rev. Dr. Mathieson of Montreal, occupied the pulpit, and preached an impressive discourse from 2 Kings ii. 12—"And Elisha saw it, and he cried, My father, my father, the chariots of Israel and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces." The church was crowded at both diets, and we observed the deceased's brother from Morven and others of his relations present.

*N. B. Daily Mail.*

### REV. MR. STEWART, EDINBURGH.

The Queen has been pleased to appoint the Rev. Mr. Stewart of St. Andrew's Church, one of her chaplains for Scotland, in room of the late Rev. Dr. McLeod of St. Columba.

The hypocrite always comes unwilling to his duty, and goes more willing from it. The godly comes more willingly to it and with more unwillingness doth he depart from it.

## News of the Churches.

Our countrymen settled at Alexandroffsky have applied to the Committee of the Church of Scotland on Continental Missions for a minister. Alexandroffsky is about eight or ten miles from St Petersburg, and is connected with it by a continuous line of buildings, so that it may be considered an outlying suburb of the Russian capital. It abounds in factories of various kinds, in which many British subjects are employed. From them, as well as from our countrymen in St Petersburg itself, the deputation who visited them, about two years ago, by directions of the Committee, experienced the most cordial reception; of which our ministers, who preached respectively at St Petersburg, Alexandroffsky, and Cronstadt, retain the warmest recollections. The present application is the first fruit of this Deputation; and in a few days a minister of our Church will, God willing, be despatched to occupy this interesting and important charge. The people at Alexandroffsky have subscribed most liberally towards their minister's support, besides providing a salary for a schoolmaster. A furnished house has been provided for his reception, and from what we know of their character, we can promise him a most cordial welcome. The Rev. Mr Smith, at present assistant in Lady Yester's Parish, has been selected by the Committee; his ordination has been appointed by the Presbytery of Edinburgh to take place on Monday next, and immediately afterwards he will set out for his new sphere of labour. May the blessing of God accompany him.

The Rev. F. Crombie, Consular Chaplain in connection with the Church of Scotland in Paris, having sent in his resignation of his charge to the Foreign Office, the Committee have great satisfaction in finding themselves in a position to recommend to Her Majesty's Government a highly qualified successor. This is a most important charge, owing to the large number of Scotchmen who temporarily or permanently reside in the French capital. The Foreign Office have always shown the most friendly feelings towards the Church of Scotland in this respect, and we have every reason to expect the continuance of

the same favourable disposition. What the Church of Scotland chiefly wants in Paris is a suitable place of worship, in a central locality. This is the great drawback to our success in Paris. All other denominations have their churches planted, often at great expense, in the very heart of the British population. Why should not the Church of Scotland have the same? The Church of England have no fewer than four places of worship, including the Ambassador's chapel. One of these in the Rue d'Agnesseau is a large and costly edifice. The American Episcopalians have one, and are about to erect another, the funds for which were liberally subscribed in New York, notwithstanding the present state of affairs. The Wesleyans are just finishing a handsome structure at the cost of £14,000. The Independents also have a suitable place of meeting in a central situation. Is the Scottish Church so poor or so deficient in liberality that she alone should be unable to provide a place of worship for her people? And if so, can she wonder that her people, in their travels abroad, are alienated from her communion?

THE new summons in the Cardross Case has been served this month. The differences between the present and the former action are chiefly these: Mr. McMillan, instead of calling into Court only the General Assembly of 1858 and its office-bearers, now calls, *first*, the Free Church as an association; and, *secondly*, the last General Assembly and its office-bearers, as representing the Free Church. Individual members of the General Assembly of 1858 are also summoned as defenders in the action, on the ground that they were specially active in bringing about the suspension and deposition of the pursuer; and that the sentences of suspension and deposition were conscious and deliberate breaches of the law of the land, and of the laws of the free Church itself.

A very useful mission is in progress in the Old Town of Edinburgh, in connexion with the parish Churches. For seventeen years it has been quietly doing a great amount of good, by the employment of missionaries, of whom there are five or six, and Bible-women, of whom there are four.

In most of the parishes there are day as well as Industrial and Sabbath schools, in connexion with the mission; and in the New Greyfriars' parish, under the zealous encouragement of the minister, Mr. Robertson, and his assistant, there is also a school, where about 400 children are educated and partly fed and clothed. Savings' banks, meetings of mothers, of young men and young women, have also been set a-going, and numbers have been reclaimed to the Church, as well as a greater number brought to habits of frugality and decency.

The first stone of this stupendous building (St. Peter's, Rome) was laid by Pope Julius II., on the 18th of April, 1506. St. Peter's is supposed to have cost £11,625,000. According to Dr. Burton, its interior length is 609 feet, and if the walls and portico be added, 722 English feet. The width of the nave is 91 feet, and its height 152 feet. The length of the transepts is 445 feet. St. Paul's, London, would easily stand within the vast Cathedral of St. Peter's, Rome.

THE following is translated from an article written from Naples:—

A rich man, who was near death, called together such persons as he intended leaving his wealth to, and addressed them thus: "Here is a field, which is to be yours, but only on one condition; that is, that you will never sow in it anything but corn, nor till it in any other way than that I ordain; full directions for which you will find in my will. But mind, should you sow aught else than the good seed I appoint, the field from that hour will be taken from you. Trustees are authorized to give it to others."

The heirs accepted on these terms, and for some time did not swerve from the conditions laid down. But after a while one of them took it into his head to sow a few other grains secretly. Another said to himself: "The old man was a dotard; were I to sow madder instead of corn, it would answer my purpose much better." Accordingly he sowed all kinds of grain, and very soon the field bore no resemblance to its original state; so that, could the testator have risen, he would not have recognized his own property. It happened one day that the trustees appeared with the will in hand, and who then was found in fault? It is easy to guess. The heirs who had thought to acquire a means of riches contrary to the stipulations laid

down by their benefactor, became all at once poor.

Well, the testator is God. The will spoken of is His Holy Word. His field is the Church. His heirs, the clergy; and those who turned so widely aside, it is easy to suppose, are the priests of Rome.

God had given to them good evangelical doctrines to sow in the church, but they found that they did not answer their avaricious purposes. It then occurred to them that there would be more profit for them in the Lord's field if they were to cultivate commercial and productive plants, as indulgences, purgatory, priestly confessions, and other such tares, which they found no one knows where. Jesus Christ has let them go on in their ways, hoping they would come to a state of repentance; but it would appear repentance is neither for Pope nor priest, seeing they consider themselves holy and infallible. But let them beware! the great and good God may ere long bring to mind his will, and send among his church the ministers of his judgment."

The above are the expressions of a working-man at one of the conferences held recently by M. Alberalla d'Affito; and it is in this style the Neapolitan "popolani" hold controversies with their former spiritual guides.

OUR readers are aware that the Protestants of Prince Edward's Island gained some time ago a signal victory, and emancipated themselves from the tyrannical sway of the Popish priests. Rome, however, is ever ready to renew the struggle upon the first opportunity; and at the present moment she is again struggling to secure her political supremacy. A bold move has been made by one of the priests to secure the dismissal from office of W. H. Pope, Esq., one of the Secretaries of State, and evidently a determined Protestant. Mr. Pope has repelled the attempt with just indignation; and we could only desire that some of our leading statesmen would manifest similar intelligence and courage in dealing with the same enemy.

The event of the month in England has been the publication of the work of Bishop Colenso on the Pentateuch. Bishop Colenso has long been known to hold peculiar views on many theological subjects. In missions, as soon as he went to his South African diocese, he took the unusual posi-

tion of advocating the tolerance of polygamy among converts. The Bishop, who is noted as an arithmetician, has spent the comparatively leisure years of his episcopate in ascertaining the capabilities of pasture land, and studying similar questions; and, applying the calculations obtained to the history given in the Pentateuch, he announces as the result, that the supposed facts are mythical, that the rapid increase of the descendants of Jacob to the time of Moses, the celebration of the Passover, the march through the wilderness, and the numerous incidents attending it are impossibilities. The difficulties suggested by the Bishop have almost all been considered before, while he seems to proceed on the assumption, that the miraculous element is to be simply rejected, without the action of which many portions cannot of course be upheld. This bold challenge, rung upon the shield of the orthodox faith, at a time when the *Essays and Reviews*' case is pending in the Court of Arches, has excited universal attention: and the war is likely to wax hotter and hotter until the position of the Church is more clearly defined. Bishop Colenso has, it is said, adopted his present course fully prepared for all consequences, and anxious to test the question of the breadth of the National Established Church.

Madagascar continues to occupy the most prominent position in the mission field. The more that is known of the young King, the more does he rise in estimation. He is most anxious for the instruction of his people. Overflowing congregations are attending the services of Mr. Ellis and others in the capital. Christianity has no where more strikingly shown its continued vitality in our own days than in Madagascar, in preparing so rapidly a church fitted to encounter the fires of persecution, and to survive the most severe ordeal for many years, and re-appear with redoubled strength and vigour. A fund of £10,000 is now asked by Mr. Ellis and his coadjutors for the building of churches, which will, there is no doubt, be at once raised. The Bishop of Mauritius has visited the island, and has resolved to establish a mission on the coast, which will be under the auspices of the Church Missionary Society. This mission will enter upon a new field, and will be so arranged as not to interfere with the work undertaken by the London Missionary Society, under the auspices of which the planting and growth of Christianity in the capital and other portions of the island has taken place, and which therefore is entitled to reap the chief fruits of former labours.

## Children's Corner.

### LITTLE CHARLIE.

Charlie is only three years old, a restless, active, little fellow, with soft silky curls and bright blue eyes; always busy, and no wonder that some times he gets into mischief, as boys often do; but he feels sorry when he does injury to any thing, and cannot rest until he has told all.

His grandmother loves him very much, and is very kind and very patient with Charlie, but once in a while, if he breaks the plants in her conservatory, lets the canary bird out of his cage, or sets the water running in the bath, or jumps in himself without taking off his clothes, she can't help trying to teach him that such things are naughty, and once or twice she has punished him just enough to make him remember.

His grandmother has a beautiful oleander tree, which she has taken great care of for many years. It was full of rich pink blossoms, and looked very finely. One day grandmother had gone across the garden to visit her brother's family, and Charlie thought it would be a good time to enjoy the oleander, as it stood on the piazza; so he jumped up on the tub in which it was growing, put his curly head in among

the branches, and looked through with his roguish blue eyes; but in turning quick, his ringlets caught in one of the finest branches, and broke it off. It dropped on the floor of the piazza, just at Charlie's feet.

Now what do you think little Charlie did? Did he run and hide? Did he intend that his grandmother should think that pussy did it, and let pussy get a whipping? or did he think, Of course she will think the wind broke it off? No, no. Charlie's heart was full of his little trouble. He jumped down quick. "I must go and tell grandmother," he said. So he ran, without stopping to think, through the garden into Uncle James's parlour.

"Please, grandmother, come home quick, quick."

"Why, what is the matter, Charlie? Is baby sick?"

"Please come, grandmother." So Charlie took his grandmother by the hand, and hurried her away, until he came to the oleander. There lay the branch of blossoms. "Grandmother," he said, "I did it. This curl caught right in here while I stood on the tub looking through. Am I not a naughty Charlie?"

Grandmother felt sorry that he had broken her oleander, but she was glad that Charlie was

so honest and willing to own his fault, and she kissed him, and he promised never to do so again.

When his grandmother told me the story, I thought, If all children were as willing to acknowledge a fault, how many untruths would be avoided. If through accident or carelessness you break or injure what belongs to another, go at once and tell what you have done. Above all, go to your heavenly Father, and acknowledge your daily faults. "Father, I have sinned against heaven and in thy sight. Forgive me, for Jesus' sake, and let me still be thy child." God will hear your sincere prayer, and forgive you.

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"WEARY—WELCOME."

I saw a palace in my sleep,  
Whose beauty none may tell,  
But narrow was the way to it,  
And by the gates of hell.

The roof shone like a mount of gold,  
And star-sown seemed the floor,

And "Weary—Welcome," large and bright,  
Was written on the door.

They said 'twas "Weary—Welcome" call'd,  
For all might enter in  
Who heavy laden were with guilt,  
And weary were of sin.

A voice I heard, and knocking loud  
At "Weary—Welcome's" gate—  
It was a child who wept and said,  
"Alas! if I'm too late."

"Why weep you so, my little child!"  
"Oh, sir," she said, "tis sin,  
I'm fleeing from the wrath to come—  
May such as I get in?"

"Come in" and opening wide the gate  
Thus spoke an angel fair;  
The child went in, and I awoke,  
Wishing I, too, was there.

The palace, beautiful, is fled,  
Nor child, nor angel's near,  
But "Weary—Welcome's" sounding still,  
Like music in my ear.

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## Selections.

### THE RESCUE.

Several years ago, when the waters of a river were swollen to a flood, a man, who had valuable timber in danger of being swept away, ventured into the mad current with his light boat, to save it if possible, from the threatened ruin. He was driven into the rushing tide, and in a moment was at the mercy of the wild waters. A friend saw his peril, and mounting a fleet horse started for a bridge a few miles below, as the only chance to rescue him. Reaching the bridge before the skiff, which came like an arrow toward the arch, he dropped a rope over it to the surface of the stream, and called to the imperilled man to seize it as his only chance of escape. The trembling hand was extended, the boat sped by, and the inmate was in the arms of his deliverer. We have often thought of the incident as a forcible illustration of spiritual life, especially in time of revival. To every sinner there comes a *last offer*, from the scarred hand of Him 'who is mighty to save.' But with startling frequency is the arch of mercy passed for ever, and the soul left to drift away to the ocean of wrath. O voyager to a sea of fire, or of fathomless boundless love—

'Mercy knows the appointed bound,  
And yields to justice there.'

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### BIG WORDS AND SMALL IDEAS.

Big words are great favourites with people of small ideas and weak conceptions. They are often employed by men of mind, when they wish to use language that may best conceal their thoughts. With few exceptions, however, illiterate and half educated persons

use more 'big words' than people of thorough education.

It is a very common but very egregious mistake, to suppose that long words are more genteel than short ones—just as the same sort of people imagine high colours and flashy figures improve the styles of dress. They are the kind of folks, who don't begin, but always 'commence.' They don't live, but 'reside.' They don't go to bed, but mysteriously 'retire.' They don't eat and drink, but 'partake of refreshments.' They are never sick, but 'extremely indisposed.' And, instead of dying at last, they 'decease.'

The strength of the English language is in the short words—chiefly monosyllables of Saxon derivation; and people who are in earnest seldom use any other. Love, hate, anger, grief, joy, express themselves in short words and direct sentences; while cunning, falsehood and affectation delight in what Horace calls *verba sesquipedalia*—words, a foot and a half too long.

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### NO ORGAN.

The Marquis de Custine (himself a Roman Catholic and an ardent admirer of the Romish Ceremonial,) thus describes the Music of the Imperial Chapel, St. Petersburg:—

"All musical instruments are banished from the Greek Church, and the voices of human beings only there celebrate the praises of God. This rigour of the Oriental ritual is favourable to the art of singing, preserving to it all its simplicity and producing an effect in the chants which is absolutely celestial. I could fancy I heard the heart beating of sixty millions of subjects—a living orchestra follow-

ing without drowning the triumphal hymn of the priests. I was deeply moved.

• • • The Russians are musical: this cannot be doubted by those who have heard the music in their Churches. I listened without daring to breathe; and I longed for my learned friend Meyerbeer to explain to me the beauties which I so deeply felt, but which I was unable to comprehend."

#### FREE CHURCH *versus* ESTABLISHED.

At the meeting of the Scottish Episcopal Church Society the other day, the chairman (Dean Ramsay), in appealing to the adherents of the Church for increased aid, reminded them that, when the Free Church broke off from the Establishment, they incurred great expense by the forfeiture of the provision of the State; and there was a story told of a minister who one day met one of his flock who had gone back to the Establishment, and said, "Well James, you have left us, and gone back to the Establishment; I thought you liked our road best?" "Oh," said James, "the road's weel enuch, but the tolls are something high."

#### CONSCIENCE TROUBLED.

"There is a fact or fable alluded to by Southey, in one of his poems, concerning a bell suspended on a rock of the ocean dangerous for navigation, that the sound given as the waves beat upon it might warn the mariner of his propinquity to danger—there is a story, we say, of the pirates cutting this bell because of the warning sound which it uttered. It so happened, however, that at a future period these very pirates struck upon that rock which they had stript of its means of admonishing them. Which things may be unto us for an allegory. Mankind take pains to stifle the voice that would admonish them, and they partially succeed, but it is only to find themselves sinking at last in the more fearful misery.—The swelling of the passions has often been compared very appropriately to the swelling of the waves of the ocean. The reproaches of conscience may be compared rather to the *ground swell*, thus described by Mrs. Somerville, an eloquent scientific female writer:—"It continues to heave the smooth and glassy surface of the deep, long after the winds and billows are at rest. A swell frequently comes from a quarter in direct opposition to the wind; and sometimes from various points of the compass at the same time, producing a vast commotion in a dead sea without ruffling the surface. They are the heralds that point out to the mariner the distant region where the tempest has howled, and they are not infrequently the harbingers of its approach." Every word of this description might be applied to those reproaches, which, coming from various quarters, and rising at a great distance, move the soul far beneath its surface, and tell at once of sin that may still arise, and of storms yet to come."

#### THE REMARKS OF ADDISON ON VIEWING THE TOMBS IN WESTMINSTER ABBEY.

"When I look" says this instructive moralist, "upon the tombs of the great, every emo-

tion of envy dies in me: when I read the epitaphs of the beautiful, every inordinate desire goes out. When I meet with the griefs of parents upon a tomb-stone my heart melts with compassion; when I see the tombs of parents themselves, I consider the vanity of grieving for those whom we must quickly follow. When I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions and disputes among mankind. When I read the several dates of the tombs, of some that died yesterday and some six hundred years ago, I consider that great day when we shall be all of us contemporaries, and make our appearance together."

#### NATURE.

It is one of those little alluvial spots that grow round the first rock that catches the vegetation swept down by rivers. Ages had gone by while reed was bound to reed and one bed of clay upon another. The ocean had thrown up its pebbles on the shore; the wind had sown tree and herb on the naked sides of the tall rock; the tree had drawn the clod and from its roots let loose the spring. Cities and empires perished, while this little island was forming into loveliness. Thus nature perpetually builds whilst decay does its work with the pumps of man.

#### THE DESTINY OF MAN ANALOGICALLY VIEWED.

"The brevity of human existence, and even the precariousness of that existence, are arguments for its higher destiny: If a touch, the breaking of a fibre, too minute to be visible, the sting of an insect, may extinguish forever the finest imaginations of the poet, the profoundest thought of the philosopher, and the noblest purposes of the statesman, where do we find such waste in nature? Not a dying leaf is thrown away, not a drop of water is lost, not a particle of earth but varies into new forms. And is man the only instance of this contemptuous prodigality of creation? The whole analogy of nature compels us to believe that the great purpose of Providence in this world, is to train both our moral and intellectual faculties for a perpetuity of progress in another, to exercise our mental nerve for the conquest of perpetual difficulty, rewarded by a perpetual increase of power, and that power given only to render us capable of the knowledge of a higher sphere, to prepare our intellectual eyes for the expanding glories, and to invigorate the spirit of man for the mighty mysteries of Providence."

If the loss of a beloved relative,—that at best can be but a short and uncertain comfort,—be so affecting and afflicting here, what must the everlasting loss of God, Christ, heaven and happiness be hereafter?

The troubles of a Christian are very great in number, variety and bitterness; yet there is one ingredient that sweetens them all,—the promise of God,—I will be with thee in trouble, and deliver thee.

## Sabbath Readings.

### THE SATISFACTORY REVIEW.

'I believed, therefore have I spoken.'—Ps. cxvi. 10.

Some connect these words with those which follow, and suppose the psalmist here alludes to certain hasty or murmuring words which in his great affliction he had uttered. But when we consider *how* they are quoted in 2 Cor. iv. 13, and what the apostle says about 'the same spirit of faith,' I think the conclusion must be, that they refer to what goes before, and are a summary of his previous testimony, with the reason for the same.

What had he spoken? He had described his painful exercises by such terms as the sorrows of death; the pains of hell; of being brought low; and of having to wander in a sad state of unrest. But he had spoken of calling on God, and on His name; of prayer answered, of God's ear inclined, of being preserved, helped, delivered, kept, comforted, restored, and dealt bountifully with. He had also spoken of God's perfections, as 'the gracious, righteous, and merciful One;' and of his own purpose 'to walk before God in the land of the living.' Looking back on all this, he says, 'I have spoken.' Here is my testimony for God's goodness, to the use of affliction, to the value of prayer. I have spoken thus because 'I believed.' He was a true son of Abraham, for the words are the same as Gen. xv. 6, 'he believed God.' Herein his experience agrees with Ps. xxvii. 13, 'I had fainted unless I had believed to see the goodness of the Lord in the land of the living.'

If we would speak well for God, we must simply believe in God. Powerful testimony can only come from a believing heart. Faith realizes God's word as true, valuable and eternal; as absolutely needed by man, however disesteemed by him; it sees vanity and falsehood everywhere else; and, under these solemn impressions, speaks for God. J.C.

### THE IMMACULATE SAVIOUR.

"Jesus Christ, the same yesterday, to-day (and forever)." HEB. xiii. 9.

Is this text to be taken as connected with what goes before, and as merely showing what was the theme of the conversation of those pastors just spoken of? Is it not rather a *contrast* showing how Christ remains the living and changeless One, while all instruments and agents pass away? Is it not also a grand testimony, standing out in bold relief and glorious grandeur, showing that an ascended Saviour is like the sun in the firmament,—the source of life, light and attractive power to all around Him? In the next verse, Paul improves the great fact by saying, "Be not carried about with divers strange doctrines;" from which exhortation we are taught to infer *that meditation on an immutable Saviour is adapted to produce stability in His people.* If He is ever the same, His followers

should not be fickle and changeable; but 'be steadfast, unmoveable, always abounding in the work of the Lord' (1 Cor. xv. 58). They may not only hope to live because he lives, as regards the continuance and certainty of their life, but to live in some measure as He lives, the life of Christ being manifested in them.

### THE MARCH OF THE GOOD.

"The path of the just is as the shining light."—Prov. iv. 18.

The comparison is between the sun in his course and the good man in the tenor of his life.

I. OF ALL OBJECTS IN NATURE THE SUN IS THE MOST GLORIOUS IN APPEARANCE. How glorious is the sun as it rises in the morning, tinging the distant hills with beauty! How glorious at noon, flooding the world with splendour! How glorious in the evening, fringing the clouds with rich purple, crimson, and gold, as he sinks beneath the western sky! Glorious object! There is nothing so glorious on this earth as a truly good man. He is the highest reflection on earth of Heavenly Glory.

II. OF ALL THE OBJECTS IN NATURE THE SUN IS THE MOST COMMANDING IN ITS INFLUENCE. The sun is "the ruler of the day." At his appearance the world wakes from its slumbers—winds and waves obey him. As he moves nature moves. So with the truly good man. There is no authority on earth equal to his. All the moral spirits within his sphere must bow to his influence. He is as truly felt in his circle, as the sun is felt in his majestic sphere. He is the organ of Heaven, "and mighty through God."

III. OF ALL OBJECTS IN NATURE THE SUN IS THE MOST USEFUL IN ITS ACTION. The sun enlightens his system, and maintains harmony through every part. He renews the earth, quickens the seeds into life, covers the landscapes with beauty, and ripens the harvest for man and beast. How useful is a good man! He is the light of his circle. "He shines in the midst of a crooked and perverse generation."

IV. OF ALL THE OBJECTS IN NATURE THE SUN IS THE MOST INDEPENDENT IN ITS EXISTENCE. Troops of black clouds may roll over the earth, but they do not touch the sun, furious storms may shake the globe, but the sun is beyond their reach. Mists and clouds may obscure the sun at times, but he shakes them off, and breaks forth with wonted brightness. So with the good. The good man lives above the world. He can sing, "Although the fig-tree," &c.

V. OF ALL THE OBJECTS IN NATURE THE SUN IS THE MOST CERTAIN IN ITS PROGRESS. How certain moves the sun in his circuit. He is never out of time. Whatever happens in the affairs of men and nations, he is in his place at

the right hour. He never disappoints us in his course. It is true that the progress of the good man is not so inevitable and regular. For he has within him, what "Nature's Royal Orb" has not, a power to alter the rate of his course. Albeit, the progress is certain. The good work begun within him will be carried on.

But the good man excels the sun. The sun does not increase in size and splendour; he is not greater now than when he shone on Adam. But growth, everlasting growth, is the destiny of the good. From "strength to strength," from "glory to glory," through circling ages without end, is the career which kind heaven has decreed for sainted souls. W.M.L.

### THE BLESSEDNESS OF THE DEAD WHO DIE IN THE LORD.

Yea, saith the spirit, that they may rest from their labours, and their works do follow them.—REV. xiv. 13.

In so far as work implies pain and weariness, it shall cease. Life in the body is full of painful labour, and life in the Lord is not exempt from it. Sharing in the labours that generally fall to the lot of man, Christians are exposed also to others which are peculiar to themselves. There are two kinds of toil which a Christian must undergo in the world: as a soldier he fights and as a servant he toils. Both kinds make the worker weary; and the weariness of the worker makes his rest sweet.

Although at many periods in the history of Christianity believers have been obliged to meet the fires of persecution from without, a part of the conflict always, and in our days by much the larger part, is waged against internal foes. "The kingdom of heaven," said Jesus to his followers, "the kingdom of heaven is within you;" and where the kingdom is, there also are the enemies that seek to subvert it. The warfare on which the soldier of Jesus Christ is sent, is to "crucify the flesh, with its affections and lusts." True, "the God of peace" shall bruise Satan under our feet shortly; but weary, weary will be these feeble feet ere they have pressed the life out of the Old Serpent's last fold. If we do not, through unfaithfulness to the Captain of our salvation, make an ignoble peace with the foe, the battle will rage from the morning of youth to the evening of age. No labourers are more weary than soldiers at the close of a battle day; no labourers long more eagerly for rest.

A traveller in Barmah fell asleep upon the damp, hot ground. He was awakened by pricking pains over all the surface of his body. On getting up he discovered that a swarm of small grey leeches had fastened on his flesh, and were busy sucking his blood. His first impulse was to tear them off with his hand. A native servant observing his purpose, interposed with earnest entreaties that he should not touch them. He knew that if the creatures were violently torn off, a portion of their bodies would remain, and produce disease by their corruption. Forthwith the servant gathered a quantity of a pungent herb, steeped it in water, and in the water bathed his master. The leeches all dropped off harmless. The man went through the bath

scathless, but it paralyzed and destroyed his tormentors.

Life is like the wilderness, and death like the Jordan flowing between it and the promised land. Throughout the journey, and down to the margin of the boundary stream, loathsome creatures coil round your limbs, suck your blood, and live upon your life. These parasites are not only on you, but in you; not only in you, but part of yourselves. The apostle Paul, as the result of his self-examination, exclaimed, "I find a law in my members warring;" as if he had said, I find living serpents defiling and devouring me. Alas! even that able and ardent disciple could not tear the disturbers out by a direct and summary process. He was comforted, however, by knowing how and when they would all be cast off and left behind. When he should reach the verge of this life's wilderness journey, and be called to plunge into the waters of separation between it and rest, he would pass through unharmed, and everything that hurts or destroys would be discharged in that pungent flood.

"Then sang Moses and the children of Israel" a song of triumph to God their Saviour. When? On the Red Sea's farther shore, after Israel had passed safely over, and left the pursuing, persecuting hosts of Egypt sinking as lead in the mighty waters. It is expressly intimated in this book that the saved in rest shall "sing the song of Moses and of the Lamb." All the danger and the toil of war are left behind when they depart from this life, as the enemies of Israel were swallowed up in the engulfing flood.

### SLEEP IN JESUS!

THE ocean was stormy,  
The vessel was frail,  
And the precious one borne there  
Sat trembling and pale:  
And oft as we watched her  
Our courage would fail,—  
We dreaded the billows,  
We dreaded the gale:

When, lo! in a moment  
The voyage was o'er;  
The billows were breasted,  
The bark neared the shore;  
And silent and tranquil  
That gentle one slept,  
While the shore she was nearing  
Its balms o'er her swept;

Till softly she glided  
Where the pearly gates stood—  
The gates of the City,—  
And spanned the dark flood:  
And the hand that unlocks them  
For her flung them wide,  
And noiseless and slumbering  
She glided inside.

But the joy of her waking,  
What heart can conceive?  
She knoweth and seeth,—  
We wait and believe.