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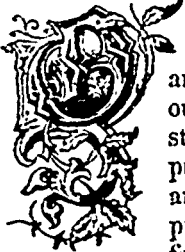
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# THE PRESBYTERIAN.

AUGUST, 1866.



THE great difficulty which we find, in attempting to arrive at the true position of our Church, is the want of statistics. None have been published for some years, and even those which were published were most imperfect, from the extraordinary reluctance shown by many of the sessions and trustees of the congregations throughout the Province to forward the required information. After persevering for two years, the committee, thoroughly disheartened at the result of their labours, which were not small, gave up the apparently hopeless, and certainly thankless task of making bricks without straw, of attempting to give a fair statement of the position of the Church, without the information being furnished that would enable them to do so.

That wherever a full record of the transactions of any organised body is kept, there is most life and greater energy is undoubted. Bring the most urgent claim before the public, one in which their sympathies would be enlisted and their interest aroused, one for which a large sum of money would be required, which would be willingly supplied by all who had the means, and by many whose means are very limited. How are these means to be obtained? Is it by leaving the matter to itself, by allowing it to take its own course, and trusting for money to come in without any arrangements being made to receive it? On the contrary, even for those causes which arouse a sudden burst of enthusiasm, and which scarcely appear to need any instrumentality in carrying them out, machinery must be devised to direct them and to turn to the best advantage the desire which is felt to relieve the wants which have called forth sympathy. Publicity is needed, not only to make known who is ready to take charge of the means of rendering assistance, but also to show

what has been done with the contributions, and to show how they have been applied, and if they have been distributed judiciously. And if this is necessary in the case of a sudden spontaneous outburst of liberality, in a cause which appeals in a striking manner to our minds, as for instance the calamity which lately overtook Portland, sweeping away in a day the result of years of industry and toil, and leaving so many destitute, how much more is it required in the daily and yearly claims for the support of ordinances on which so many look with indifference, forgetful that the want of them is a far deeper loss than any other that could befall a community.

Among our congregations who are most successful in carrying on congregational work, in supporting local efforts, in contributing to spread the gospel in their own neighbourhoods, and at the same time in helping onward the general schemes of the Church? Is it those which are the wealthiest and most at ease in this world's goods? Is it not rather those which, without any superabundance of means, have their energies directed by judicious office bearers, who give proper publicity to what is being done, and have their annual reports made up in a business like way? It would be invidious to mention any of these by name to the disparagement of other congregations, but there are some charges in our Church, whose labour of love and whose self-denying efforts put to shame the members of many churches, whose wealth is very much greater. Yet those so contributing do not feel that they are unduly burdened. The system they have adopted lets every individual know what is required and this compels him, as it were, to give something. Large sums from country congregations are not made up by twenty, fifty, or hundred dollar subscribers from the few, but are raised by quarters or half-dollars regularly contributed by the many. Regular associations, correct accounts, full reports, these

are the means by which a Church or each congregation of a Church can keep its affairs prosperous, pay its ministers regularly, keep its Sabbath Schools increasing and doing good, adding by its means to the increase of the flock. It is by these means that the whole operations of the Church are to be kept in motion—Home Missionary work extended—new fields cultivated—the waste places of the land turned into a fruitful garden. How is it that so many refuse to comply with resolutions of the Synod, and neglect to give any information of their position, holding themselves aloof in cold isolation, and indifference to the general good. Do the office-bearers never consider how much their labours would be lightened by comparing what they are doing with what other congregations, not richer than theirs, are able to accomplish? We all know the power of emulation in the human heart; how, under its stimulus, men are able to perform what they would otherwise believe impossible. Where there is a want of system nothing great can be looked for—work seems to hang heavy—and the slightest exertion appears to become a burden. Has not every one heard grumblings about there being always demands for Church purposes, for Sabbath Schools, for missionaries, by the very people who are doing least, and this grumbling disheartens the ministers and session from making any effort at all. If they would try what a little publicity would do; if they would show exactly how much was given yearly, and put it alongside of what is given by, perhaps, a neighbouring charge, they would be astonished to find how soon the fault-finding would disappear. And if every congregation forward to the committee on statistics the true state of its affairs there would be fewer complaints of unpaid ministers and a lukewarm people. We do not say that the mere fact of sending in an annual report would work this change; but the fact of doing so would awaken more life, would lead to the devising of schemes to wipe off the stigma of being dead to every claim and of taking no interest even in those things which might seem to appeal most strongly to their feelings in their own more immediate concerns. Every Church but our own publishes information of its affairs. The Church of England in Canada, has a very full and minute report; the Methodist Church, the Canada Presbyterian Church, have the same. Why should we be alone in this neglect? Why should the carelessness and neglect of a part of our office-

bearers deprive us of the benefit of ascertaining where the weakness or strength of our Church is to be found? As long as we are unable or unwilling to give to our adherents the information they must and will have, before their interest can be awakened, so long shall our progress be impeded and our growth checked.



QUEEN'S University has published its calendar for 1866-67, which contains particulars of the very complete course of study required of those who desire to attain its highest honours. To the rules, curriculum, &c., we have before referred.

The list of donations to the library last year shews that 1082 volumes were added to the library. Although increasing, this adjunct of the University is not so complete as it ought to be. The greater part of the increase must come from the assistance of friends, as the funds at the disposal of the Librarian for purchases are very inadequate. It is to be hoped, therefore, that this year may see as large, if not a larger increase than last; and that those in our Church who have the means may take a pleasure in fulfilling what, in some respects, is the duty, of assisting in the education of our young men by the aid given by a choice of the best works on general subjects, as well as those which treat of the particular subject of their studies.

Four prizes for Essays are announced for the session of 1866-67.

1. The Kingston Prize.—Value \$50. For the best Essay on "Confederation in its bearings upon the commercial prosperity of the British American Provinces." Open to all Students.

2. The Toronto Prize.—Value \$40.—For the best Essay on "The Oratory of the Ancient Greeks and Romans." Open to all Students in Arts.

3. The Montreal Prize.—Value \$40. For the best Essay on "The Sabbath in its Mosaic and Christian Aspects." Open to all Students of Theology.

4. Church Agents Prize.—Value \$25. For the best Essay on "The Scriptural Argument for Presbyterianism." Open to all Students of Theology.

These are to be given under the following conditions:—1. The Essays are to be sent to the Registrar not later than the first Monday of November next, before

which date competitors must be registered as Students.

2. Each competitor is to inscribe a motto on his Essay, and attach a sealed envelope bearing the same motto, and containing his name, with a declaration that the Essay is his unaided composition; and the envelope is to be opened and the author's name ascertained in Convocation only.

3. The successful Essays are to be deposited in the Library and remain the property of the University. They may be printed upon recommendation of the judges.

4. An Essay, to be successful, must be judged to be of sufficient merit.

These Prizes, though instituted by private liberality, rank as University Prizes, and successful competitors carry very high honours.



AS an aid to the public devotion of Presbyterian congregations, instrumental music appears to be gaining ground. In the Canada Presbyterian Church the movement seems to be assuming a tangible form. The

Monthly Record of that church contains a letter from a Missionary in New Zealand, urgently calling attention to the subject, and pointing to the disadvantage under which the missionary labours, in the restriction placed upon the employment of an organ there, the prejudicial effect of which is felt more particularly among the younger portion of the members who are led to attend other places of worship where the service of praise is led by an efficient instrument. In Montreal, we understand, Knox Church, lately erected, has had an organ for some time, without apparently meeting with any opposition from any of the members; and others, if we are correctly informed, are about to follow the example.

During the absence of William Croit, Esq., all communications respecting the Temporalities' Fund are requested to be addressed to Thomas Paton, Esq., Bank of British North America, Montreal.

Correspondents are again requested to send in their communications by the 20th of the month at latest, to insure insertion in the current number.

## News of our Church.

### PASTORAL LETTER.

TO THE MEMBERS AND ADHERENTS OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.



BELOVED BRETHEREN:— A few days before the recent meeting of Synod at Toronto a band of armed men from the territory of the neighbouring Republic had stealthily landed upon the western shores of our country, committing a variety of unprovoked depredations, and spreading alarm among our peaceful fellow-subjects. Simultaneous

movements towards other remote points of the frontier showed this invasion to be the attempted execution of but a small part of a great criminal design, directed immediately against the rights and liberties of Canadians, but having in view the ulterior object, boldly avowed, of destroying the authority rightly and benignantly exercised over us by our beloved Sovereign, and of making this Province the basis of operations intended to sever Ireland from the British Empire. Before the members of Synod left their homes they had shared with you these mingled feelings of admiration and grief, which were universally

caused by reports of the engagement at Ridgeway between our volunteers and the invaders. When they assembled at Toronto the solemn impression, produced by the obsequies which had just been performed in honour of its heroic citizens slain in our defence, was everywhere perceptible. It was a time of intense excitement throughout the country, although the feeling of security was never dislodged by the sense of danger. All minds were for a season almost wholly diverted from the purpose and the prosecution of ordinary business, and centred with virtuous indignation, yet buoyant confidence, upon the resistance of the enemy and the defeat of his vile conspiracy. On the principal routes of travel the means of conveyance were either stopped for the sake of safety, or for the most part employed in the transference of troops and ammunition. In these circumstances, the Synod, taking into consideration its own duty and your welfare, was moved to appoint the preparation of a pastoral letter to be addressed to you with the particular design of putting you in remembrance of the privileges which you enjoy, of stirring you up to a fuller appreciation and a more diligent improvement of them, and of invoking your patriotism and your religion against a hostility which, though repulsed, threatens still.

Gratitude is the first sentiment inspired by

deliverance from any calamity, and of its own accord it assumes a correspondence to the exciting cause. In the present case there is much to be thankful for;—the executive department of our Government, with many difficulties to contend against, with a most extensive and, at numerous points, exposed frontier to guard, has proved itself equal to the emergency, and, by the promptitude and energy of its action has given reason for universal satisfaction. The conduct of the officers and men of the regular forces stationed amongst us has illustrated the hereditary devotion of the British army to the honour of the Queen and the interests of the Empire. The loyalty unmistakably manifested by all ranks and classes of the people, and especially the alacrity with which our volunteers obeyed the summons to arm, placed their services at the disposal of the authorities, endured the heavy sacrifices required of them, and displayed their willingness to meet the enemy at the risk of their lives, has filled all our hearts with honest pride. It would be ungenerous to forget the effective services rendered in behalf of international peace and amity by the United States Government and the officials intrusted with the execution of its commands, so soon as there appeared to them an occasion for interference. By these means the ruthless Fenian has been driven from the soil which he attempted to desecrate, and the plans of the hateful organization to which he belongs have, in the meantime, been thwarted. But it becomes us to remember that these are only means, and that without the good hand of the Lord our God directing and controlling them, we would have been subjected to all the disastrous consequences which they have happily averted. To Him who stayeth the tumults of the wicked and setteth bounds to the wrath and devices of our adversaries, you are called upon as his adoring, dutiful children to ascribe, with glad and grateful hearts, all the glory of our deliverance from threatened calamity.

You will strengthen this sentiment by reflecting upon the great good which will certainly accrue to the Province from these events. Much evil has undoubtedly been done. Business of all kinds has suffered a temporary interruption and detriment; property has been plundered and spoiled; valuable lives have been lost; the public treasury must be charged with a very large expenditure. But, on the other hand, the consciousness of a vigorous, healthy nationality has been deepened: a stable foundation has been laid for the feelings of mutual confidence and common security; the capacity of the country in respect of self protection has been tested and enlarged; experience of a most valuable kind has been gained by our citizen soldiers; the virtues of loyalty and patriotism have received an accession of strength most gratifying to every lover of his country; we have witnessed the glorious spectacle of a people thoroughly united in the defence of their institutions, and in the determination to preserve intact and transmit unimpaired to future generations the precious rights and liberties which, as British subjects, it is their happiness to enjoy. The consideration of such compensatory benefits as these not only makes submission to whatever may have seem-

ed adverse in recent events comparatively easy, but also inspires the hope that in time to come all external assaults shall, with the Divine assistance, be promptly and effectively met, while the maintenance of internal order and the advancement of internal progress shall be regarded with a purer and heartier devotion.

The enemy has retired; but, it is alleged, only to prepare himself for another and a more determined effort to accomplish his designs. Continued vigilance must, therefore, be exercised. While we look to our rulers for timely warning, when danger is apprehended, the people, as a body, are bound to hold themselves in readiness—all who are fit for active service, to take the field, and the rest to give the necessary support and encouragement. In common with your fellow-countrymen you have a large interest at stake, and hitherto you have shown yourselves to be alive to its importance. The Church to which you belong furnished, it is believed, its full quota of the aggregate number engaged in the last campaign. Its adherents generally have been liberal with their means wherever required. On the battlefield and among the slain it was honourably represented. In these circumstances it is felt that exhortation to duty is not so appropriate as commendation of the willingness which animates you in the discharge of your patriotic obligations. Inheriting the spirit of your forefathers, and profiting by the "instruction in righteousness" received from those "that have the rule over you" in the Lord, no appeal to your sense of honour, loyalty and love of country will be made in vain. As followers of the Prince of Peace you would rather be spared the pain of opposing yourselves in warlike attitude to your fellow-beings, especially when they are the dupes of a gigantic imposture. You will, therefore, hope and pray that there may be no more necessity for going forth to battle against them; you will desire their speedy recovery from the spirit of lawlessness to which they have given themselves over; you will refrain from all words and actions that may tend to exasperate them. But should they again attempt to enter our borders with criminal intent, you will deem it to be in the interests of peace to dispute their progress at every step.

The same events, which occasion gratitude for benefits received and inspire the hope of future advantage, are suggestive of increased fidelity in the service of God. If it be evident that the Lord is for us, it ought also to be evident that we are for Him. Hath He permitted evil to come nigh our dwellings; and shall we not ask Him to teach us what is our need of the trial and what is His design in sending it? Hath he vouchsafed unto us a happy deliverance; and shall we not eagerly inquire, "what wouldst thou have us to do?" Taking His lively oracles for our counsellors and imploring His Spirit to be our constant teacher, let us humble ourselves under His correcting hand; let us be watchful against every form of that abominable thing which He hates; let us "live soberly, righteously, and godly in this present world." "Righteousness exalteth a nation, but sin is a reproach to any people."

Dear brethren, the present is an opportune moment for reminding you of the comparative insignificance of all mere temporal status, earthly rank, civil freedom and national connection. In themselves, and as means of glorifying God and benefiting your fellow-men, these things possess, indeed, an unspeakable worth. But their excellence pales and their importance dwarfs before the concerns of an approaching eternity and the interests of God's spiritual kingdom. The Christian is the true nobleman. "He is the freeman whom the truth makes free." Our loyalty is properly set and exercised only when it has the King of Kings for its supreme object. None but they who through faith in Christ and by the spirit of adoption can call God, Father, have a connection with that kingdom which endureth forever. "Seek first the kingdom of God and His righteousness," and having made sure of a personal connection therewith, have faith in its future history and final consummation. The kingdoms of this world and all the glory of them shall pass away. The names and deeds of many nations are only matter of history now. The firmest thrones have fallen and the mightiest empires have been dissolved. The most boasted forms of human government may not be able to resist the strain and pressure of adverse circumstances. But the kingdom of God's grace shall never end, and they who belong to it "shall shine as stars for ever and ever." Your Christianity will not impair, but purify and elevate your patriotism. As citizens you will be all the more useful for being members of the household of faith, and as soldiers all the more brave from following the Captain of Salvation. Now, while it is the accepted time, be instant in making your calling and election sure, and, while you have the opportunity and the means, in bringing forth "the peaceable fruits of righteousness." In the supporting and extending of the Church, in the aiding of its missionary schemes and philanthropic institutions, in the Christianization of the land, you have a sphere for unsparring liberality, activity and enterprise, and in the enjoyment of the glorious reward insured to all God's faithful workmen, you have a prospect that may well animate you to lifelong patience and diligence; "for God is not unrighteous to forget your work and labour of love."

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Finally, brethren, "the Lord direct your hearts into the love of God, and into the patient waiting for Christ." "The Lord of peace Himself give you peace always by all means. The Lord be with you all."

In the name and by the appointment of Synod. W. SNODGRASS, *Moderator*.  
Kingston, 30th June.

EXTRACT FROM SERMON PREACHED IN ST. ANDREW'S CHURCH, GODERICH, ON THE 27TH MAY, 1866. BY THE REV. A. MACKID.

Job 16th chapter and 22nd verse.

"How did Job the afflicted and distressed behave under such an accumulated load of misery. We are told that he felt all the grief and sorrow natural on such occasions; that he expressed those feelings by all the tokens used in the age and in the country in which he lived. But, mark particularly, he went no farther; he murmured not at the appointment of heaven; he upbraided not the Almighty with having requited him with evil, for all his obedience and fidelity, he did not renounce his religion as an unprofitable thing; nor did he in the madness of despair cast back his life into the hands of his maker, as not worth the having; in all this Job did not charge God foolishly, nor did he sin; but he worshipped God."

If such was the character and conduct of Job, it cannot be doubted but the sentiment expressed in the text, was the great and powerful principle, which, by the strengthening hand of God enabled him to bear up as he did. He was convinced that in a few years at most 'he was to go the way, whence he was not to return.' "He was persuaded though after his skin worms would destroy his body, yet in his flesh he would see God." "He knew that his Redeemer liveth, and that he would stand at the latter day upon the earth." He was satisfied that he was to see for himself, that his eyes should behold and not another, even though his reins were consumed within him." \* \* \* \*

During the week that is past, a circumstance has occurred which has spread a deep gloom over the whole community. A thick cloud has overcast our social horizon, and it has spread a deep sorrow over us all. We know that there are seasons when occurrences take place, when none, even the most stout-hearted can look on unmoved, and such is at present. The hand of death has been stretched out—the dart thrown therefrom has sped on its way with unerring certainty—it has struck down, it has laid low—it has arrested its victim. So sure was the aim, so sudden was the stroke, that no one could protect, no shield could avert, no power could arrest that weapon. The blow has made the hearts of all to quail; the lash has inflicted a wound on the family as agonising as it was unexpected. One of the very earliest of our settlers has been removed from among us. One, whose name has been familiar to us all, has been laid low. His death occurred so suddenly and the sad intelligence arrived so unexpectedly, that on hearing it, each one seemed to feel as if he was interested or that the loss was his own. Need I say that I refer to the death of John Galt. He left his home the week previous in the highest spirits and in his ordinary health, to go to Ottawa on special business. On last Monday morning, on leaving his brother's office in the parliamentary buildings, he was seized with a fit of apoplexy. Fortunately medical assistance was at hand, and every means were used, which skill could suggest, but he never rallied and in a short time life was extinct.

The news was sped along the telegraph wires, and whilst we were congregated on the market square, to witness a military spectacle, the telegram was received. Consternation sat on the brow of each individual, as the communication spread, and as the question was asked by each "is not this sad news?" The family all unprepared, to each member the shock was severe; but over this scene we must draw the veil, for family distress and personal anguish are too sacred to be meddled with, and there the gaze of the stranger ought not to intrude.

The deceased was the eldest son of John Galt, the celebrated author, whose fame is world-wide and who requires no eulogy of mine. Mr. Galt, sen., was the originator of what is known among us as the Canada Company, and he came to this country in the early part of this century as first commissioner.

The deceased was born in 1814, and in infancy received his early training under his mother's care, a lady who was well known in her circle of friends, as a person of most amiable qualities of mind, and well fitted, from her disposition and talents, for the discharge of her duties as a faithful wife and affectionate mother. The position which her sons have attained in life is sufficient evidence of the assiduous care she had bestowed on their youthful training and education. They received their rudimentary education at Musselburgh, Scotland, thence they were placed under the celebrated Valpy at Reading, England, and when their father came to this province, they accompanied him, and were sent to finish their studies at Chambly, C. E.

The deceased enjoyed opportunities of attaining not only an amount of classical attainments, but also a knowledge of general literature, which falls to the lot of few; for whilst as a youth, he acted as amanuensis to his father, he was much employed in consulting authorities and collecting historical facts for the work then in course of publication, from the rich store contained in the library of the British Museum.

In 1834, he received the appointment of collector of customs at Goderich, which he demitted in a few years, as it was found that one individual could not hold two Government offices, he having received the appointment of Registrar of the county, on the demise of Col. Dunlop. In the year 1840, he married Helen, eldest daughter of Daniel Lisars, Esq., Clerk of the Peace, by whom he had a large family, and he now leaves her a widow with the charge of four orphan children, three girls and one son.

John Galt was so well known at home and abroad, that it is almost unnecessary for me at the present time to attempt anything like an extended obituary. His natural qualities well qualified him for acting his part of a loving and kind husband and a most affectionate and doating parent. His social and genial disposition were duly appreciated by a large circle of friends and acquaintances. His varied store of knowledge made him a companion such as is rarely to be met with. And it is well known that his sound judgment made him one whose opinion was not only much sought after on difficulties in business, but also on points of law; in such cases he was found generally to be a

safe and judicious adviser. On this account he was much engaged as arbitrator not only between parties in cases of ordinary differences, but also in *remits* from the courts of law. In short, one has passed a way from among us who will be a public loss, and the suddenness of his death should be a loud warning to us who are left behind, "that when a few years are come, then shall I go the way whence I shall not return."

"Ere long we must all pass through the valley of the shadow of death; there is no possibility of avoiding it; whether our journey be short or long, pass through it we must—the infant as well as the man of hoary head, all are hastening towards it; and who knows, which shall arrive first? Our time is in the hand of God; the number of our years are with him. He alone knows how many of our days are before us. Death is the messenger employed by God to announce the termination of our years. He is ever wakeful—He tireth not; He rests not—He is ever at His work—His hand is lifted up—His deadly blow is ever falling upon numberless individuals of the human race. By-and-bye, His hand shall extinguish our lamp of life; how soon, God only knows. May we be all prepared." \* \* \*

#### AID TO MISSIONS.

*To the Editor.*

DEAR SIR,—At the close of the summer session of the Misses (Neil) MacIntosh's Academy, Butte House, Montreal, a bazaar was held, from which a handsome sum was realized from the sale of articles, principally the handiwork of the pupils. The amount has been contributed by them for the support of several missions.

It is gratifying to learn that this labour of love has been crowned with such great success.

The sum of sixty-six dollars has been placed at the disposal of the congregation at Laprairie. The Minister and congregation desire to express to the Misses MacIntosh, and to the young ladies, who have so generously aided the mission at Laprairie, their warmest thanks. And may the great Head of the Church give them to experience the blessedness of those who devise liberal things.

Laprairie, 9th July, 1866.

PRESENTATION.—On the evening of the 3rd of April, a few of the ladies of the Rev. Peter Watson's congregation, Williamstown, waited upon him at the manse, and presented him with a purse of seventy dollars, in the name of the ladies of the congregation and a few other friends, as a small token of their deep love and esteem for him as their beloved pastor.

The Rev. Mr. Watson expressed his thanks in a short but most feeling and very expressive manner.

The ladies were most kindly entertained at the manse.

## QUEEN'S COLLEGE.

WATKINS & CAMPBELL SCHOLARSHIPS.—At the Examination of the Kingston Grammar School, on the 29th of June, seven competitors for the Watkins Scholarship appeared. The Scholarship, which is of the value of \$80, was founded by John Watkins, Esq., of the city of Kingston. After a written examination of several hours on Latin, Greek, Euclid, Algebra, Arithmetic, and English Grammar, the competitors were found to stand as follows:—

- |                         |                    |
|-------------------------|--------------------|
| 1. T. B. McGuire.       | 5. J. T. Kerr.     |
| 2. A. H. Ireland.       | 6. Irvine Ross.    |
| 3. George L. B. Fraser. | 7. George Elliott. |
| 4. John B. McIver.      |                    |

Announcement was accordingly made by Principal Snodgrass, at the Grammar School today, that the Scholarship would be awarded to T. B. McGuire, while at the same time it was intimated that the examiners were very much gratified with the papers of all the competitors.

At Bath Grammar School, on the 26th of June, an examination was held for the Campbell Scholarship, founded by the Hon. Alexander Campbell. After a lengthy examination in the above mentioned subjects, the Scholarship was awarded to Mark Rouse, with whose attainments the examiners appointed by Queen's College expressed very great satisfaction.

DONATION TO THE LIBRARY.—The late Alex. Simpson Esq., Montreal, 33 vols. valuable works, including a copy of Bagster's English Hexapla; Rev. George Ferguson, L'Orignal, 18 vols., Nichol's series of Standard Divines, Puritan period; Mrs. Hew Ramsay, Montreal, 10 vols.; A Friend, Montreal, 4 vols.

PRESBYTERY OF MIRAMICHI.—At a meeting of the Presbytery of Miramichi, held in Newcastle, on Wednesday, the 6th of June, the Rev. Frederick Home, a Licentiate of the Church of Scotland, was ordained as Missionary within the bounds of that Presbytery, especially with a view to the congregations at Redbank and Black River. In both these stations, there is a large number of Presbyterians (sixty families in connection with the Church at Redbank, and eighty in connection with that at Black River), who have been supplied with occasional services by the ministers settled at Newcastle and Chatham. But the Presbytery, having for some time felt that the amount of service which the settled ministers could give to these destitute localities was far less than their necessities required, resolved to try what could be done to raise by subscription what could enable them to obtain the services of a missionary, with a special view to these places. Public meetings were accordingly held, at which collectors were appointed, both at Redbank and Black River, and in the congregations of St. James' Church, Newcastle, and St. Andrew's Church, Chatham; and the result was such as to authorise the Presbytery to offer a salary of £100 currency a year, to a missionary, with the hope of getting an additional grant from the General Assembly's Colonial Committee. The Presbytery accordingly, in the beginning of January last, entered into an engagement with the Rev. Frederick Home, to be missionary for one year, and he has, since that time, been labouring

especially in these districts, with great acceptance. Application was made to the General Assembly's Colonial Committee, for a grant of £50 sterling, in addition to the salary guaranteed by the Presbytery, which has been granted.

In order that the Rev. Mr. Home might be enabled to fill all the duties of the ministerial office in these places, the Presbytery resolved to ordain him to the sacred office of the Ministry, and he, having gone through the various trials usually prescribed to Licentiates before their ordination, to the entire satisfaction of the Presbytery, that Reverend Court met in St. James' Church, Newcastle, on Wednesday, 6th June, where an eloquent and appropriate discourse by the Rev. Mr. Ogg, Moderator, from 2 Cor. iv. 7—"But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us,"—the Rev. Dr. Henderson, Presbytery Clerk, after giving a brief statement of the steps taken by the Presbytery for obtaining a Missionary, put to Mr. Home the questions appointed to be put to preachers previous to their ordination, and, having received satisfactory answers, Mr. Home was set apart to the office of the sacred ministry by prayer, and the laying on of the hands of the Presbytery. The Rev. Dr. Henderson then gave a brief address to the Rev. Mr. Home, and to the congregation. After the dismissal of the congregation, the Presbytery gave to Mr. Home the right hand of fellowship, and his name was added to the Presbytery Roll.

THE PRESBYTERY OF PICTOU.—The Kirk Presbytery of Pictou held their ordinary quarterly meeting in St. Andrew's Church, Pictou, on the 6th inst. Present—Rev. R. McCunn, Moderator; Rev. Messrs. Herdman, Pollok, McCurdy, McGregor, Phillip, Stewart, Goodwill, Anderson, McMillan, and McDonald; Messrs. W. Jack, Alex. McLean, Robt. Reid, and H. McKenzie, Elders.

Messrs. Stewart and Pollok were appointed a committee to assist the Lochaber congregation in selecting and deciding on a site for a new Church.

The committee appointed to visit the Folly Mountain congregation gave in their report, from which it appears that, though small, said congregation is doing well according to its number and circumstances, and the prospects of increase are very hopeful.

Ancient the Resolution *in re* Dalhousie College, at a *pro re nata* meeting held in St. Andrew's Church, on the 9th ult., it was agreed to, as an improvement, that said meetings be held in the different congregations on the Mondays for the communion, and that, if it be impossible for the committees to attend at the place assigned them, on said days, the brethren assisting on said occasions shall bring the subject of the Dalhousie College before them, and solicit contributions, which, it is hoped, will be so liberal as to prevent the necessity of another appeal in behalf of this Fund.

ORDINATION OF MR. GEORGE J. CAIE.—This young minister is a native of the Province of New Brunswick. He was born in Chatham, Miramichi, and received his early education in the Grammar School there. After attendin



the usual curriculum of Arts in Queen's College, Kingston, C. W., he proceeded to Edinburgh, and attended the Theological classes in that University. Having been licensed by a Presbytery in Scotland, he returned to New Brunswick in the spring of 1865, having been appointed by the Colonial Committee to labour within the bounds of the Presbytery of St. John. The Presbytery, accordingly, employed him to act as Missionary in Portland (a suburb of the city of St. John), and to preach, as often as convenient, in Rothsay.

Mr. Caie's labours have been most acceptable and energetic, and, to outward appearance, eminently successful. He has drawn around him a large congregation in Portland, meeting for the present in a public hall, but where they hope soon to have a Church erected for their accommodation. He has collected a very numerous Sunday School, and enlisted an efficient staff of teachers to assist him. In these circumstances, it was thought desirable that Mr. Caie should receive ordination; and the Presbytery of St. John met in St. Paul's Church, Frederickton, on the 6th ult., to hear the trial discourses, and examine him on certain subjects, as directed by the laws of the Church. These having been all gone through satisfactorily, the Presbytery

resolved that the ordination should take place in the evening, and appointed Dr. Brooke to conduct the services. After sermon Dr. Brooke put to Mr. Caie the questions appointed by the Act of Assembly, and satisfactory answers were given. Dr. Brooke then left the pulpit, and entered a pew where the members of Presbytery were seated, when the young man was, by prayer and imposition of hands, solemnly ordained to the work of the holy ministry. Immediately after the act of ordination had been concluded, the choir sang, in a most effective manner, the anthem taken from the words of Isaiah—"How beautiful upon the mountains are the feet of him that bringeth good tidings," &c. The young minister received the right hand of fellowship from the members of Presbytery present, and his name was added to the roll.

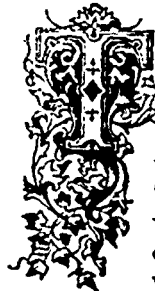
Dr. Brooke having returned to the pulpit then delivered an earnest, practical address to Mr. Caie, which, we regret, a want of space prevents us from presenting to our readers.

These impressive services—so seldom seen in this Province—were witnessed with deep interest by a large assemblage, many of them of other denominations; and the general feeling was, that they were of a most solemn character.

## Articles Communicated.

### FROM THE WEST.

(Continued.) \*



HERE are many ways of "putting things," and much sometimes depends on the way in which things are put. When Burns' "Cotter's Saturday Night" was first published, critics called it a master-piece of word-painting. Infinitely more expressive, however, was the panegyric of a certain old lady, than whom none knew better how true to nature was the picture: "I dinna ken hoo he could hae describit it ony ither way." In course of conversation the other day with a worthy son of the Kirk in the west, he was questioned as to the state and prospects of the congregation with which he is connected, whereupon his visage assumed a considerable degree of elongation: with downcast look, and in a deep, desponding tone of voice, he said, "They're aye hadden their hauns at the fire, and they're a' starvin' wi' cauld." Endeavours to quiet his fears and suggest

some remedy for the case were met with the prompt reply, "Na, na, sir, tho' the Apostle Paul was to rise frae the deed, he could dae naething wi' them." This was his way of putting a sufficiently bad case. Doubtless our friend intended to convey the idea that people in that place were very loud in verbal expressions of attachment to the auld kirk, and not at all demonstrative in regard to the practical duties flowing from such profession. It is to be feared they are the representatives of a numerous class, who, like the Corinthians, exclaim, "I am of Paul, and I of Cephas," but will neither open their hearts nor their purses to aid in the maintenance of Paul or Cephas. 'Tis an old chronic complaint, which, undeniably true of our church, is also felt and acknowledged by all other denominations. So wholly irreconcilable is it with the outward aspect of men and things in this magnificent western country, that it can scarce otherwise be accounted for than on the supposition that "Jeshuran waxed fat and kicked." I have no intention of discussing the cause and cure. It would lead to many complications. Having simply diagnosed the disease, it must be left for the present to the careful consideration of all concerned, in the hope that all

\* In the article "from the West" in last issue for the Rev. John Drum, read Dunn, for Rev. Mr. Green, read Creen.

thus affected may be brought to a better mind, and to the exercise of a largely increased measure of genuine, systematic, Christian liberality.

The Suspension Bridge is neither the longest nor the highest in the world, but, taken for all in all, it is perhaps the most interesting. Spanning a gorge worn out of the solid rock some 800 feet in width, this graceful structure is suspended by four cables of ten inches in diameter, each composed of many thousand strands of wire, at a height above the water of about 160 feet. Unlike the bridges of Stephenson or Telfer across the Menai Straits, and the Victoria Bridge at Montreal, it combines the advantage of an ordinary carriage way, with arrangements for the passage of railway trains. The former passing through the suspended tube, which is composed of a light and neatly woven trellis work of wood; the latter occupying the roof of the structure. Extreme caution is manifested in the passage of trains over this giddy height, speed being reduced to "dead slow." It stands within full view of the Falls, and the sight of the mighty rush of troubled waters in the unfathomable channel beneath, is most striking and wonderful. About a mile and a half from the river, on the Canadian side, two lattice-work wooden towers rise to a great height. They are at Drummondville, and the road thither is by "Lundy's Lane," the scene of the most bloody hand-to-hand midnight combat recorded in our country's history. There is no monument to mark the spot where our heroes fell—not a line carved on a grave-stone in the church-yard, so far as I could see; but in front of the little Presbyterian church, that stands near where was the thickest of the fight, is shown the spot where heaps of the slain were burned in a ghastly funeral pile. These wooden towers are for the purpose of affording visitors an isometrical view of the environs of Niagara, and obtaining from them "*back sheesh*"—a consideration that is not confined to Egypt.

At Mount Albion, on the road from Saltfleet to Hamilton, we passed a finely-wooded, deep, romantic glen, terminating abruptly in a precipitous cliff, over which falls a small stream that gives motive power to a mill, connected with which is an extraordinary natural phenomenon. By day or night the little mill may be found brilliantly lighted with gas, which, besides its other good qualities, costs nothing. Happy miller of Albion mills! that monthly re-

minder to "pay your gas rent by the 15th instant, and save the 25 per cent. discount," falls harmlessly on your ears. The explanation given is, that this gas, escaping from the adjacent rock, is collected in a receiver, and, without any refining process, burns as clearly and softly as the best coal gas, without its offensive smell. From the miller I could learn nothing, beyond the fact that "*it was there*," and that he supposed there was enough of it to light the city of Hamilton. It is conveyed through the mill in gutta-percha pipes; blowing out one of the jets, the gas escaping savoured strongly of sulphur. Probably it is the same as is found at "the burning spring" near Chippewa, where, bubbling up through the water, it may be ignited at the surface.

Hamilton boasts of the finest Presbyterian church edifice in the west. It is built of freestone, and is surmounted by a spire of the same material, of most graceful outline, and towering to a height of 163 feet. It cost \$56,000, the site having been a gift from P. H. Hamilton, Esq., from whom the city takes its name. Surely the nature and object of my visit to this congregation must have been strangely misunderstood, otherwise the good people of Hamilton had at least "given audience," which they did not. Had not assurance been given that this will yet be done, I should certainly have felt disposed to shake off the dust from my feet against the "ambitious little city," as it was, however, preserving my equanimity, I passed on to other less pretentious fields at Waterdown and Nelson, Milton, Hornby, and Trafalgar. The drive from Hamilton in this direction is fine. Crossing the "lagoon" at the head of Burlington Bay, we ascend the mountain, so called, by a winding picturesque road. The view becoming more varied and extensive as we advance, is particularly fine at a point beyond Waterdown, where a deep cutting in the road helps to ease your descent into the plain below. It is the "Bella Squarda" of Canada, probably the most extensive view, conveying an idea of rich agricultural capabilities, such as is no where else to be seen in the county. Far as the eye can reach, there is before you a broad plateau of rich and well-cultivated land. The houses and farm-steadings are for the most part of stone, and surrounded by thriving orchards. To the left extends the elevated range from which our view is taken, from two to three hundred feet, perhaps, above the lower level of the land. Here it recedes into deeply indented bays, there, as at

"Flamboro' Head," it juts out into rocky promontories, crowned with forest trees, wanting only the light-house to complete the idea which its bold outline suggests—that it has undoubtedly, at some period, formed the boundary of the lake. To the right, you look down on "Wellington Square," a tract granted by government long ago to Captain Brant and his heirs, for services rendered to his adopted country in the revolutionary war. Beyond, Lake Ontario bounds the horizon, dotted with sailing craft, white painted upper-cabin steamers, and huge propellers, laden with the treasures of the west.

Brantford occupies a fine site on the left bank of the Grand River—here a noble stream. The town has an American look of "smartness" about it: barring the dust, which is something wonderful, it is chiefly remarkable for its animated business appearance, and its grotesque, elaborately painted sign-boards. A mile below the town stands an interesting relic of the past—the Mohawk church—the oldest Protestant place of worship in the Province, built for the use of the Indians who settled in the neighborhood in 1753. A massive stone close to the quaint old church bears this inscription: "This tomb is erected to the memory of Thayendanegea, or Captain Joseph Brant, principal chief and warrior of the Six Nation Indians, by his fellow subjects, admirers of his fidelity and attachment to the British crown. Born on the banks of the Ohio River, 1642; died at Wellington Square, U. C., 1807. It also contains the remains of his son, Ahyonwags, or Captain John Brant, who succeeded his father as Tekarihoga, and distinguished himself in the war of 1812-15; born at the Mohawk village, U. C., 1794; died at the same place, 1832."

This interesting and appropriate monument was erected by the public in 1850, chiefly at the instance of Allan Cleghorn, Esq., of Brantford. In characteristic recognition of his services, though not without undergoing a somewhat severe ordeal, he was created a CHIEF by the Indians, under the name of Carryweiga—anglic, GOOD NEWS.

The Mohawk village is some ten miles down the river. Three or four thousand Indians are settled there. They are said to be increasing. They are chiefly Episcopalians and Methodists, with a very few Roman Catholics. They are well provided with religious and secular instruction, and are, besides, trained to habits of industry,

under the superintendance of the Rev. Dr. Nellis, who has charge of the mission, which is supported by the New England Society—a missionary association in Old England, whose original efforts were directed to the moral and social improvement of the aborigines of New England, when it was a British province. There are still a few of the Indians, who are distinctively known as "pagans." These "keep themselves by themselves," practising strange sacrificial rites, chief among which is the annual ceremony of "the white dog," which, *inter alia*, consists of killing a pure white dog without shedding of blood. Strangulation being considered most orthodox. Much more might be said about this Indian settlement on the Grand River. The history of the race, from whatever aspect viewed, ought to be most interesting to us all. Is there not some truth in the assertion of Sir Francis Bond Head, that "it is the most sinful story recorded in the history of the human race?" Deprived of their glorious hunting-grounds, the spirit of chivalry that characterised their nomade savage life has been exchanged for an aptness to imbibe the vices of the white man: and it seems only too certain that our efforts to reclaim and elevate them will end in this, that we shall "civilize them from off the face of the earth," as has already been done in Tasmania. There, in 1862, at a levee held in Hobart town, there appeared *the last aboriginal Tasman!* How sad to think that sixty years of "civilization" should have resulted in the passing away of a distinctive family of man.

Simcoe, in the county of Norfolk, is about thirty miles due south from Brantford. It is reached by stage, and the road runs through a fine agricultural country. The village itself is really pretty, and its prettiness, to me at least, consists in the trees that line its streets, affording relief to the eye, and shade from the sun. It is a great pity that in a country like this, where land and trees are both so cheap, and where shade in summer is so much a luxury, that city and village "fathers" manifest so little taste in this direction. A few hundred dollars judiciously expended in this way could not fail to have a most beneficial effect. Dull, dreary looking towns and villages and homesteads might thus be transformed into delightful residences and happy homes, for it cannot be questioned that external surroundings have much to do with domestic and social comfort, and exert a corresponding influence on com-

munities. "Mr. McInnis of Aberfoyle," in the arrangements of his grounds, near Vittoria, has furnished a fine example of how much effect may be gained by a very small outlay of money. His is just one of the sweetest little country residences in Canada. May his shade never grow less. The Presbyterian element in these parts is sparse—hence Mr. Livingstone's labors extend over a wide area. At Simcoe there is a good church and manse; stated services are also conducted at Lyndoch, Vittoria, and Wyndham, respectively seven, eleven, and ten miles from head-quarters, in all of which a good deal of spirit is manifested, the chief desideratum being the introduction of *systematic management*, and herein it may be stated, once for all, our congregations are all, in a greater or less degree, deficient. No railway as yet connects Simcoe with the outer world. To reach London we must retrace our steps to Paris, on the line of the Great Western, whence we do the forty-seven miles in an hour and three-quarters. London has this advantage—the railway terminus is within five minutes walk from the centre of the city. The city proper is not large, but, being well planned, and substantially built, it has a decidedly prepossessing appearance. The post office, the banks, and other public buildings, are of a high order of architecture. Montrealers would do well to take a leaf from the London book in *re* the post office. I could never account for the *sang froid* with which the merchants of the metropolis of Canada submit to the everlasting *slap-bang* of that confused labyrinth of doors that cumber the entrance to the office in Great St. James street. There is nothing of that in London, and, altogether, the arrangements seem admirable. London has its peculiarities too. I suppose the streets *have* names, but the usual method of signifying them they have not. Perhaps they are set forth on the plans. Neither are the houses numbered. Nor is there any public supply of water. It has also this singular feature, that, from whatever point viewed, the streets seemed to terminate in the woods—hence its designation the "Forest City." A few of the forest trees might be advantageously transferred to the streets of the town. There is no "Almada" or central park. It is well supplied with churches; of these the kirk of St. James is decidedly the most *unique*. Octagonal in form, it reminds one of the Baptistery of Florence or Pisa. Within, it assumes the form of a Greek cross, and is

neatly finished. From small beginnings, the congregation has made considerable progress; and, in addition to other healthy symptoms, vigorous efforts are being made to clear the church property of debt.

From London to Chatham, by the Great Western Railway, is sixty-four miles. Glencoe is a little village, about midway: we must not pass it without a remark. It is a rising place: fifteen oil wells have been commenced in the neighborhood, causing a considerable influx of men and money. As a mission station, it is highly creditable to the London Presbytery, and bids fair soon to become a self-sustaining congregation. Already a neat and commodious church, of white brick, has been built—built, too, and it is an excellent feature in the case, by the people themselves, seven of whom contributed some \$185 each towards its construction. They are anxious for the settlement of a Gaelic-speaking minister. Chatham, on a market day, presents a very animated appearance, more so than any Canadian town of its size. It is surrounded by a level tract of country, unsurpassed in fertility. The town has a population of about 4000. It is irregularly built, the chief street following the winding of the Thames, a deep, dark, sluggish stream, navigable for vessels of the largest class. We have here an excellent congregation, and a valuable church property of ten acres, situated in the heart of the town, yielding a good revenue. Liberal contributions to the schemes of the church may be expected from Chatham. Returning to London, I looked in at Bothwell, noted for its oil wells. It is a very remarkable place. Only a few months since it had an existence, its population is already about 1500. The houses are all of new pine boards, rough and unpainted. A crowd of men and "busses" filled the main street, where a variety of Jehus were loudly vociferating "this way for the wells!" A dreadfully dusty drive of two miles lands you in the woods, and in the woods, and along the banks of the Thames, are the wells, in number about 400. For the purpose of carrying on the process of boring and pumping, each well has its steam-engine, and other appliances, covered by a wooden shed of about 16 x 40 feet. At the end of each engine-room rises a tapering tower, about fifty feet in height, the whole presenting, at a little distance, the appearance of 400 churches in the wilderness. These tall "derricks," rising through and above the forest trees and

tangled underbrush, form a novel and highly picturesque sight. There are, on an average, about eight hands employed at each establishment, and the especial characteristic of the place is the total absence of reliable information as to what is going on around you. There are several churches in the village, but, I am sorry to say, the "kirk" is not here represented.

North Easthope, formerly attached to Stratford, has been under the pastoral care of the Rev. William Bell since 1857. It is a small but compact congregation. Judging from the fine farms, and the substantial stone houses hereabouts, the people must be "well-to-do."

Several branches of the Grand Trunk Railway intersect at Stratford, which is also the centre of a good section of country. It is thus a place of some importance, and is rapidly improving. Our church occupies a conspicuous site, and—though it is not saying a great deal—it is the best looking in the town; better, however, than that is the fact that it has become quite too small for the congregation, who intend immediately to add to its size.

Widder and Westwood are mission stations, which may probably be united ere long into a charge. Oil wells here, too, have created great expectations, and grand things are promised, churchwise, "when ile

is struck." Meantime, however, Mr. Elliot, of Toronto Township, a kind friend, has offered to give fifty acres of land at Westwood for church purposes, so soon as a congregation is organized. That is far better than waiting for the oil. The present value of the land is at least \$1,000.

East Williams is at present vacant. There is here a large congregation, with a good church, and a fine manse. It seems to be a most desirable field of labour for a Gaelic-speaking minister.

Dorchester, Westminster, and Fingal, all in the neighbourhood of London, were also visited. I wish I could have transferred to your pages a coloured sketch of that picturesque Orange funeral procession wending slowly through the long vistas of woods to the plaintive music of the fife and drum. More than a passing notice, too, should be given of the beautiful brick church lately built at Fingal. It should also have been told how we—that is good Mr. McEwan and I—missed the train at St. Thomas, and how, bespattered with mud, we drove on to London, doing over twenty-five miles inside of three hours, but time and space at present prevent. In a future issue something may be said about the Presbytery of Guelph, one of the newest, yet not the least interesting fields of our church's operations.

## The Churches and their Missions.

### SCOTLAND—GENERAL ASSEMBLY.



THE General Assembly of the Church of Scotland was held at Edinburgh during the end of May and the beginning of June. Lord Belhaven was Her Majesty's Lord High Commissioner. The Rev. Dr. John Cook, Haddington, was chosen Moderator. Lord Belhaven's commission was accompanied by the usual Royal gift of £2000 for

spreading the Gospel in the Highlands and Islands.

The topic which excited the greatest interest in the proceedings of the Assembly, and which was debated through nearly one entire day, until half-past two the next morning, had reference to the innovations introduced into public worship by the minister of Old Greyfriar's Church, Edinburgh. For seven or eight years a controversy has been raging in the Established Church whether it is lawful, under the existing constitution of the Church, to use organs

in worship and to read prayers; and, while the Church has been debating the subject, Dr. Lee and others have been busy in introducing the desiderated changes at their own hands. As the subject came before the Assembly this year, there was an appeal by Dr. Lee against a judgment of the Provincial Synod of Lothian and Tweeddale, reversing a decision of the Presbytery of Edinburgh. The Presbytery had declined by a majority to entertain a motion in the following terms:

That whereas the using of a book of prayer in the celebration of public worship is contrary to the laws and usages of this Church, and whereas it is generally reported that this practice is followed by the Rev. Dr. Robert Lee, D.D., minister of the church of Old Greyfriars, and that notwithstanding a judgment of the General Assembly, of date 24th May, 1852, ordering Dr. Lee to discontinue the practice, and to conform, in offering up prayer, to the present ordinary practice of the Church, that a committee be appointed to make all necessary inquiry as to the use of a book of prayers in the conducting of public worship in the church of Old Greyfriars, and to report that the case may be dealt

with according to the injunction of the last General Assembly.

On appeal to the Synod the judgment was altered by a majority, and hence Dr. Lee's appeal. The appeal was founded on two grounds—first, that the practice of reading prayer was not inconsistent with the law of the Church; and, second, that the case had already been decided by the Assembly of 1865. Parties were heard at great length, and the historical aspects of the question were debated with much ability. Dr. Lee contended that the reading of prayer had never been prohibited by any constitutional enactment, and that, though the usage for a century and a-half had been otherwise, that usage could not be said to have the force of law. The argument on the other side was that the Church of Scotland derived her constitution from the acts of the Scots Parliament and Assembly between the Revolution and the Union; and that the "form at present in use," then rendered binding on the Scottish clergy, was the form of extemporaneous prayer, and that the usage since that period had been uninterrupted. In the course of the debate Dr. Lee made offer, if that would remove cause of offence, to discontinue reading from his printed book, but reserving liberty to read his prayers from manuscript or otherwise, if he found it necessary. It was responded that the objection was to the reading of prayers at all, and not mere reading from a published book. After parties were removed from the bar, a long discussion took place in the House.

Mr. Procurator Cook moved:—

That the General Assembly dismiss the appeal and affirm the deliverance of the Synod of Lothian and Tweeddale complained of, and remit the case to the Presbytery of Edinburgh, with instructions to inquire, either by conference with Dr. Lee, or otherwise, as to them shall seem fit, in the manner in which public worship has been conducted in Old Greyfriars' Church since May, 1859, and in which Dr. Lee proposes to conduct it hereafter, and to take such steps as the result of the inquiry may show to be requisite for the regulation of the services of the said church in a manner consistent with its deliverance and with the law and usage of this Church.

Dr. Pearson (Strathblane) seconded the motion.

Mr. Campbell Swinton moved that the Assembly sustain the protest and appeal, reverse the judgment of the Synod of Lothian and Tweeddale complained of, and affirm the judgment of the Presbytery of Edinburgh. Dr. Watson (Dundee) seconded the motion.

On a division the motion of Mr. Cook was carried by 147 to 106; majority against Dr. Lee's appeal, 41. The result was received with mingled applause and hisses.

The question of innovations came up also in another form—upon overtures from numerous synods and presbyteries, some praying to rescind, and others to correct and explain the legislation of last year. The chief point of controversy in this aspect of the question was the relative powers of presbyteries and kirk sessions, Dr. Pirie and others contending that the presbyteries alone had the requisite jurisdiction, while Dr. Lee and his party maintained that it belong-

ed to the kirk sessions to regulate the affairs of the particular congregations.

Dr. Pirie moved the adoption of an act declaring—

That the right and duty of maintaining and enforcing the observance of the existing laws and usages of the Church in the particular congregations or kirks within their bounds, in matters connected with the performance of public worship and the administration of ordinances belong to, and are incumbent upon, the presbyteries of the Church, subject always to the review of the superior Church Courts;

And further by declaring it to be the duty of presbyteries, on becoming aware of any innovation being introduced or contemplated—

Either to enjoin the discontinuance, or prohibit the introduction of such innovation or novel practice, as being, in their opinion, inconsistent with the laws and settled usages of the Church, a cause of division in the particular congregation, or as being unfit from any cause to be used in the worship of God, either in general or in the particular kirk, or to find that no case has been stated to them calling for their interference.

Dr. Lee moved that the act of 1865 be rescinded.

After a debate which lasted a whole day, the Assembly divided, when there voted—for Dr. Pirie's motion, 207; for Dr. Lee's 94; majority, 113. The result was received with loud cheering, and also with hissing and disapprobation.

There were several overtures on the table praying the Assembly to declare against the use of instrumental music in public worship; but, in respect of the decision upon the general question, consideration of these overtures was suspended.

Various other matters of general interest engaged the attention of the Assembly, who received a petition from about 600 patrons, elders and members of the Church of Scotland, praying the Church to maintain inviolate the Westminster Confession as the doctrinal standard of the Church, and for preventing any change being made in the same without competent authority. The petition was signed by the Duchess of Sutherland, in her own right, as Countess of Cromarty, and patroness of various parishes in the Church; by the Duke of Sutherland, the Earls of Selkirk, Erroll, and Seafield, Lord Polwarth, Sir G. Grant Suttie, &c. In connexion with the same subject, the House took up an overture from the Synod of Nerse and Terindale, praying the Assembly to enjoin the judicatories of the Church to see that persons who had signed the Confession of Faith should not depart therefrom, but should loyally and consistently adhere thereto, along with similar overtures from other synods and presbyteries. After a lengthened debate it was unanimously resolved, on the motion of Mr. Phin, to grant the injunction sought.

The Assembly received a report of some importance pointing out the great number of small livings within the Church, and the diminished amount of many of them through the reduction in recent years of the prices of grain, which are the standard of value of stipend in most of the parishes. It was intimated that an association

of laymen had been formed to give special attention to this matter, and to all competent measures for securing augmentation of the small livings. The bill before Parliament for the feuing of glebes was approved by the Assembly as one means to that end.

An overture calling on the Assembly to apply to Parliament to repeal the law of patronage was submitted by the Presbytery of Edinburgh, and was supported on the ground that nearly all the secessions from the pale of the Church of Scotland had been caused by the right of patronage being vested in the landed aristocracy instead of the people. It was now thought that by a repeal of this law the Free Church and other Presbyterian denominations might again become reconciled to the National Church. The overture was opposed by the Earl of Selkirk, who expressed his belief that the Church would only get relief from patronage by the surrender of her endowments. Dr. Macleod, of Morven, moved that the overture be dismissed. Dr. Pirie moved that a committee be appointed to consider the subject, and report to next Assembly. Dr. Pirie's motion was carried by 50 to 45.

For all the missionary schemes of the Church there was this year an increased collection reported. Six new parishes had been endowed during the year by voluntary contributions. The receipts of the Church for missionary and other purposes showed this year a satisfactory increase of funds.

In his concluding address, the Moderator expressed the extreme astonishment with which he had read of the resolution of the Presbytery of Edinburgh to transmit the overture anent the law of patronage; and the deep regret, and sad apprehension of consequent evils, with which he had heard the deliverance of the Assembly on the subject.

The missionary contributions of the Church of Scotland during last year were reported to the General Assembly as follows:—

Home Mission purposes—		
Home Missions proper	£49,734	
Endowment Scheme	26,146	
		75,880
Foreign Missions—		
India	9,108	
Colonies	4,214	
Jews	3,924	
Foreign Churches	653	
		17,899
Education (not including fees or Government grants)	27,486	
		£121,265

**PRESBYTERY OF DUMBARTON.**—At a recent meeting of the Presbytery of Dumbarton, a report was given in by the Rev. John Alison, Bonhill, of the sums contributed by the several parishes within the bounds for religious, charitable, and educational purposes. The object of the report was, to bring out fully what the Church is doing, as the ordinary return required by Presbyteries embraces only collections ordered or recommended by the General Assembly. The following satisfactory result appears:—There was contributed during the year end-

ing 1st April, 1866, for objects extra parochial, £1661 14s. 1d.; parochial, £2917 8s.; total, £4579, 2s. 1d. The Presbytery approved of the return, and thanked Mr. Alison for the attention he had given to the subject, and for the important information elicited.

**ATR.**—On the 19th April, the Presbytery of Ayr met in the parish church of Coylton, and ordained the Rev. James Glasgow, M.A., as assistant and successor to the Rev. Alexander Duncan, in room of the late Rev. John MacKinlay.

**CUMBRAE.**—The Earl of Glasgow has presented the Rev. James S. MacNab, presently assistant to the Rev. Dr Paton of St. David's, Glasgow, to the church and parish of Cumbrae vacant by the death of the Rev. Alexander Marshall.

**KILMARNOCK, LAIGH KIRK.**—At a meeting of the congregation of the Laigh Kirk, Kilmarnock, held on Monday the 14th May, for the purpose of recommending to the Duke of Portland, the patron of the church, a successor to the late Rev. D. V. Thomson, minister of the Second Charge, the Rev. Alexander Webster, presently assistant in New Greyfriars' parish, Edinburgh, and minister of the Working Man's Church, Grassmarket, was elected by a large majority.

**MACHAR, NEW.**—On Thursday, May 17, the Rev. W. R. Bruce, Urquhart, was ordained minister of New Machar.

**WANDELL AND LAMINGTON.**—The Rev. Mr. Kelly has been presented by the Countess of Home to the parish of Wandell and Lamington, vice the Rev. Mr. Miller, translated to St. Stephen's, Glasgow.

**ENGLAND.**—A most interesting re-union took place recently at the laying of the foundation-stone of the new buildings of the British and Foreign Bible Society. The Society have been obliged to leave their old premises on account of railway extension, but are likely greatly to benefit by the change, and to obtain ample accommodation for their rapidly extending work. The foundation-stone was laid by the Prince of Wales, who gave a brief and very suitable address, associating his ancestors on both sides with the giving of freedom for the circulation of the Scriptures.—The Rev. S. B. Bergue, secretary of the Society, read a statement of its objects, operations, and progress, from which it appeared that during the last two years only the Society had issued a larger number of Scriptures than the whole world possessed prior to the commencement of its benevolent labours; and its total circulation has now reached the stupendous number of fifty millions two hundred and eighty-five thousand seven hundred and nine copies. It was also remarked that the Society had promoted, to a very large extent, the translation of the Scriptures, especially through the missionary agency of Christian churches; and, to the present period, had taken a prominent part in the printing and distribution of the Word of God in no fewer than 173 languages or dialects; thus, by its instrumentality, opening the treasures of Divine truth to hundreds of millions of the human race previously destitute of this inesti-

mable boon. The receipts of the Society in the first year of its existence amounted to 5592*l.* Last year the receipts from all sources had reached the noble sum of 171,375*l.* The Society, during the sixty-two years that have elapsed since its formation, has expended nearly six millions of money in the furtherance of its object; and the large resources placed at its disposal may be regarded in some degree as a national recognition of the value of the Holy Scriptures and the Christian duty of giving them the utmost diffusion.

ENGLAND.—There are now connected with the Sunday School Union 3,330 schools, 80,727 teachers, and 647,891 scholars. The increase in London amounts to 33 schools, 587 teachers, and 6,760 scholars in connection with the Union.

IRELAND.—The General Assembly of the Presbyterian Church held its annual meeting at Belfast from the 4th till the 15th of June. The number present was 397 ministers and 125 elders, against 462 ministers and 209 elders at the meeting of last year. Dr. Wilson, of Limerick, the outgoing moderator, was unanimously re-elected. The principal question was the relation of the Church to the National Board of Education. Beside the rule sanctioned by the Board, which annulled the compact made with the Synod of Ulster, and withdrew the control of the education of his child from the parent to give it to the priest, another modification has been proposed, by which the united training of teachers for higher schools would be exchanged for their denominational training in separate institutions. After much and thorough discussion, the Assembly took up an attitude of decided hostility to the change, as both a breach of faith and an alteration of principle, and appointed deputations to press their views on the Lord Lieutenant in Dublin and the Government in London. The former has proposed a modification of the rule to this effect—that after the child is registered, Roman Catholic or Protestant, it will be in the option of the parent or guardian to decide on the religious instruction. By this means he is convinced that the parental right, which he holds to be the highest, can be maintained, and trusts that the Assembly may find their objections removed. The report on the state of religion referred to the good that may be widely done through the south and west. The success of the sustentation fund was reported; and measures were taken to secure a more generally adequate ministerial support. Four new congregations were reported from the Synod of Belfast, and one from Enniscorthy in the south. The Jewish Mission holds in abeyance its intercourse made with Italy; the Indian Mission was supported by Mr. Montgomery, one of its early missionaries, who, after being twenty-five years in Guzerat, purposes returning to further labours. It was decided early in the meeting that clergymen of the Church, though professors of non-theological subjects, were entitled to sit as members of the court; and after protracted sittings, judgment was given on a theological point that had come into much dispute, regarding the relation of assurance to faith. It was determined to re-affirm the pas-

sage in the Westminster Confession, which affirms and explains that relation. Deputations from the Free Church of Scotland, including Mr. Arnott, of Edinburgh; from the English Presbyterian Church, including Mr. Gullan, of Swansea, and Mr. Alexander; Mr. Lish, from the Church of France; and Mr. George Stuart, of Philadelphia, in America, addressed the Assembly. Mr. Stuart was also entertained with a breakfast by those interested in Sunday-school work, in which he has long taken an active and prominent part. It was decided that the next meeting should be held in Dublin. The statistics of the Church show that there are 82,394 families, of which 123,784 are communicants, 2,110 are ruling elders, 92 are deacons, and 5,412 are members of committee. These figures exhibit a slight decrease from the returns for 1865, but it is not certain whether this is to be ascribed to any gradual lessening of the Presbyterian population by emigration, or only to the greater accuracy with which his sort of annual census is now taken. The debt, which in 1865 stood at 41,766*l.* 13*s.* 0*d.*, is now only 40,289*l.* 15*s.* 2*d.* The Sabbath collections, that were 10,824*l.* 13*s.* 1*d.*, are this year 11,066*l.* 0*s.* 8*d.* (an increase of 241*l.* 7*s.* 7*d.*), and the Missionary contributions, that had reached their highest figure of 10,232*l.* 15*s.* 9*d.* in the table of 1865, are now 11,011*l.* 3*s.* 6*d.*, or 778*l.* 7*s.* 8*d.* beyond what they were reported at any former period. Then for the building and repairing of churches, manses, and school-houses, 18,255*l.* 3*s.* 11*d.* have been raised, and for other religious and charitable objects 3,069*l.* 16*s.* 10*d.*, these sums being exclusive of 463*l.* 10*s.* 3*d.*, the donation of the Sabbath-schools to the cause of missions. The whole amount collected for all purposes over the Church, during the year, has been 80,946*l.* 16*s.* 8*d.*, a sum 3,556*l.* 6*s.* 8*d.* beyond the contributions of 1865, but still by 3,105*l.* 4*s.* 3*d.* smaller than those of 1864.

Fewer Sabbath-schools, and teachers, and scholars are reported than in 1865—the respective numbers being—In 1865, 1,102; in 1866, 7,182 teachers; in 1865, 58,716; in 1866, 57,319 scholars, and while in 1865, there were 1,079 schools; in 1865, 7,347; in 1866, 197 Presbyterian examinations of schools, in 1866 there were only 167. There were 1,377 prayer meetings in which elders, as members, took part (a decrease of 284 from last year), and 139 congregations do not report a single prayer meeting of that description within their bounds. Fourteen classical schools are returned as opened during the year, and 368 persons are said to be in course of preparation at school and college for the holy ministry.

FRANCE.—For long centuries the Papacy commanded millions of human beings, in order to maintain what it called *the cause of God*, to take up arms, and to immolate without pity all those who would not bow before the decrees of its pretended infallibility. But the state of things is very different now. Material power no longer belongs to the Vatican. Pius IX. and the Jesuits are well aware that the Continental Powers, even those which still bear the name of Roman Catholic, would no longer be at all disposed to obey blindly the decisions of



the Pontifical authority. The chances of war are uncertain, and what would befall the temporal crown of Pius IX., if Italy and Prussia should obtain a decisive victory over Austria? It is obvious that Rome would be taken, and would remain for ever in the hands of the Italians. Accordingly, the prospect of war plunges the disciples of Loyola into painful perplexity. Their most ardent desire is that Napoleon III. should ally himself with Austria, and maintain the Papacy. They demand that the French garrison at Rome, instead of being recalled, conformably to the treaty of the 15th September, should be augmented, under the name of an *army of observation*. But the Emperor does not respond to these requests of the clerical party. He conceals his designs under an impenetrable veil, and is content with saying that he reserves to himself *liberty of action*. If his own interests were involved in such a course, he would be quite capable of abandoning the Papacy, or of demanding from it such civil reforms as would completely change the condition of the citizens of the Pontifical States.

The dispute between the Ultramontanes and the Roman Catholics who do not share their intolerant and fanatical opinions has assumed proportions increasingly serious. It is probable that the word of command has been given at Rome. The aged Pontiff has become incapable, under the weight of years, of thinking and of acting for himself. He yields to the instigations of a coterie, which has abandoned itself to the last extremes of pride and of despotism. These are men who, like Epimenides, seem to have been asleep for four or five hundred years, and to awake up with all the prejudices, all the pretensions, of the mediæval age. Every day the journal *Le Monde*, the organ of Ultramontanism, violently attacks the Liberal Catholics. It bestows on them the epithets of *traitors*, *heretics in disguise*, *rebels*, *enemies of the Holy See*, and other invectives of the same description. It requires positively that these Catholics shall accept, without any reservation, the last Encyclical of Pius IX., and proclaim, with him, that religious liberty, and, in general, all modern liberties, are a work of Satan.

What are the Liberal Catholics doing in the face of these passionate attacks? They remain habitually quiet, and answer nothing. But their very silence is incriminatory. The Ultramontanes see in this reserve an act of rebellion. Two remarks may here be made. *First*, the unity of which the Roman Church so ostentatiously boasts is an empty name. The members of this communion are not less divided amongst themselves than the Protestants. The only difference is that the dissidents amongst Catholics do not so openly evince their opposition. In reality they are malcontent, indignant, and irritated; and the abuse which the clerical faction heaps upon them serves only to strengthen their resistance. *Secondly*, should the course of events be unfavourable to the Jesuitical party, it is certain that these Liberal Catholics would raise their voices, and demand important changes in the principles and institutions of their own church. What would Pius IX., or his successor, do in such a case? He would be compelled to respond to the wishes of so many men of influence—influential from their

intelligence, their social position, and even their ecclesiastical dignity and rank. The Archbishop of Paris and the Bishop of Orleans, for example, who are of the number of these Liberals, must be listened to at the Vatican. Why, then, does not the Papacy make some reasonable concessions in good time? It is possessed with a spirit of obstinacy and blindness which, sooner or later, it will bitterly regret.

A Jesuitical writer, *M. Louis Veuillot*—has recently published a pamphlet, in which he sets forth the sentiments and views of the high Popish clergy upon the present conflict. He is almost the official organ of the Pope, for he has recently been making a long stay at Rome, and has derived his inspirations from the Vatican.

What, then, are the views of M. Veuillot respecting the conduct which ought to be pursued by France in the existing condition of things? We are curious to know them. In the first place, the pamphleteer is animated by the most violent hatred towards Victor Emmanuel and his people. Italy, he affirms, is *insolent and foolhardy*. The Cabinet of Florence is composed of *perverse, impious, and sacrilegious men*. Garibaldi is a *brigand*, a species of *wild beast*, and so on. The vocabulary of abusive epithets is always very copious in the books of the Jesuits and the writers they patronise.

Secondly, M. Veuillot demands, with the greatest earnestness, that Napoleon III. should place his army at the service of Austria, on account of the *identity of their religions*. This is, in fact, the great question which exclusively engages the Ultramontanes. Their political opinions are entirely swayed by their sectarian and theological views. Provided that the Pope's throne be not shaken, what matters to them all the rest? The past history of our country proves that the priests and the monks have always sacrificed the greatness and the honour of France to their ecclesiastical interests. And then, M. Veuillot counsels the Emperor of Austria to yield or to abandon Venetia; but on what conditions? This is the great, the chief point. The first condition would be, to restore to Pius IX. all the former provinces of the Roman State; the second, to replace Francis II. upon the throne of the Two Sicilies; the third, to restore Parma, Modena, and Florence to their former sovereigns; fourth, to break the unity of Italy, and to establish a confederation in which the Pope should have the preponderance!

I will say a few words respecting the interesting report of the *Central Evangelization Society*. This is a species of home mission. It takes measures, and employs agents, for preaching the Gospel to the scattered Protestants, and forming new churches. This institution has existed for nearly twenty years, and is continually growing—a proof that it corresponds to a real existing want. According to its last report, it has now at work 48 pastors, 5 itinerant preachers, 8 evangelists, 17 schoolmasters, and other agents, who labour in the different provinces of France. The committee have expended, during the past year, more than 198,000 francs, a considerable sum for our French Church. This is a good and invaluable work. The Gospel must be known by its fruits, and it will then not have much to fear from its adver

saries. Let us be men of prayer, of zeal, and of activity. Let us preach the good news of salvation to all, and the Father of Mercies will certainly bless our pious efforts.

ITALY.—We regret that Italy should not have a better ally than Prussia, whose treatment of the Dane, and whose ambitious designs in Europe, evoke few cordial well-wishings. We regret that so little reliance can be placed in the possible line of action which Napoleon III. may follow in accordance with further annexations of German or Italian territory to France. But there is no mistaking the popularity of the war among all classes of people here. Italy claims Rome and Venice as necessary for her national existence. The inhabitants of these lands themselves claim freedom from the oppressor and usurper. Not till Italy is free of Teuton and French invaders, from the Alps to Sicily, can she possibly reduce her ruinously large army, and dwell in peace throughout all her borders. Never can Milan, Bologna, Florence, and Ancona prosper in trade, and the immense mountains and plains in their vicinity be developed in their mineral and agricultural resources, as long as an implacable foe lies entrenched across the Po, and playing into the hands of a still more deadly enemy in the centre of the land, in the city of Rome. On the Venetian and Roman questions Italians are unanimous, however otherwise divided, and so is every one who lives here and sees how the best efforts at constitutional government are but imperfectly successful, through priestly opposition, and reactionary intrigue—through the alliance of the friends of Pope and Kaiser, who must again have things here all their own way or be swept off the face of Italy as inconsistent with order and freedom and progress. Accordingly, the tread and music of armed men are everywhere. The young recruits, born in 1845, have been called out, and responded to the summons with marvellously few exceptions, when one takes into account the evil suggestions of an illiberal priesthood, acting everywhere under instructions from Rome, on the minds of these youths, mostly from ignorant rural or highland districts. The shopmen of Italy's large towns, who constitute her National Guard, having offered their services have been mobilised, and are ready to go where sent. Not only are volunteers received into the regular army, but an extraordinary corps, under the command of Garibaldi, has been formed, to which patriotic youth flock from all quarters. At present it is to consist of 20,000 men, but the volunteers from among Venetian and Roman exiles alone will reach this number. As a foil to this, the Austrians are dressing out a number of men in the Garibaldian red shirt, and raising some regiments of volunteers, but the youths of the universities and schools and townships of Venetia are crossing the border to enrol themselves under the true banner of freedom. The Italian Government has been vested with extraordinary powers by a Parliament which hitherto has refused to be led by it. These powers refer to finance, war preparations, and the summary repression of tumult or attempt at reaction. In defence of this last measure an orator in the House exclaimed—"The clerical

sect was always hostile to the interests of Italy, and has never ceased to threaten her safety. Once upon a time the priests were our delight, but now they are the scorn and injury not of Italy alone, but every country. When our valiant sons run to the defence of their country, exposing their breasts to the bullets of the enemy, they have a right to ask that when they return to the dear ones they leave behind, they shall find them safe and happy, and not slaughter, ruin, and the grave."

While all this is going on in free Italy, we turn naturally to the Eternal City, to see what indications are there afforded. Alas! there is no reform or improvement, but rather retrogression, if that is possible, where all has been conformed to the mediæval model. The Pope has fallen wholly into the hands of the Jesuits. By a recent bull, he has constituted, in perpetuity, a Jesuit college in Rome, of writers for the *Civiltà Cattolica* (*Catholic Civilisation*), the ablest defender of the temporal power and all the belongings of the Chair of St. Peter, conceding to them every privilege and liberty to write, and print, by book, tract, or newspaper, what they judge best suited to defend the holy faith. Orders have also lately been issued, whereby the entrance of forbidden books, especially the Bible (and surprising quantities had been introduced), is rendered much more difficult and dangerous, while the confessional has this Easter been so diligently used that through mothers, sisters, and wives no fewer than forty persons have been arrested as possessors or holders of such publications.

In connexion with the threatened hostilities in the North, I understand that the Waldensian Synod (of whose proceedings a friend will send you this week a report) is likely to make some arrangements for supplying our Evangelical soldiers with Christian ordinances, though the duty is a difficult one to discharge, as they are scattered among the many regiments and divisions of the army encamped in different localities. It is, however, a necessary duty, as no fewer than sixteen members of the Leghorn congregation have left for the seat of war, and, doubtless, other churches have yielded a proportionate contingent. The members of the Young Men's Christian Association of Florence have also placed themselves, through Dr. Revel, at the disposal of the noble committee in Geneva for mitigating the horrors of war, by relieving the wounded and dying in the field, the hospital, and the barrack.

INDIA.—The English Presbyterian Church have received from their agent in connection with their infant mission at Rajshai, intelligence of ten baptisms there during the past year. The agent—the Rev. Behari Ma Singh—also mentions that several inquirers are under instruction.

CHINA.—The Wesleyan missionaries at Hankow report the baptism of three adult native converts. The oldest of these says, that when he saw the city about eight years ago, devastated by the rebels, the temples sharing in the same fate, and the priests scattered, he was led to consider the impotence of all its idols, and his faith in them was completely shattered.

**SOUTH AFRICA.**—The death of the Rev. Mr. Frédox, son-in-law of the Rev. R. Moffat, and a missionary of the French Protestant Society, has occurred in the far interior of Africa, under most melancholy circumstances.

**ABYSSINIA.**—Intelligence has been received

confirmatory of the release of the Abyssinian captives. A Bombay telegram of the 8th ult. says: Colonel Merewether, at Aden, on the 28th of April, reports that Mr. Rassam and the released captives are all well, and preparing for their journey to the coast.

## Articles Selected.

### JESSICA'S FIRST PRAYER.

BY THE AUTHOR OF "FERN'S HOLLOW."

#### CHAPTER I.



IN a screened and secluded corner of one of the many railway-bridges which span the streets of London, there could be seen, a few years ago, from five o'clock every morning until half-past eight, a tidily set out coffee-stall, consisting of a tressel and board, upon which stood two large tin cans, with a small fire of charcoal burning under each, so as to keep the coffee boiling during the early hours of the morning when the work-people were thronging into the city, on their way to their daily toil. The coffee-stall was a favourite one, for besides being under shelter, which was of great consequence, upon rainy mornings, it was also in so private a niche that the customers taking their out-of-door breakfast, were not too much exposed to notice; and, moreover, the coffee-stall keeper was a quiet man, who cared only to serve the busy workmen, without hindering them by any gossip. He was a tall, spare, elderly man, with a singularly solemn face, and a manner which was grave and secret. Nobody knew either his name or dwelling-place; unless it might be the policeman who strode past the coffee-stall every half-hour, and nodded familiarly to the solemn man behind it. There were very few who cared to make any inquiries about him: but those who did could only discover that he kept the furniture of his stall at a neighbouring coffee-house, whither he wheeled his tressel and board and crockery every day not later than half-past eight in the morning; after which he was wont to glide away with a soft footstep, and a mysterious and fugitive air, with many backward and sidelong glances, as if he dreaded observation, until he was lost among the crowds which thronged the streets. No one had ever had the persevering curiosity to track him all the way to his house, or to find out his other means of gaining a livelihood; but in general his stall was surrounded by customers, he served with silent seriousness, and who did not grudge to pay him his charge for the refreshing coffee he supplied to them.

For several years the crowd of work-people had paused by the coffee stall under the railway-arch, when one morning, in a partial lull of his business, the owner became suddenly aware of a pair of very bright dark eyes being

fastened upon him, and the slices of bread and butter on his board, with a gaze as hungry as that of a mouse which has been driven by famine into a trap. A thin and meagre face belonged to the eyes, which was half hidden by a mass of matted hair hanging over the forehead, and down the neck; the only covering which the head or neck had, for a tattered frock, scarcely fastened together with broken strings, was slipping down over the shivering shoulders of the little girl. Stooping down to a basket behind his stall, he caught sight of two bare little feet curling up from the damp pavement, as the child lifted up first one and then the other, and laid them one over another to gain a momentary feeling of warmth. Whoever the wretched child was, she did not speak; only at every steaming cupful which he poured out of his can, her dark eyes gleamed hungrily, and he could hear her smack her thin lips, as if in fancy she was tasting the warm and fragrant coffee.

"Oh, come now!" he said at last, when only one boy was left taking his breakfast leisurely, and he leaned over his stall to speak in a low and quiet tone, "why don't you go away, little girl? Come, come; you're staying too long, you know."

"I'm just going, sir," she answered, shrugging her small shoulders to draw her frock up higher about her neck; "only it's raining cats and dogs outside; and mother's been away all night, and she took the key with her; and it's so nice to smell the coffee; and the police has left off worriting me while I've been here. He thinks I'm a customer taking my breakfast." And the child laughed a shrill little laugh of mockery at herself and the policeman.

"You've had no breakfast, I suppose," said the coffee-stall keeper, in the same low and confidential voice, and leaning over his stall till his face nearly touched the thin, sharp features of the child.

"No," she replied, coolly, "and I shall want my dinner dreadful bad afore I get it, I know. You don't often feel dreadful hungry, do you, sir? I'm not griped yet, you know; but afore I taste my dinner, it'll be pretty bad, I tell you. Ah! very bad indeed!"

She turned away with a knowing nod, as much as to say she had one experience in life to which he was quite a stranger; but before she had gone half a dozen steps, she heard the quiet voice calling to her in rather louder tones, and in an instant she was back at the stall.

"Slip in here," said the owner, in a cautious whisper; "here's a little coffee left and a few crusts. There, you must never come again,

you know. I never give to beggars; and if you'd begged, I'd have called the police. There; put your poor feet towards the fire. Now aren't you comfortable?"

The child looked up with a face of intense satisfaction. She was seated upon an empty basket, with her feet near the pan of charcoal and a cup of steaming coffee on her lap; but her mouth was too full for her to reply, except by a very deep nod, which expressed unbounded delight. The man was busy for a while packing up his crockery; but every now and then he stopped to look down upon her, and to shake his head gravely.

"What's your name?" he asked, "at length; but there, never mind! I don't care what it is. What's your name to do with me, I wonder?"

"It's Jessica," said the girl: "but mother, and everybody calls me Jess. You'd be tired of being called Jess, if you was me. It's Jess here, and Jess there; and everybody wanting me to go errands. And they think nothing of giving me smacks, and kicks, and pinches. Look here!"

Whether her arms were black and blue from the cold, or from ill-usage, he could not tell; but he shook his head again seriously, and the child felt encouraged to go on.

"I wish I could stay here for ever and ever, just as I am!" she cried. "But you're going away, I know, and I'm never to come again, or you'll set the police on me?"

"Yes," said the coffee-stall keeper, very softly, and looking round to see if there were any other ragged children within sight, "if you'll promise not to come again for a whole week, and not to tell anybody else, you may come once more. I'll give you one other treat. But you must be off now."

"I'm off sir," she said, sharply; "but if you've a errand I could go on I'd do it all right, I would. Let me carry some of your things."

"No, no," cried the man; "you run away, like a good girl; and mind! I'm not to see you again for a whole week."

"All right!" answered Jess, setting off down the rainy street at a quick run as if to show her willing agreement to the bargain; while the coffee-stall keeper, with many a cautious glance around him, removed his stock-in-trade to the coffee-house near at hand, and was seen no more for the rest of the day in the neighbourhood of the railway-bridge.

#### CHAPTER II.

Jessica kept her part of the bargain faithfully; and though the solemn and silent man under the dark shadow of the bridge looked out for her every morning as he served his customers, he caught no glimpse of her wan face and thin little frame. But when the appointed time was finished, she presented herself at the stall, with her hungry eyes fastened again upon the piles of buns and bread and butter, which were fast disappearing before the demands of the buyers. The business was at its height, and the famished child stood quietly on one side watching for the throng to melt away. But as soon as the nearest church clock

had chimed eight, she drew a little near to the stall, and at a signal from its owner she slipped between the tressels of his stand, and took up her former position on the empty basket. To his eyes she seemed even a little thinner, and certainly more ragged than before; and he laid a whole bun, a stale one which was left from yesterday's stock, upon her lap, as she lifted the cup of coffee to her lips with both of her benumbed hands.

"What's your name?" she asked, looking up to him with her keen eyes.

"Why?" he answered hesitatingly, as if he was reluctant to tell so much of himself; "my christened name is Daniel."

"And where do you live, Mr. Dan'el?" she inquired.

"Oh, come now!" he exclaimed, "if you're going to be impudent, you'd better march off. What business is it of yours where I live? I don't want to know where you live, I can tell you."

"I didn't mean no offence," said Jess, humbly; "only I thought I'd like to know where a good man like you lived. You're a very good man, aren't you, Mr. Dan'el?"

"I don't know," he answered, uneasily "I'm afraid I'm not."

"Oh, but you are, you know," continued Jess. "You make good coffee; prime! And buns too! and I've been watching you hundreds of times afore you saw me, and the police leaves you alone and never tells you to move on. Oh, yes! you must be a very good man."

Daniel sighed, and fidgetted about his crockery with a grave and occupied air, as if he were pondering over the child's notion of goodness. He made good coffee, and the police left him alone! It was quite true; yet still as he counted up the store of pence, which had accumulated in his strong, canvas bag, he sighed again still more heavily. He purposely let one of his pennies fall upon the muddy pavement, and went on counting the rest busily, while he furtively watched the little girl sitting at his feet. Without a shade of change upon her small face, she covered the penny with her foot, and drew it in carefully towards her, while she continued to chatter fluently to him. For a moment a feeling of pain shot a pang through Daniel's heart; and then he congratulated himself on having entrapped the young thief. It was time to be leaving now; but before he went he would make her move her bare foot, and disclose the penny concealed beneath it, and then he would warn her never to venture near his stall again. This was her gratitude, he thought; he had given her two breakfasts, and more kindness than he had shown to any fellow-creature for many a long year; and at the first chance the young jade turned upon him, and robbed him! He was brooding over it painfully in his mind, when Jessica's uplifted face changed suddenly, and a dark flush crept over her pale cheeks, and the tears started to her eyes. She stooped down, and picking up the coin from amongst the mud, she rubbed it bright and clean upon her rags, and laid it upon the stall close to his hand, but without speaking a word. Daniel looked down upon her solemnly and searchingly.

"What's this?" he asked.

"Please, Mr. Daniel," she answered, "it dropped, and you didn't hear it."

"Jess, he said, sternly, "tell me all about it."

"Oh, please," she sobbed, "I never had a penny of my very own but once; and it rolled close to my foot; and you didn't see it; and I hid it up sharp; and then I thought how kind you'd been, and how good the coffee and buns are, and how you let me warm myself at your fire, and please, I couldn't keep the penny any longer. You'll never let me come again I guess."

Daniel turned away for a minute, busying himself with putting his cups and saucers into the basket, while Jessica stood by trembling, with the large tears rolling slowly down her cheeks. The snug, dark corner, with its warm fire of charcoal, and its fragrant smell of coffee had been a paradise to her for these two brief spans of time; but she had been guilty of the sin which would drive her from it. All beyond the railway arch the streets stretched away, cold and dreary, with no friendly faces to meet her's, and no warm cups of coffee to refresh her; yet she was only lingering sorrowfully to hear the words spoken, which should forbid her to return to this pleasant spot. Mr. Daniel turned round at last, and met her tearful gaze, with a look of strange emotion upon his own solemn face.

"Jess," he said, "I could never have done it myself. But you may come here every Wednesday morning, as this is a Wednesday, and there'll always be a cup of coffee for you."

She thought he meant that he could not have hidden the penny under his foot, and she went away a little saddened and subdued, notwithstanding her great delight in the expectation of such a treat every week; while Daniel, pondering over the struggle that must have passed through her childish mind, went on his way, from time to time shaking his head, and muttering to himself, "I couldn't have done it myself, I never could have done it myself."

#### CHAPTER III.

Week after week, through the three last months of the year, Jessica appeared every Wednesday at the coffee-stall, and after waiting patiently till the close of the breakfasting business, received her pittance from the charity of her new friend. After a while Daniel allowed her to carry some of his load to the coffee-house, but he never suffered her to follow him further, and he was always particular to watch her out of sight before he turned off through the intricate mazes of the streets in the direction of his own home. Neither did he encourage her to ask him any more questions; and often but very few words passed between them during Jessica's breakfast time.

As to Jessica's home, she made no secret of it, and Daniel might have followed her any time he pleased. It was a single room, which had once been a hayloft over the stable of an old inn, now in use for two or three donkeys, the property of costermongers dwelling in the court about it. The mode of entrance was by a wooden ladder, whose rungs were crazy and broken, and which led up through a trap-door in the floor of the loft. The interior of the home

was as desolate and comfortless as that of the stable below, with only a litter of straw for the bedding, and a few bricks and boards for the furniture. Everything that could be pawned had disappeared long ago, and Jessica's mother often lamented that she could not thus dispose of her child. Yet Jessica was hardly a burden to her. It was a long time since she had taken any care to provide her with food or clothing, and the girl had to earn or beg for herself the meat which kept a scanty life within her. Jess was the drudge and errand-girl of the court; and what with being cuffed and beaten by her mother, and overworked and illused by her numerous employers, her life was a hard one. But now there was always Wednesday morning to count upon and look forward to; and by-and-by a second scene of amazed delight opened upon her.

Jessica had wandered far away from home in the early darkness of a winter's evening, after a violent outbreak of her drunken mother, and she was still sobbing now and then with long-drawn sobs of pain and weariness, when she saw, a little way before her, the tall, well-known figure of her friend, Mr. Daniel. He was dressed in a suit of black, with a white neckcloth, and he was pacing with brisk yet measured steps along the lighted streets. Jessica felt afraid of speaking to him, but she followed at a little distance, until presently he stopped before the iron gates of a large building, and unlocking them, passed on to the arched doorway, and with a heavy key opened the folding doors and entered in. The child stole after him, but paused for a few minutes, trembling upon the threshold, until the gleam of a light lit up within tempted her to venture a few steps forward, and to push a little way open an inner door, covered with crimson baize, only so far as to enable her to peep through at the inside. Then growing bolder by degrees, she crept through herself, drawing the door to noiselessly behind her. The place was in partial gloom, but Daniel was kindling every gaslight, and each minute lit it up in more striking grandeur. She stood in a carpeted aisle, with high oaken pews on each side almost as black as ebony. A gallery of the same dark old oak ran round the chapel, resting upon massive pillars, behind one of which she was partly concealed gazing with eager eyes at Daniel, as he mounted the pulpit steps and kindled the lights there, disclosing to her curious delight the glittering pipes of an organ behind it. Before long the slow and soft-footed chapel-keeper disappeared for a minute or two into a vestry; and Jessica, availing herself of his short absence, stole silently up under the shelter of the dark pews until she reached the steps of the organ loft, with its golden show. But at this moment Mr. Daniel appeared again, arrayed in a long gown of black serge, and as she stood spell-bound gazing at the strange appearance of her patron, his eyes fell upon her, and he also was struck speechless for a minute, with an air of amazement and dismay upon his grave face.

"Come, now," he exclaimed, harshly, as soon as he could recover his presence of mind, "you must take yourself out of this. This isn't any place for such as you. It's for ladies and gentlemen; so you must run away sharp before

anybody comes. However did you find your way here?"

He had come very close to her, and bent down to whisper in her ear, looking nervously round to the entrance all the time. Jessica's eager tongue was loosened.

"Mother beat me," she said, "and turned me into the streets, and I see you there, so I followe I you up. I'll run away this minute, Mr. Daniel; but it's a nice place. What do the ladies and gentlemen do when they come here? Tell me, and I'll be off sharp.

"They come here to pray," whispered Daniel.

"What is pray?" asked Jessica.

"Bless the child!" cried Daniel, in perplexity.

"Why, they kneel down in these pews; most of them sit, though; and the minister up in the pulpit tells God what they want."

Jessica gazed into his face with such an air of bewilderment that a faint smile crept over the sedate features of the chapel-keeper.

"What is a minister and God?" she said, "and do ladies and gentlemen want anything? I thought they'd everything they wanted, Mr. Daniel."

"Oh!" cried Daniel, "you must be off, you know. They'll be coming in a minute, and they'd be shocked to see a ragged little heathen like you. This is the pulpit, where the minister stands and preaches to 'em; and there are the pews, where they sit to listen to him, or to go to sleep, may be; and that's the organ to play music to their singing. There, I've told you everything, and you must never come again, never."

"Mr. Daniel," said Jessica, "I don't know nothing about it. Isn't there a dark little corner somewhere that I could hide in?"

"No, no," interrupted Daniel, impatiently; "we couldn't do with such a little heathen, with no shoes or bonnet on. Come now, it's only a quarter to the time, and somebody will be here in a minute. Run away, do."

Jessica retraced her steps slowly to the crimson door, casting many a longing look backwards; but Mr. Daniel stood at the end of the aisle, frowning upon her whenever she glanced behind. She gained the lobby at last, but already some one was approaching the chapel door, and beneath the lamp at the gate stood one of her natural enemies, a policeman. Her heart beat fast, but she was quickwitted, and in another instant she spied a place of concealment behind one of the doors, into which she crept for safety until the path should be clear, and the policeman passed on upon his beat. The congregation began to arrive quickly. She heard the rustling of silk dresses, and she could see the gentlemen and ladies pass by the niche between the door and the post. Once she ventured to stretch out a thin little finger and touch a velvet mantle as the wearer swept by, but no one caught her in the act, or suspected her presence behind the door. Mr. Daniel, she could see, was very busy ushering the people to their seats; but there was a startled look lingering upon his face, and every now and then he peered anxiously into the outer gloom and darkness, and even once called to the policeman to ask if he had seen a ragged child hanging about. After a while the organ began to sound, and Jessica,

crouching down in her hiding-place, listened entranced to the sweet music. She could not tell what made her cry, but the tears came so rapidly that it was of no use to rub the corners of her eyes with her hard knuckles; so she lay down upon the ground, and buried her face in her hands, and wept without restraint. When the singing was over, she could only catch a confused sound of a voice speaking. The lobby was empty now, and the crimson doors closed. The policeman, also, had walked on. This was the moment to escape. She raised herself from the ground with a feeling of weariness and sorrow; and thinking sadly of the light, and warmth, and music that were within the closed doors, she stepped out into the cold and darkness of the streets, and loitered homewards with a heavy heart.

## CHAPTER IV.

It was not the last time that Jessica concealed herself behind the chapel door. She could not overcome the urgent desire to enjoy again and again the secret and perilous pleasure; and Sunday after Sunday she watched in the dark streets for the moment when she could slip in unseen. She soon learned the exact time when Daniel would be occupied in lighting up, before the policeman would take up his station at the entrance, and again, the very minute at which it would be wise and safe to take her departure. Sometimes the child laughed noiselessly to herself, until she shook with suppressed merriment, as she saw Daniel standing unconsciously in the lobby, with his solemn face and grave air, to receive the congregation, much as he faced his customers at the coffee-stall. She learned to know the minister by sight, the tall, thin, pale gentleman, who passed through a side door, with his head bent as if in deep thought, while two little girls, about her own age, followed him with sedate yet pleasant faces. Jessica took a great interest in the minister's children. The younger one was fair, and the elder one was about as tall as herself, and had eyes and hair as dark; but oh, how cared for, how plainly waited on by tender hands! Sometimes, when they were gone by, she would close her eyes, and wonder what they would do in one of the high black pews inside, where there was no place for a ragged, barefoot girl like her; and now and then her wonderings almost ended in a sob, which she was compelled to stifle.

It was an untold relief to Daniel that Jessica did not ply him with questions about the chapel when she came for breakfast every Wednesday morning; but she was too shrewd and cunning for that. She wished him to forget that she had ever been there, and by-and-by her wish was accomplished, and Daniel was no longer uneasy, while he was lighting up the chapel, with the dread of seeing the child's wild face starting up before him. But the light evenings were drawing near apace, and Jessica foresaw with dismay that her Sunday treats would soon be over. The risk of discovery increased every week, for the sun was later and later in setting, and there would be no chance of creeping in and out unseen in the broad daylight. Already it needed both watchfulness and alertness to dart in at the right moment in the grey twi-

light; but still she could not give it up; and if it had not been for the fear of offending Mr. Daniel, she would have resolved upon going until she was found out. They could not punish her very much for standing in the lobby of the chapel.

Jessica was found out, however, before the dusky evenings were quite gone. It happened one night that the minister's children, coming early to the chapel, saw a small tattered figure, bareheaded and barefooted, dart swiftly up the steps before them and disappear within the lobby. They paused and looked at one another, and then, hand in hand, their hearts beating quickly, and the colour coming and going on their faces, they followed the strange new member of their father's congregation. The chapel-keeper was nowhere to be seen, but their quick eyes detected the prints of the wet little feet which had trodden the clean pavement before them, and in an instant they discovered Jessica crouching behind the door.

"Let us call the chapel-keeper," said Winny, the younger child, clinging to her sister; but she had spoken aloud, and Jessica overheard her, and before they could stir a step she stood before them with an earnest and imploring face.

"Oh, don't have me drove away," she cried: "I'm a very poor little girl, and it's all the pleasure I've got. I've seen you lots of times, with that tall gentleman as stoops, and I didn't think you'd have me drove away. I don't do any harm behind the door, and if Mr. Daniel finds me out, he won't give me any more coffee."

"Little girl," said the elder child, in a composed and demure voice, "we don't mean to be unkind to you; but what do you come here for, and why do you hide yourself behind the door?"

"I like to hear the music," answered Jessica, and I want to find out what pray is, and the minister, and God. I know its for ladies and gentlemen, and fine children like you; but I'd like to go inside just for once, and see what you do."

"You shall come with us into our pew," cried Winny, in an eager and impulsive tone; but Jane laid her hand upon her outstretched arm, with a glance at Jessica's ragged clothes and matted hair. It was a question difficult enough to perplex them. The little outcast was plainly too dirty and neglected for them to invite her to sit side by side with them in their crimson-lined pew, and no poor people attended the chapel with whom she could have a seat. But Winny, with flushed cheeks and indignant eyes, looked reproachfully at her elder sister.

"Jane," she said, opening her Testament, and turning over the leaves hurriedly, "this was papa's text a little while ago. 'For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou here, or sit here under my footstool; are ye not then partial in yourselves, and are becoming judges of evil thoughts?' If we don't take this little girl into our pew, we 'have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons.'"

"I don't know what to do," answered Jane, sighing; "the Bible seems plain; but I'm sure papa would not like it. Let us ask the chapel-keeper."

"Oh, no, no!" cried Jessica, "don't let Mr. Daniel catch me here. I won't come again, indeed; and I'll promise not to try to find out about God, and the minister, if you'll only let me go."

"But, little girl," said Jane, in a sweet but grave manner, "we ought to teach you about God, if you don't know him. Our papa is the minister, and if you'll come with us, we'll ask him what we must do."

"Will Mr. Daniel see me?" asked Jessica.

"Nobody but papa is in the vestry," answered Jane, "and he'll tell us all, you and us, what we ought to do. You'll not be afraid of him, will you?"

"No, said Jessica, cheerfully, following the minister's children as they led her along the side of the chapel towards the vestry.

"He is not such a terrible personage," said Winny, looking round encouragingly, as Jane tapped softly at the door, and they heard a voice saying "Come in."

#### THE CAPE OF GOOD HOPE.



HEN Bartholomew de Diaz first sighted that noble headland which, like a colossal lion, looks from Africa towards the Southern Pole, so frightful were the gales, and so wild the weather, that the navigator's courage failed, and he called the stormy headland the Cape of Tempests, and sailing back to his pleasant Portugal, he was very glad to reach again the Tagus, with its quiet moorings amid the orange-groves.

"Capo Tormentoso! Cape of Storms! O, no; that will never do," exclaimed the gallant King. "we must find for it some name of better omen; for, depend upon it, that Lion of the Sea is the guardian of the East: with his cloudy mane and his hurricane howling he guards the gold and the spices. We shall call him 'The Cape of Good Hope,' for, depend upon it, India is round the corner."

So human history has a stormy headland. We seldom look at it, but the mist is streaming over the mountain-top, and in the terrible gales some poor ship or other is driven from its anchorage, and is tossed about so helplessly, or founders so fatally. And whether he be the philosophical, historical or the mere moraliser on human destiny whom we consult, he is very likely to say, as most men said in the days of the bad emperors—as many said in the days of Napoleon—as some men are saying now, "The world is going backward; it is a Cape of Storms. There is nothing round the corner—nothing but a boundless expanse of weltering waters—nothing but tattered clouds above, and unfathomable abysses below, and all passing off into the blackness of darkness for ever."

But even at the time when some of the sages of heathendom were foreseeing nothing but a dark doom for humanity—Tacitus, for instance

—they were not aware the headland was already doubled, and that, far better than the return of Astrea, the Desire of all Nations had actually come, and that henceforward the prospects of mankind could never be utterly hopeless.

And now, looking at the dark and storm-swept headland, like Bartholomew de Diaz, the eye of sense is troubled, and we call it the Cape of Storms. The slow progress of freedom, the frequent triumph of despotism, the recklessness with which princes rush into war, the readiness with which the people follow them, the frightful magnitude of standing armies, the immense destructiveness of war as now it is waged; and then, what is far more serious, the growth of vast and godless populations in the heart of our crowded cities, of formidable infidelities in the very citadels of the faith—the observer of such things is apt to be “shaken in mind and troubled,” and, almost trembling for the Ark of God, is ready to abandon hope and effort for mankind.

But like the king who gave a name of promise to the stormy promontory, Revelation calls this headland with its hurricanes, the Cape of Good Hope. It assures us of a brighter day, a better world beyond it. Looking at the distress of nations and the perplexity of rulers, the sea and the waves roaring, men's hearts failing them for fear, and the very powers of Heaven seemingly shaken, says the Saviour to His disciples, “Look up, and lift your heads, for your redemption draweth nigh.” And Faith looks, and in these very things sees tokens that the reign of God is near; and, like Vasco de Gama, who, whilst the prophets of despair were predicting his destruction, had already furled his sail in quiet waters on a rich and fragrant coast, Philanthropy still works the Master's ship, and will, in due time, and beyond a doubt, drop anchor in the haven of that great Fulfilment—“The kingdoms of this world are become the kingdoms of our God and of his Christ.”

This strong consolation, this “good hope,” God has in all ages given to His Church, and this hope has saved it. First, there was the Messianic Hope, which, through all the dreary period of universal paganism, and through the civil wars and dispersions and desolation of a thousand years, was the blessed prospect and sustaining joy of the Hebrew saints: and now there is the Millennial Hope—the confident expectation that idols shall be abolished, and that the existing anarchy shall be succeeded by a reign of Truth, Love, Righteousness, under the sceptre of a Saviour universally recognised, and—if not visibly returned, and visibly resident—at least present, and reigning, in a way of which our existing state gives faint conception. And this “good hope,” which God has given, is an everlasting consolation. It not only comforts the Church of Christ, and strengthens it for every good word and work; but so far as the Church is the heart of society—so far as it keeps up the fund of loving-kindness and cheerfulness and enterprise amongst men at large—this blessed hope of the Church is a comfort to the world.

The present is a time of awful anxiety. Europe is on the eve of conflict. For Germany and other nations may be in store such horrors

as the Thirty Years' War created two centuries ago, and when once the martial frenzy is roused no country can be secure of immunity. We fear as we enter under this cloud, and for comfort we can look to no arm of flesh. Our hope is not found in the humanity of modern warfare, nor the disinterestedness and magnanimity of statesmen and sovereigns. It is not even derived from particular predictions which cabalistic adroitness can use by turns to frighten or to flatter, and the slippant manipulation of which has been so conducive to infidelity. Our best hope rests on the purposes of God as indicated in the ulterior of all prophecy, and as implied in the incarnation and atonement of His Beloved Son. Where there are so much sin and crime we dare not promise that there shall be never again a crimson flood, a baptism of fire; but on that field where Apollyon and the Prince of Peace are combatants, we well know who shall be the last to leave, and we cannot doubt that it will be on a worthy scale and for a sufficient length of time that He will celebrate the victory.

And all is well, tho' faith and form  
Be sunder'd in the night of fear;  
Well roars the storm to those that hear  
A deeper voice across the storm.

Fear may be natural, but despair is immoral; and if the Church of Christ enters into this cloud, keeping close to the Master, there is a glory within which will make it good to be there.

#### HISTORY OF THE INDIA MISSION.



IT is of the utmost importance that every one interested in the success of missions to India should distinctly understand how comparatively brief has been the period during which efforts in behalf of missions have been put forth in India. Some who have either not made themselves acquainted with the matter, or do not reflect upon the knowledge which they possess, are ready to say, Why are there not greater results to show for the efforts that have been employed? A simple statement of the facts, we are convinced, will satisfy every candid mind how groundless such an objection is. Let us, then, briefly and clearly state these facts.

It is not yet 120 years since the British arms, under the command of Lord Clive, acquired undisputed European ascendancy in India. But it was not till many years after Britain had established its position in India that any effort whatever was put forth to educate and to Christianise it. Edmund Barke, near the close of last century, and about forty years after Britain had secured the uncontrolled government of India, spoke of our rule, and spoke of it with truth, in these memorable words: “England has erected no churches, no hospitals, no schools. Every other conqueror has left some monument of state or beneficence behind him. Were we driven out of India this day, nothing would remain to tell that it had been possessed, during the inglorious



period of our dominion, by anything better than the ourang-outang or the tiger."

The honour of sending out the first Protestant missionary to India is due to the Baptist Church. This was in 1792. But so hostile was the British Government to the efforts put forth in behalf of Christian missions, that the missionaries were compelled to take up their residence at the Dutch settlement of Serampore, where they prosecuted the work of translating the Scriptures into the native languages. It was only in 1832 that full permission was obtained for Christian Missionaries to land and prosecute their work in India. In that year the East India Company was obtaining a renewal of their charter from Parliament, and the influence of Mr. Wilberforce obtained the introduction of a clause securing this concession. But even this did not bring to a close the extremely adverse influences against which, in India, Christian missionaries had to contend. For a while they received no countenance or aid from those who were in power, the Government patronised and supported heathen festivals, kept the heathen temples in repair, and fostered the native idolatries as the recognised religion of the land.

Up to this time the Church of Scotland had done nothing whatever for the cause of missions in India. In 1818 Dr. Inglis—a name ever to be mentioned in connection with our India Mission with gratitude and regard—pleaded its claims in a sermon preached before the Society for promoting Christian Knowledge. In 1823 Dr. Bryce—who was then one of our East India chaplains, and whose death the Church had a few months ago to lament—sent home a memorial from Calcutta, urging the immediate entrance upon the work. The matter was thus for five or six years agitated in the Church, but no definite action was taken for obtaining contributions to begin it till it was formally brought before the General Assembly by Dr. Inglis in 1825. The following Committee were appointed to carry into effect the decision of the Church of Scotland, to take up the work of sending the Gospel to the heathen—viz., Drs. Brunton, Chalmers, Dickson, Gordon, Grant, Hunter, Inglis, Muir, Paul, and Ritchie. We have given the names of this Committee, as by their labours in behalf of this work they placed the Church of Scotland under a debt of gratitude that should not be forgotten. They are all of them names that the Church holds in high and deserved honour. Six of them have closed their work for God upon the earth, but four still survive to aid the efforts and to influence the councils of the Church.

In 1826 a pastoral letter was addressed by Dr. Inglis to the Church, calling upon it to arise and go forward to the work of God in India. We give the words with which his appeal in this pastoral letter was closed. They are words whose truth and weight time cannot impair:—

"In taking leave," he says, "of the subject and of you, we feel that there are motives and encouragements arising out of the work itself to which we exhort you, that will have a more powerful effect on your minds than any words or arguments which can be employed. It seems impossible that in this case we should not have one common feeling: for it is a feeling which

has its origin in the law of our nature. Having our own hope in Christ and His salvation, it would be altogether unnatural that we should not have a desire to communicate this blessed hope to those who, with ourselves, have one common Father—whom one God hath created. Is it possible that we can rely on the merits of Christ as a Saviour, for the exercise of that mercy and grace by which alone we can be delivered from everlasting misery, and made partakers of everlasting happiness, without an earnest desire to make known the way of salvation through Him to others who partake of our common nature? Or is it possible that this benevolent desire should not be promoted and strengthened by the precious hope of advancing, at the same time, the honour of Him who redeemed us? Is it possible that the promise of the Spirit of all grace to strengthen and prosper us in every righteous undertaking and the most special promise imparted to us by our heavenly Master in reference to this most blessed work, that He will be with us always even unto the end of the world—should not effectually encourage us in such labour of love? Or is it possible that the assurance which is given us of the ultimate and universal prevalence of the Redeemer's kingdom, should not establish our minds in the use of all-wise and righteous means for hastening that happy time when the knowledge of the Lord shall cover the earth?"

The result of the first appeal of Dr. Inglis at the end of twelve months, backed as it was by all the moral weight of the Committee, is thus summed up by Dr. Duff:—

"Out of more than 900 parish churches and 53 chapels of ease, collections were made in no more than 59 parish churches and 16 chapels; the aggregate of these did not amount to £1000; the subscriptions amounted, in extraordinary donations, to about £300, and in annual contributions to £90. Such," he says, "notwithstanding the earnest appeals, the great preparations, the unwearied exertions which for two or three years had been made—such was the amount consecrated by the entire Church of Scotland, during the first twelve months, to the support of our missionary enterprise."

But the noble convener was not daunted. He expressed his trust in the Great Disposer of all events, that the time might not prove very distant when the cause would wear a different aspect. At the end of four years of efforts to obtain contributions, we find, by the report which was submitted to the General Assembly, that during these four years the sum of £7778 had been collected.

Immediately after it had been resolved that the work was to be taken up, the thoughts of those intrusted with it were directed to obtaining one who might go forward to lay the foundation of the Church of Scotland's labours for India. In the good providence of God there was raised up one whose name will ever stand in the front rank of Christian missionaries to the heathen. We need not say that we refer to Dr. Duff. By his zeal, his eloquence, his wisdom, he secured the sympathies and the confidence of the church. He organised schools, and gave his influence and aid to everything

that gave promise of furthering the cause of Christ in India. For thirteen years as a missionary of the Church of Scotland, aided by others that were sent out, he prosecuted his self-denying beneficent labours. But the unhappy controversy that for ten years distracted and rent the Church of Scotland arose, and he allied himself with those who seceded from the Church; and when the secession came, he and all our missionaries in India, with, we believe, only one exception, went out from the Church of Scotland. We retained the possession of the schools and the other mission property which the Church had purchased in India; but, saving the possession of that property and the experience that had been acquired, the work had to be begun anew. New missionaries had to be obtained; new teachers had to be secured: new sources of help and counsel in India and in Scotland had to be found. The Church gave itself to the work with results that will hereafter be stated. Such is a brief sketch of the relation of the Christian Churches, and particularly of the Church of Scotland, to missions in India.

Before closing it we solicit the attention of our readers to the facts which we have narrated, and we ask any one who would judge fairly and impartially, whether these facts do not amply warrant the conclusion, that the past success to which we can point, and the present position of our missionary work in India, afford ground for our own and every Christian Church engaged in it to go forward with renewed and increased devotedness and zeal. It is only 74 years since any Protestant Church even entertained the question of sending the Gospel to India. It is only 53 years since Christian missionaries were first permitted by the British Government in India to use the influence and instruments which Christ gave to the Church to turn the heathen from their idolatry to serve the living God. It is only 48 years since the proposal was first mooted in the Church of Scotland of having a mission to the heathen. It is only 40 years since that proposal was first formally laid before the Church. It is only 36 years since its first missionary went out to begin this work. And last of all, it is only 23 years since the Church of Scotland, with its every missionary and agent new and inexperienced, its every school and church in India vacant and deserted, entered upon that vast and arduous field in which our missionaries are now toiling.

But if with all these facts we can point to schools efficiently taught, and crowded to the utmost of their capability; if we can point to native congregations with native pastors preaching to them the Word of the living God; if we can point to able and devoted European missionaries disseminating amid the assemblages of the heathen the tidings of the Gospel; if we can point to orphanages raising up catechists and teachers and preachers to bear forward to the generations that are to come the standard and the work of God in India,—we ask any one who loves his Saviour, and desires in his heart to further His cause and name, if this work is not one that calls for his most earnest prayers, and deserves his warmest sympathy and support.

## CHRISTIAN INTERCOURSE OF PASTOR AND PEOPLE.

Your pastor may not be in the least aware of the situation in which you are placed; therefore send for him, and send for him *in time*. It occasionally happens that, till the resources of the healing art have failed, the means of grace are little cared for. It is only when the patient is at the point of death, and the medical adviser can do no more, that recourse is had to the spiritual. But supposing that the individual has hitherto been indifferent as to the things of eternity, how comparatively little can such a visit from him avail! A mere man, like yourselves, he does not hold the keys of death or the invisible world—he cannot grant absolution from sin—he cannot pray you into heaven. Besides on such occasions let there be no crowd of neighbours, even though it is a spirit not of idle curiosity but of purest kindness that brings them. A number of strangers and eager listeners casts a reserve over both parties, and what the sufferers would willingly impart to the pastor's ear in the closet, they would not wish to have proclaimed from the housetops. And oh! let me entreat you, in these *solemn circumstances keep nothing back*. We do not ask you to unbosom to him your inmost feelings, to disclose all your secret faults, as is done in the confessional of the Romish Church. These are not things for mortal ken or keeping—they belong to God, who understandeth the thoughts afar off. But still you ought to acquaint him generally with your state of mind—your feelings, wishes, wants, doubts and difficulties, hopes and fears. Without such knowledge he cannot speak aright—cannot pray aright. When you call in the physician to the bed of sickness, you freely tell him all your ills—you state minutely the various turns of your disease, in order that he may alleviate or remove it. And if this be so needful in reference to bodily treatment, where, to a certain extent, one can form an opinion from external symptoms, not less needful is such a statement for the man of the God, who has to minister to the plagues of the heart—a heart deceitful above all things, and desperately wicked! If you deal dishonestly, it is not so much with him as with your own souls, to your own hurt and ruin. He is compelled to speak generally, and so ineffectively—perhaps to make the hearts of the righteous—perhaps the Lord hath not made sad; or, what is still worse, to say Peace, peace, where there is no peace.

Nor is it merely in these ways you may signally promote the success of his ministry; you may do it as much, or more, by your sympathies and your prayers. There are moments when the grasp of a warm hand, a look of love, a sigh of tenderness, or a kindly message, does us unspeakable good, because telling of hearts beating in unison with ours. What a yearning for human sympathy on the part even of God manifest in the flesh! People sometimes complain of the little good which a minister is instrumental in accomplishing, the want of power in his preaching, and the prevalence of irreligion or lukewarmness under his superintendence, when the fault is, in a great measure, due to themselves. It may just

be because prayer is restrained that the blessing is withheld, the Spirit of the Lord is straitened. Prayer moves the arm that moves the world. The prayer of faith can never fail. Were all of you, then, to give yourselves to prayer—praying apart, every family apart, and enlarged by the feeling that other aspirations were mingling with your own—were there such incense day by day continually rising from many an altar, but gathering into one great cloud, it would come up as of olden time in sweet memorial before God, till, opening the windows of heaven, He poured you out a blessing that there should not be room enough to receive it.—*Sermon and Charge, on occasion of the settlement of Dr. Herdman at Melrose, by Rev. Mr. Russel of Ironrow.*

### CHILDREN'S SERVICES.

EVERY ONE in our islands knows about Sunday schools, but many do not know that within the last twenty years there has arisen among us an auxiliary to the Sunday School, which is known by the several names of "The Children's Church," "Separate Services for Children," or that which heads this paper. Of this special kind of worship and religious instruction I propose here giving an account, having had much to do with it for a series of years.

Let me explain the nature of the service, after having mentioned one or two foreign sources from which the idea may have been derived. A quarter of a century ago the late M. Gausson, of Geneva, held every Sunday a service for children. Numbers of parents and other grown-up persons delighted to attend, but the devotional exercises and addresses were intended for and adapted to the young. Up to the present hour, also, many of the Sunday Schools in France and Switzerland are nothing else than children's services. An effort, which promises to be successful, is at present being made, mainly owing to the devoted exertions of A. Woodruff, Esq., Brooklyn, New York, to introduce the British and American system of separate class-teaching, but hitherto the plan pursued has been that of stationing the so-called teachers beside their classes—if classes they deserve to be called—while the Pasteur delivered an address to the little auditors. The most systematic provision of worship, with all its accessories, for the young, has existed for many years in Rotterdam. There, two ministers (Dominics), known to possess the requisite gifts, are set apart for this high calling. As the clergy in that city rotate from church to church in a well-fixed cycle, each Sunday finds one or other of these gentlemen officiating in one of the Reformed churches. The place of worship thus used is known for the day by the familiar name of the *Kinderkerke* (children's church), and thither hie numbers of boys and girls belonging to all classes of the community.

From many facts known to me, however, I am led to conclude that children's services in London did not take their rise from the study of continental examples and a desire to imitate them, but rather from the necessities of the case.

Considerable difference of detail, it may well

be supposed, exists in the manner of conducting these services. The following is one which meets with some approval, and seems to me suitable enough for the end in view. I shall first give it in a tabular skeleton form, and then add some words of explanation:—

1. Psalm or hymn.
2. Repetitive prayer.
3. A portion of Scripture read repetitively, responsively, by the conductor alone, or by children verse about.
4. A psalm or hymn.
5. The Lord's Prayer.
6. The address, divided into two portions by means of a parenthetical hymn.
7. Prayer, not repeated.
8. A hymn.
9. Announcements of remarks.
10. The Benediction.

No remark requires to be made about the singing, except that the tunes and hymns should be well selected, and that it should be characterised by animation. Whether the repetitive prayers be read, as in some church services, or uttered without reading, as is common among Dissenters and in Scotland, each clause which the children are to repeat aloud should be short and simple. Length or complexity of sentences will defeat the object. Juvenile minds can grasp, appropriate, and use that alone which is couched in simple language: and such therefore ought to be employed when they are expected to join in the devotions.

Four ways of reading the Scriptures, it will be observed, are in use. Sometimes one, sometimes the other, may be adopted. In the case of a prose psalm, the responsive way is best, if the children can enter into it. When the audience is very juvenile, or very uneducated, so that few can read, the repetitive system is preferable to the others. Should the passage to be read contain hard words, or difficult proper names, it will be well for the gentleman in charge to read it himself. When the auditors are able to read well, the effect is good of asking a given number to rise, in token that they are prepared to read when called upon. Verse after verse is then assigned, either by the finger or eye of the presiding teacher, to one and another, but in no regular order, till the passage is completed. Wherever there occurs a knotty expression, a geographical reference, or anything that requires explanation to young minds, it is wise to clear away the difficulty on the spot, either by a very few words of comment, or by one or two questions.

One peculiarity of the address is noted in the programme given, that of its being divided into two parts, between which the children rise and sing a hymn. In America, several distinct addresses, each ten minutes long, are given. I have not, however, heard of this being done on our side of the Atlantic. Other features of the discourse besides its bisection, for all of which, of course, the speaker must come prepared, are these: Questions should be frequently used,—they not merely impart vivacity, but throw light on truth in a way that no other system can effect. An exceedingly effective aid is derived in this part of the service from the young people themselves. It is, indeed, but one application of many of what should be

stamped as a golden rule in the art of dealing with children, that the more one can get them to do, and the more their faculties both of body and mind are brought into play, in the same proportion are they happier, and the teaching of them more effective. The practical application of this principle in the case before us is the following. No discourse to children can well be prepared without the quotation of some short pointed texts being required. They either illustrate some point under discussion, throw additional light upon the doctrines handled, or bring home with effectiveness the practical issue of the truth under consideration. A man, inexperienced as to children, would naturally think that the speediest and surest way of quoting is for him to read it out himself. Not at all. Let him name the passage, and request the first who finds it to stand up. The short pause while he waits, and the busy rustle of leaves as the reference is sought out, form a useful break in the proceedings. And then, when some boy with manly voice, or some shrinking girl whose tones indicate far more capacity of feeling, reads aloud the short living word, one is often struck with the earnest, perfectly silent attention with which the audience listens to one of themselves. My own conviction has often been in such cases that kindly boy or gentle girl was doing as much of the real work of the day, so far as impression is concerned, as I or any other speaker who had all the rest of the duty to perform.

Some speakers skilfully avail themselves of a black board—the indispensable accompaniment of an ordinary school-room. The effect is good, for instance, when, after a head of the discourse has been discussed, it is legibly written down or printed on the board. There it remains, an acquaintance to the elder hearers, an object of reverence to the little ones as yet uninitiated into the mysteries of reading. With very young auditors, well-coloured Scripture pictures may be advantageously employed. A lay friend of mine in a provincial town, laboriously conducts a service of this kind, which is attended by some hundred well-behaved children, and seventy or eighty roughs. He tells me that his addresses, from Sunday to Sunday, can be referred to no recognised species of discourse. Anecdotes, pictures, the black board, and all other conceivable aids are laid under requisition, in order to arrest and retain the attention of his excitable and volatile audience.

Now that the *modus operandi* has been explained, it is more easy to state the aims and objects of separate services for children. They are these:—

1. To reclaim from Sabbath-breaking, and all the host of evils which accompany it.
2. To accustom to worship, at least on the Sunday.
3. To impart religious instruction. Though the institution for which I plead is not a Sunday school, and those who come to it are not

assigned to the care of distinct teachers, there is not a little of the instructing element in its proceedings, if they are wisely conducted. The Scriptures are read, and, where difficult, explained. Every day, at the very least, one truth is illustrated, simplified, and enforced; and even the prayers, when truly such, contain in them a body of Scriptural doctrine suited for the youngest.

4. To give pleasing associations with sacred truth and Divine worship.

This, and nothing else, must be the high central aim of every such evangelistic agency. Then, with every such soul converted, one more source of vice and crime is dried up, a fountain of good is opened, light and truth are let into some godless family, a worker is added to the corps—a soldier of the army of Jesus, joy is communicated to heaven, and He is honoured whose name is as ointment poured forth. Let me give one result of a comprehensive evangelistic effort which includes much work among the young. Not very long ago a minister was called upon to visit a family in deep affliction. A youth of sixteen, who had left his home in the morning well, was brought home a disfigured corpse. By the bursting of a steam-boiler, he and another had met with sudden death. Amid poignant sorrow, what comfort was there for the bereaved relatives! Converted two years before, this youth had spoken successively to his mother, sister, brother-in-law, and father, and had—as their subsequent history seems to testify—led them to Jesus. Being instrumental also in the conversion of a young friend, he had, associated with him, begun Christian efforts among old people, when he was suddenly called away. Here was fruit well worth toiling for.

Two objections are often urged against children's services:—(1.) "You separate," it is said, "children from their parents, when both should together be in the House of God." The simple reply to this is, that these services are primarily intended for those young people who either have no parents, or whose parents attend no place of worship. In no case that I am aware of are church-going parents urged to send their children away from their side. But if, of course, they choose to do so, after ascertaining what the children's service is, and how conducted, I, for one, would not hinder such children from coming. (2.) It keeps the young from the solid spiritual food of the Church, and so accustoms them to illustrated discourses that they can relish nothing else. Answer: The spiritual food in the Church is so solid, not to say heavy, that it is in most cases quite unsuited to mere children, and, as to their forming a taste for illustrated truth, this is no doubt true: but, as they find only milk and crumbs at the children's service, outgrowing these, they will seek for that which is more adapted to their maturing minds, and will find it in the able discourses and worship of the sanctuary.

## Miscellaneous.

**GLASGOW CATHEDRAL PAINTED WINDOWS.**—Over the south door of the nave there is a piece of tracery of a design similar to that in the heads of the windows of this side of the church. For some years it has remained without painted glass, a blot amongst the richly coloured windows on each side of it. No subscriber could be found to fill it in; and the secretary to the committee represented to the late First Commissioner, Mr. Cowper, that he had no hope of being able to complete this side of the church without his aid. Mr. Cowper at once agreed to supply the means, and to employ W. & J. J. Kier to execute the glass, which is now in its place, and which harmonises perfectly with the surrounding windows, to which it is quite equal in execution. The design is necessarily ornamental only, but Messrs. Kier have also executed a figure of an angel in the Lauder crypt, in the first window on entering, which is an excellent specimen of their art, and completes the series in this part of the crypts.

**SAVINGS OF CHILDREN.**—One day a mother, being in a hurry, spoke sharply to her little boy, when he turned round quietly and said, "Mother, God had more patience with Noah and the old wicked world till the ark was built; if you would just have patience with me for a few years, then I would have more sense." Shortly before his death he came home from school in great delight about the story of Abraham offering up Isaac, which he had just read in his lesson; and asking his mother to sit down till he rehearsed the whole narrative, he turned abruptly, and looking her scrutinisingly in the face asked, "Would you like to part with me, your only son, if God bade you?" The mother having lost several children before, felt stunned at the searching inquiry, and evasively answered, "I don't know, Aleck." "Ah, mother," was the immediate reply, "if you are not willing to part with me, it may provoke God to take me away; but if you had faith like Abraham to give me up, God would not take

me from you, but provide some lamb for a burnt offering in my place."

There is not a common objection in the walks of Scriptural truth that has not been expressed by very young casuists. One says, "Why did the good God allow us all to become so naughty?" Another, "Wherefore does not Jesus Christ and his holy apostles come now, as at the first, and do their wonderful works over again, that all men might believe on him?" "If I cannot make my heart good," says another arch urchin, "then how can God punish me for having a bad heart?" "If Jesus Christ," said a little fellow of six, looking up from a Testament which he had just learned to read, and pointing me to Mark xiii. 32—"If Jesus Christ be God, then how does he not know the day of judgment?" In such queries, which touch the whole circle of human doubts, we see the grand sources of human disquietudes continually bubbling up from the transparent hearts of children. It would be well for older doubters if they sought their deliverance, as children find it, by large confidence in a loving God, and a willingness to wait for a solution until they have more understanding.

**ORDINATION OF ELDER AT ST. MATTHEW'S CHURCH, POINT ST. CHARLES.**—On Sabbath, the 22nd inst., Mr. John Kerr, of the Grand Trunk Works, was ordained to the office of the Eldership in connection with the above Church.

**ELGIN.**—The Pic-nic, in aid of the fund for completing the Elgin Mansie, came off on Tuesday last, in the grove of Mr. John Gillies, jr., and was very successful, the attendance being large. The Rev. Messrs Cochrane, Ross and J. Frazer (Montreal) delivered addresses. Mr. McKillop, with his pipes, was present, and gave much pleasure to all by his excellent playing. After spending an agreeable day the party broke up at a seasonable hour. We are happy to learn that the sum realized is considerably over \$100.

## Sabbath Readings.

"HE LEADETH ME IN THE PATHS OF RIGHTEOUSNESS FOR HIS NAME'S SAKE."

PSALM xxiii. 3.

BY THE REV. JAMES CULROSS.

**H**E restoring is imparted to the soul for this end, that we may walk in "the righteous ways of the Lord." And so it is added, "He leadeth me in the paths of righteousness for his name's sake." There are few things more largely written in Scripture, or more evidently and certainly experienced

in good men's lives, than the leading of God—leading which is partly outward and providential, partly inward and spiritual. To the man of the world, for whom nature is a veil that hides the face of God, and who walks by the sight of his eyes and the hearing of his ears, or at the best by natural reason, it is wholly unreal, visionary, impossible, Utopian—a beautiful fancy, and nothing more. To the man of faith, on the other hand, who is "as seeing Him

who is invisible," there is nothing more absolutely certain and worthy of confidence. To him, life is a course in which he may enjoy the guidance of the Infinite Wisdom and the Infinite Love: to him, Jehovah is "the Shepherd Israel," who "leadeth Joseph like a flock;" who "bringeth the blind by a way that they know not;" in whose paths "the wayfaring men, though fools, shall not err." And so it is written, "The steps of a good man are ordered by the Lord:" "In all thy ways acknowledge him, and he shall direct thy path:" "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass:" "I am the Lord thy God, who teacheth thee to profit, who leadeth thee by the way that thou shouldest go." We see this divine leading in the history of Israel: we see it in the lives of men like Abraham, or Joseph, or Moses, or David: the Bible is full of sants' cries for it, like this, "Lead me in thy truth, and teach me; for thou art the God of my salvation:" and no good man, I believe, can look back over the course of his own life without recognising that the Lord (thwarting cherished desires) has guided him in a way that he would not have chosen for himself, and that has been marked throughout by truth and sure mercy. To our narrow thoughts, there is often seeming evil in the way; our vision forward is often shut in by darkest mystery; but to his eye, which takes in all our interests, and our whole immortal destiny in its grand survey, the way he chooses for us is "the right way"—"the way everlasting."

It may appear to some that this is to open a door to the wildest fanaticism—to dreams, and impulses, and visions, and all sorts of imaginary communications from the unseen world. May not one man follow his fancy, another his natural desires, another even his frenzy, and deem that they are led by Jehovah? There is a twofold security against such abuse. There is the Word of God, in which the right way is described. No impulse, or feeling, or aspiration is to be trusted that is out of harmony with the Book. And there is the Spirit of God, abiding livingly within us, who interprets the written Word to the heart, and whose mystic impulses are just in the same line. So vivid, and distinct, and direct is the guidance thus imparted, that it is as if we were guided by God's eye. What meaning, what warning, what rebuke, what counsel, what love, the eye can flash forth—so subtly, so fully, so

quickly, so certainly, so powerfully! At the fireside, for example, a mother can speak to her children by glances which the stranger cannot understand, and compared with which speech is slow and uncertain. The Lord *looked* on Peter, and he went out and wept bitterly. Now, to those who are in spiritual sympathy with God the promise is given, "I will guide thee with mine eye." Oh, my brother, look upward from amidst your perplexing environments—from amidst the confusing influences of the world—from amidst the human urgencies that would impel you this way or that—away from the clamorous-waved and unresting sea to the infinite calm sky—that you may meet the look of the guiding eye above! The mists that surround you, on the low levels of earth, do not cut you off from the heavens. There is a clear line of vision to the face of God. Look right upward, with simple, child-like, pleading look, and with his eye He will guide you, and teach you the way that you should go. He will conduct you safely through all the manifold perplexities, dangers, difficulties, mysteries of this mortal life, along the shining path of the just.

God's leading demands a trustful, fearless, cheerful surrender on our part. Such a surrender, indeed, even good men are sometimes slow to give. Because we are such slaves to sense, we find it most difficult to trust an invisible Friend, moving in mysterious ways, and dealing with us after purely spiritual methods, and to advance as it were blindfold, we cannot tell whither. Unseeing the angel-guards who surround our paths, and who are "charged" to keep us in all our ways, we conjure up a thousand dangers; like a boy walking after dark along a path among woods, who trembles every moment lest a robber or a wild beast should leap out upon him from some black thicket. We often fail to ask the leading of God; or we ask it only with our lips instead of our heart; or if with our heart, we yet unbelievably draw back, and refuse the offered and outstretched hand of God. The road is rough and difficult, and we do not like it; it is unfrequented, and we would have "liberty" and "breadth;" it is dark, and we are afraid and tremble; it is the wilderness, and we would have Canaan's "milk and honey" at once; and so we self-choose some more seeming-pleasant way; or if we do take the God-appointed way, we do it sullenly and unbelievably. Now he who accepts Divine leading offers himself sincerely and trust-

fully to God ; surrenders himself to God's holy and loving will ; says with a quiet, unrebelling heart, *Thy way, not mine ; Thou seest what I am blind to : thou hast purposes whose magnificence and reach I cannot understand, and whose deep mystery I cannot fathom : but I trust thee, and yield myself wholly to thy knowledge, thy wisdom, thy power, thy holy loving-kindness : and would go through life with my hand in thine.*

Mark that word "me." There is not only general guidance for the whole flock, but leading for each individual member of it: Will God really concern himself about "me," so insignificant, so poor and needy? The experience uttered in this verse answers, *Yea*. There is nothing that comes out more clearly in Scripture than the individual care vouchsafed to all who trust in God, exactly adapted to the various condition and circumstances of each. The very hairs of the head are numbered.

The fulness of meaning contained in the words "he leadeth me," could not be known by Old Testament saints; could not be known till the Good Shepherd came and dwelt among us. Unlike what we are accustomed to, the Eastern shepherd literally "leads" his flock; he goes before them, and calls them by name, and they follow him: and this is what the Divine Shepherd has done. He has not merely marked out the way for us in his Word; he does not merely lead us by his providence and by the inward impulse of his Spirit; but he has also gone before us,—has given us an example that we should walk in his steps: and now our part is to follow him; to reproduce his life among men; to be in the world even as he was in the world; so that we may be able to say, by no mere figure of speech, "I live; yet not I; but Christ liveth in me." We speak of confessors and martyrs in the heroic ages, men of whom the world was not worthy, who for the love they bore Him freely spilt their blood, and said in the doing of it, "Thy loving-kindness is better than life;" and we think within ourselves, *We cannot expect to be like these old worthies; we must be content with something humbler.* But Scripture says to us, *Nay*; not "something humbler;"—something unspeakably grand—even to be like the Lord from heaven: in your own dim and narrow sphere you are to manifest *his* life anew. Just as Paul saw the shining-robed Christ before him, and said, "*I follow after.*"

The paths wherein the Good Shepherd

leads his own are here called "the paths of righteousness." They are thus distinguished from the "way of the wicked," "the way of darkness," "the way of transgressors," "the way of the ungodly," "the ways of death." The word "righteousness" is one of the greatest of Old Testament words. It does not refer merely to truth and justice as between man and his fellow-man, but points mainly to the relation of good men to God. We must not indeed take it here and in similar passages as if it belonged to the Epistle to the Romans: we must remember that the mystery of righteousness was not yet unfolded as it is under the dispensation of the Spirit; but I believe the New Covenant idea is here in germ. The Old Testament use of the word is seen in such scriptures as the following: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:.....and with righteousness shall he judge the poor, and reprove with equity for the meek of the earth;.....and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." "Thou meetest him that rejoiceth and worketh righteousness." "The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen." "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land: in those days shall Judah be saved and Jerusalem shall dwell safely; and this is the name wherewith (*after which*) she shall be called, *Jehovah-Tsidkenu.*" In these and similar passages, as it seems to me, the grand lines are really, though dimly traced, which we find so distinctly and clearly drawn for all future ages by the Apostle Paul. "The paths of righteousness" are the paths of a man on whom "condemnation," does not rest, whose "transgression is forgiven" and whose "sin is covered;" who has emerged from the region of "guile," who is made "upright in heart," and who translates the will of God into daily action, showing how glorious and divine a thing our human life may become.

These paths of righteousness to the righteous, *led* of God in them, are also in the highest sense paths of "pleasantness." I say *in the highest sense*; for to the selfish heart they are irksome, and oftentimes intensely disagreeable. But to one who has tasted the joy of walking with God and doing his will, the paths of righteousness

have a delight that cannot be expressed. It is, indeed, a common thought, and has done much mischief, that the ways of the Lord are ways of gloom. In part it is the whisper of the devil in the heart; in part it is a deduction from the lives of some good men who, instead of "rejoicing in the Lord alway," have thought it their duty to "hang down the head like a bulrush, and to spread sackcloth and ashes under them;" and in part we have mistakenly embodied it in our religious teaching. But gloom is out of harmony with the whole spirit of godliness. There are no pure pleasures from which a good man is cut off. Nay, rather, he alone has the full possession of them. And he has joys of his own, of which the stranger knows not. "Light is sown for the righteous, and gladness for the upright in heart." "I delight myself in thy commandments, which I have loved." I do not know a finer illustration of all this than the experience of Standfast in the "Pilgrim's Progress." He is crossing the river, and when about half-way in, he stands awhile and talks to his companions on the shore. "The tongues of dying men enforce attention like deep harmony;" and looking back over all the way that the Lord has led him, he says: "I see myself now at the end of my journey; my toilsome days are ended. I am going to see that head that was crowned with thorns, and that face that was spit upon for me. I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with him in whose company I delight myself. I have loved to hear my Lord spoken of, and wherever I have seen the print of his shoe in the earth, there have I coveted to set my foot too. His name has been to me as a civet-box; yea, sweeter than all perfumes. His voice to me has been most sweet; and his countenance I have more desired than they that have most desired the light of the sun. His words I did use to gather for my food, and for antidotes against my faintings. He has held me, and hath kept me from mine iniquities; yea, my steps have been strengthened in his way." Speaking thus, his countenance changed, and he ceased to be seen of them.

This leading in the paths of righteousness is given "for his name's sake." A true name of old not only pointed out and identified, but also described. It did not merely turn our thoughts to a particular individual, but was significant—carried a

meaning in it—declared something characteristic of the individual. Thus the dying Rachel called the name of her boy *Benoni*, "the son of my sorrow;" and Hannah called the name of hers *Samuel*, "asked of God," saying, Because I have asked him of the Lord. So it is with the name of God; it not only distinguishes him from other beings, but describes him; tells who he is, and what he is; so that if we know his name, we know himself. The name is much more glorious *for us* than it was for David. Marvellous disclosures have been made since his time, both in word and act; above all, the name has been revealed in Jesus, so that "whosoever hath seen him hath seen the Father also." I do not think that David has in view the name as given to Abraham or to Moses; but the name which he has used in the beginning of this psalm—the shepherd-name—which tells of care, love, guidance, defence, fellowship, salvation. Now it was the great plea of Old Testament believers, when they prayed, "*For thy name's sake.*" "*For thy name's sake, O Lord, pardon mine iniquity.*" "*Quicken me, O Lord, for thy righteousness' sake bring my soul out of trouble.*" We are familiar, throughout human life, with the doing or giving of things for the sake of another. A young man, for example, surrenders himself to bad influences, and is brought into misery. An old friend of his father falls in with him in his misery, and shows him kindness, and says, Young man, I do this not for your own sake, but for your father's sake, for I loved him. When God leads us in the paths of righteousness "for his name's sake," it is implied that the reason for the leading is not in us, but *in himself*. He is true to his shepherds name. It is a name that he has taken to himself; and he will not falsify, he will not dishonour it. In all his dealings with me he will show forth that he is my Shepherd. And this is why he leads me in the paths of righteousness: it is "for his name's sake."

If the Lord has done great things for us, whereof we are glad, let us praise him, as David does here; let us publish abroad his mercy—his righteousness and salvation—that others may be led to trust him. It is the way that his glory is advanced, and that sinners are converted unto him; when we live gratefully and show forth what he has done for our souls. "O taste and see that the Lord is good: blessed is the man that trusteth in him."



## JESUS, OUR REDEEMER, HEAR !\*

For we have not an high priest, which cannot be touched with the feeling of our infirmities.—  
Heb. iv. 15.



HEN our heads are bowed with woe,  
When our bitter tears o'erflow,  
When we mourn the lost, the dear,  
Jesus, our Redeemer, hear !

Thou our throbbing flesh hast worn,  
Thou our mortal griefs hast borne,  
Thou hast shed the human tear,  
Jesus, our Redeemer, hear !

When our eyes grow dim in death;  
When we heave the parting breath;  
When our final doom is near,  
Jesus, our Redeemer, hear !

Thou hast bowed the dying head ;  
Thou the blood of life hast shed ;  
Thou hast filled a mortal bier :  
Jesus, our Redeemer, hear !

When the heart is sad within,  
With the thought of all its sin ;  
When the spirit shrinks with fear,  
Jesus, our Redeemer, hear !

Thou the shame, the grief, hast known ;  
Though the sins were not thine own,  
Thou hast deigned their load to bear ;  
Jesus, our Redeemer, hear !

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\* Hymns for the worship of God ; selected and arranged for the use of Congregations connected with the Church of Scotland.