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# THE PRESBYTERIAN.

JUNE, 1863.

WE alluded in our last issue to certain changes in progress regarding the management of this journal. As soon as arrangements are completed, due notice of them will be given. In the meantime, and until further intimation, the paper will continue to be issued as heretofore.

In this number we have given, and we propose hereafter to give, more than usual attention and space to the work of the Christian Churches and their missions. We believe that in doing so we are consulting the interests and the wishes of all our readers who love the Lord Jesus, and habitually pray for the coming of his kingdom. The cause of Missions is dear to every true and faithful follower of Christ. By the marvellous progress and success thereof in these days, the Lord is giving striking manifestations of the glory of his faithfulness and of the power of His word in all lands and among all peoples. The receipt of reliable intelligence from the mission field must be esteemed a privilege, and the responsibility it imposes is great and serious. It shall be our aim by the communication of the first to awaken and diffuse a sense of the second. We refer to what we have gleaned and placed before our readers in this number for an idea of the plan we propose to follow. We shall draw upon all accessible and trustworthy sources for information, and shall endeavour to make our selections as varied and interesting as possible. It may be stated once for all, that our record under this head will consist chiefly of extracts. This month we are particularly indebted to those excellent magazines, *Evangelical Christendom*, and *The Work of the Christian Church*. These and other periodicals we shall continue to press into our service, and after this intimation shall not consider it necessary to acknowledge our indebtedness.

THE meeting of Synod takes place this year in St. Andrew's Church, Montreal, beginning on the first Wednesday of June, at eleven o'clock.

The Committee for preparation of business, consisting of the Moderator, the Clerk, Presbytery Clerks, Dr. Cook, Dr. Mathieson, Dr. Barclay, Rev. Messrs. Mair and Patterson; and the Representative Elders from St. Andrew's and St. Paul's,—Montreal, Brockville, and Quebec, is appointed to meet in the same place, the evening before, at seven o'clock. A standing order requires all papers intended to be submitted to the Synod to be laid before the aforesaid meeting of the Business Committee, and accurate intimations of their contents to be forwarded to the Synod Clerk at least four clear days before the meeting of Synod.

All who bear the responsibilities of being members of this Supreme Court of the Church ought, if possible, to fulfil the important duty of attending its meetings. The moral influence of a good meeting of Synod is very great. The presence of members is a token of interest in the Church's affairs and a matter of encouragement to the Church's friends. It is useful as securing a general representation of the views entertained throughout the country on particular questions. It gives spirit to the proceedings, and adds weight to the deliverances. We hope that from considerations of utility, as well as motives of duty, there will be a large gathering this year. The meeting of Synod in Montreal has generally been well attended; and we know of nothing to warrant the fear of anything else on the present occasion. Arrangements are in progress for the accommodation of as many as have intimated their intention to be present.

We hope to see many more of our brethren in the Eldership than usually appear. It sometimes happens that representatives, who have fully purposed to at-

tend, find that they cannot do so. When this is ascertained to be the case, they ought at once to communicate with the minister, and get a meeting of session to receive their resignation and appoint a successor. This may be done any time before the meeting of Synod, as an amendment made last session to the Interim Act anent the Eldership specially provides for the transmission of commissions direct to the Synod, when there is no meeting of Presbytery to receive them.

With all who love the peace and prosperity of our Zion we unite in imploring her Lord and King, to imbue the hearts of her officebearers in Synod assembled, with the grace of meekness and wisdom, and to overrule all their deliberations to His own glory.

**T**HE First Annual Report of Queen's College Missionary Association has been received. Owing to its length its insertion would put us to great inconvenience, and we hope that if we are expected to publish the reports of the association in future years they will be very much shorter than the first. We notice that a question is put as to the disposal of funds in the hands of the association, and we take the liberty of suggesting that they might be employed in printing the annual report in pamphlet form. We are sure that the students after leaving college would retain their reports in this shape as an interesting memorial of their early missionary life, while it might be of advantage to have them for circulation among the people for whose benefit they labour. It would always afford us pleasure to take special notice of their report in our pages, the space of which we find is getting too small for lengthy communications.

We gratefully recognize the importance of this association as an agency in the Church. We are aware of many instances in which it has been instrumental in promoting our ecclesiastical interests; and we sincerely hope that its labours may be abundantly blessed to the good of souls. We are of opinion that a reasonable amount of missionary work performed by students, while students, is an important element in their training for the active duties of the ministry; and we are glad to know that the Principal and Professors of the College consider the training of students to such work a part of their educational system.

**I**N our last we mentioned the receipt by us of a copy of a statement, drawn up at the request of the Board of Trustees of Queen's College in defence of a plan of University Reform. Our readers are aware that this subject has for some time been agitated by the press of Upper Canada. It is in fact a question of the times of great importance to the interests of the country. We deem it advisable to furnish our readers with some idea of the nature of the question.

As a result of the discussion of the subject, certain gentlemen were appointed by government as commissioners to inquire into the affairs of the University of Toronto. The commissioners put themselves in communication with the University Senate, and gave them certain queries to answer. The answers returned by the Senate constitute the basis of the plan of University Reform defended in the statement before us. These answers are:—

I. The senate are of opinion that it is desirable to have one University Board for Upper Canada, which may be designated "The University of Upper Canada," to which certain Colleges, such as are hereinafter stated, should be affiliated.

Amongst the advantages of this arrangement may be mentioned—the adoption of an uniform and equal course of instruction by such Colleges; the fixing of the value of degrees, the promotion of emulation amongst the affiliated Colleges, and the testing of the merits of different modes of instruction.

II. The present system of affiliation under the statute is unsatisfactory, as it is practically inoperative. No sufficient inducements are held out for those Colleges which possess University powers to give up or restrict them. The absence of limitation relative to the number and composition of the Senate is also objectionable.

III. (1) The Colleges affiliated under the University Board should be those which adopt a common curriculum, prescribed by a general University Board, which submit their students for simultaneous examination by Examiners appointed by such Board; and should have an adequate staff of Professors for giving instruction in the curriculum.

(2) The Senate would suggest that whatever funds the Legislature may see fit to set apart in aid of the Colleges affiliated by the University Act, exclusive of University College, should be divided into three equal parts, two of these to be divided equally amongst such Colleges, the other to be distributed in proportion to the beneficial results effected by such Colleges. It is to be understood that this suggestion is not intended to interfere with the endowment of University College, it being the opinion of the Senate that University College has a first claim to a fixed endowment amply sufficient to its support in its present state of efficiency; and that it should have the power to establish Fa-

culties of Law and Medicine, with the same support which is granted to corresponding Faculties in the other Colleges, and also that it should be placed as to University powers on a par with them.

(3) Such exercise should be limited to conferring degrees on such of their students as may have passed the prescribed examinations in the University of Upper Canada, except in the Faculty of Divinity.

(4) The number of the members of the Senate should be determined by the number of affiliated Colleges, one-third to be heads of such Colleges, one-third to be elected by the graduates of each College, and one-third to be appointed by the Provincial Government.

In connection with these answers, the Senate would further beg to suggest that in any new arrangement of the proposed University of Upper Canada, a Convocation should be created composed of the graduates of the Provincial University, with such powers as the Legislature may think fit to confer upon the said Convocation, and especially with that of the election of the Chancellor of the University.

The plan of which these replies are the basis thus emanates from the University which, it is alleged by the opponents of the measure, it is the object of the supporters of the plan to impair and spoliolate. It is very unlikely indeed that the University Senate and the University College, which by its President has signified its

concurrence in the answers, would be parties to suggest a scheme, the object or tendency of which is to undermine and destroy. We presume that most unprejudiced people will rather accord to the University Board and the distinguished Professors of University College a desire to rid themselves of adverse circumstances, and to see the Institutions, in which they are manifestly concerned, placed on a footing which will conduce to the more satisfactory working of them.

For ourselves we appreciate the enlightened and liberal spirit which the University and College authorities have displayed. Their desire obviously is to see the erection of a great Provincial University for Upper Canada, having affiliated to it all fully equipped Colleges in the country, the authorities of which will accept a common curriculum of study, and a common standard of learning, as the basis of their educational system and the conditions on which University honours shall be conferred. In the lucid and able defence before us very much is said to good purpose in condemnation of the existing system and in support of the proposed plan, but we must defer further reference till next number.

## News of our Church.

### USNABRUCK CONGREGATION.

We have received from James Croil, Esq., Session Clerk of Onatruick, extract minutes of two meetings of session held on the 3rd and 10th of May; from which we learn that the members unanimously recognized the duty of aiding the Temporalities Board in the existing emergency, and expressed regret that the congregation could not contribute to the scheme at present. The reasons assigned are the failure of the crops, the large expenditure on a new church and manse, and the collections recently paid in on account of the Synodical Home Mission Fund. The hope is expressed that the time may soon come when the congregation will be able to assist in this work. The session disapproved very much of the permission granted by the Board to subscribers to pay in to the Contingent Fund any portion of their subscriptions to the Synodical Home Mission Fund.

### PRESBYTERY OF MONTREAL.

The May meeting of this Rev. court,

was held on Wednesday the 6th. It was attended by the following members: the Rev. James Black, *Moderator*, the Revs. Dr. Mathieson, William Simpson, Alexander Wallace, Frederick P. Sym, William Snodgrass, James Patterson, William Masson and William Darrach, Ministers, and Alexander Ross, Elder.

A commission from St Matthew's Church, Montreal, in favor of Mr. J. Melville, was read and sustained.

The Rev. Mr. Cochrane, ordained Missionary recently arrived from Scotland, was introduced to the Presbytery by Mr. Snodgrass. The usual documents, a commission from the Colonial committee of the Church of Scotland, a Presbyterial certificate from the Presbytery of Glasgow, and an extract of ordination were produced and read. The Presbytery were much gratified at seeing Mr. Cochrane, and in the prospect of his labouring within their bounds.

The Rev. Mr. Inglis, assistant in St. Andrew's, Montr. al. having applied for a Presbyterial certificate, the clerk was

instructed to grant the same in the usual form.

The Rev. Mr. Snodgrass, *Convener*, read a very interesting report of the Presbytery's Home Mission Committee showing that the arrangements made at last ordinary meeting of Presbytery for holding meetings in the various charges had been carried out with one exception, and that at all the meetings held the people showed a hearty interest in the subjects brought before them; and strongly recommending similar meetings annually. The report gave a statement of collections taken up at the various meetings as follows:—

Huntingdon, \$2.30; Georgetown, \$12.00; Beauharnois, \$5.36; Russeltown, \$7.90; Ormstown, \$6.57½; Beechridge, \$5.67; St. Louis de Gonzague, \$2.70; Lachine, \$11.30; Laprairie, \$3.81; Elgin, \$6.65; St. Matthew's, Montreal, \$4.40; Hemmingford, \$8.45; St. Andrew's and St. Paul's, Montreal, joint meeting, \$36.55; Total, \$113.66½.

The report further stated that the committee had engaged Mr. Joshua Fraser, student in Divinity, to labour as catechist within the bounds of the Presbytery, during the summer months, and that Mr. Black of Chatham had completed arrangements with Mr. Chas. Cameron, student in Divinity, to labour for the same period in the country adjacent to his congregational bounds. The above report having been read was received, and the various matters arising out of it duly discussed. It was resolved to establish the Presbyterian Home Mission as a scheme of the Presbytery, and to make arrangements in the month of November, for holding meetings in connexion therewith annually. The committee were instructed to mature and report arrangements for next year.

The Presbytery appointed the Rev. Mr. Sieveright to preach at Elgin on the 17th, and Mr. Cameron on the 24th of May, also a deputation consisting of Dr. Muir, Messrs. Cameron and Wallace, to visit Elgin on the 25th, at 2 P. M., to explain to the congregation the views of the Presbytery as to their position, and the law of admission to the status of a congregation.

A request for leave to collect subscriptions for the new church at Pittsburgh having been made by the Rev. Mr. Bell of Kingston, permission was given till the first of August.

Circular letters were read as follows: from the Presbytery of Kingston, in favour

of Alexander Dawson, John Barr, John D. Robertson, and Duncan McDonald; Presbytery of Bathurst, John K. McMorine; Presbytery of Glengary, Joshua Fraser; Presbytery of Toronto, Donald Ross.

The Presbytery next considered and disposed of the overtures on hymns and collections, as also the interim act anent the "calling and settling of ministers, reporting favorably of the first and second, and unfavorably of the third.

After other routine business the next quarterly meeting of Presbytery was appointed to be held on the first Wednesday of August next.

#### PRESBYTERY OF GUELPH.

This Presbytery met at Fergus on the 8th of April.

*Sederunt.* Rev. John Whyte, Moderator *pro tempore*, George Macdonnell, John Hay, and Robert Campbell, ministers; and Messrs Alex. Cadenhead and John McCrea, ruling elders.

The Rev. Hugh Niven being present was invited by the Moderator to sit with the Presbytery and take part in their deliberations.

Messrs Hogg, Hay, and Campbell were appointed a Committee to draft a course of reading for Divinity Students who may be connected with the Presbytery. Mr. Hogg to be Convener.

A letter was read from the Colonial Committee of the Church of Scotland intimating the appointment of Mr. Burnett as a Missionary to this Presbytery.

There being no definite information from the "Students Missionary Association of Queen's College," respecting the appointment of the Catechists applied for, Messrs Macdonnell, Whyte and Hay, were appointed a Committee to attend to the business, and to direct Mr. Burnett's labours on his reporting himself to the Presbytery.

A Committee of enquiry was appointed to meet at Paisley on the 21st May, with power to call for all papers and to ascertain the financial state of the affairs of the Congregation there. The following to compose said Committee:—John McCrea, Esq., Convener, Revs. John Whyte and John Hay, and Alex. Cadenhead Esq.

Various reports of appointments fulfilled were given in and approved of.

Mr. Macdonnell was appointed to supply Kincardine and organize the Congregation there on the last Sabbath of June; Mr. Hogg to supply Allanpark and Durham on the third Sabbath of July; Messrs Whyte and Hay, with Messrs George Brookie and A. Cadenhead as assessors, were appointed to dispense the Communion and ordain elders, at Leith and Johnson on the 24th of May. Mr. Campbell was appointed to supply Paisley on the second Sabbath of July.

Several *Interim* Acts of the Synod were considered by the Presbytery, and resolutions arrived at with regard to them.

The Presbytery, having had their attention directed to the heating and ventilating Apparatus employed in the new St. Andrew's Church, Fergus, agreed to express their satisfaction with its efficiency and success. The erection of it in its place was personally and gratuitously superintended by the Hon. Henry Ruttan, the inventor, to whom the Clerk was instructed to forward an extract of this minute.

The Presbytery adjourned to meet in Guelph on the second Wednesday of August at 11 A.M., and the meeting was closed with prayer.

**HOME MISSION**—Our field, writes a correspondent, is at once vast and new. Owing to the paucity of workmen, the absence of wealth among our population, and our limited means for remunerating well qualified agents, it has been necessary for the various ministers belonging to the Presbytery, personally to afford as large a supply of the public ordinances of the gospel as possible, to the numerous people who invite our ministrations.

To the Presbytery of Toronto, this Presbytery feels indebted for their fraternal kindness and aid. During the summer of 186., their Catechist who had charge of the "Toronto line" Congregation also rendered efficient services in the vicinity of Pricerville. Last summer the same Catechist, Mr. Charles Innes Cameron, was employed among the population of Pricerville and Proton. To not less than a hundred and forty families, did he seek to minister the blessings of salvation. The Presbytery also engaged Mr. Alexander Hunter as a Catechist for Leith and Johnson, two interesting and promising stations on the shores of the Georgian Bay.

Repeatedly has the Sacrament of the Lord's Supper been dispensed at Pricerville, with overflowing congregations, to about eighty Communicants. At Johnson the Rev. Mr. Thom administered the Communion to *fifty-five* persons, *fourteen* of whom for the first time celebrated the Redeemer's dying love.

Many other districts of the country invite our efforts. More men and more means are essential. With their present resources the Presbytery are taxed to the limit of their ability. They hope however that, with the blessing of the great Head of the Church, some of our present Mission Stations will soon mature into pastoral charges.

The Presbytery at its December Meeting resolved to apply to the Missionary Association of Queen's College for two Divinity Students, to act as Catechists at Pricerville and Proton, and at Leith and Johnson for the ensuing summer. Mr. Hunter is about to return to his former sphere. Mr. Cameron will not be able to resume his work among his old friends, but it is hoped that another may take his place. The Presbytery have been refreshed with a communication from the Colonial Committee of the Church of Scotland intimating the appointment of the Rev. Mr. Burnett as a Missionary.

In order to the prosperity of our "Home Mission" it is in the highest degree desirable that each of our Congregations should heartily sympathize with the exertions that are made to farther it. If the poor will give according to their ability and the affluent in proportion to

their abundance, our treasury will be replenished.

The Rev. Geo. MacDonnell, Treasurer, reports receipts in behalf of the Mission Fund since Oct 17th, 1860, from Fergus \$69 60, Guelph \$46.20, Galt \$30, Allan Park \$57, Kincardine—\$5, total \$207.80, of which \$61.80 are still in hand.

#### KINGSTON—ST. ANDREW'S CHURCH.

A large meeting of the congregation of St Andrews Church, Kingston, was held in the Church on the 6th ultimo, when it was unanimously resolved to offer the charge to the Rev. W. M. Inglis, M.A., assistant minister, St. Andrew's Church, Montreal. The Presbytery of Kingston is, we understand, to meet on Monday, the first day of June, to moderate in a call.

#### UNIVERSITY OF TORONTO.

HIS EXCELLENCY THE GOVERNOR GENERAL has been pleased to make the following appointments, viz.—

The Reverend T. BROCK FULLER, D.D., D.C.L., of the City of Toronto, and the Reverend JOHN BARCLAY, D.D., of the City of Toronto, to be Additional Members of the Senate of the University of Toronto.

Whereupon *The Globe* thinks proper to remark that, "it seems to be intended to secure a majority of the senate in favour of the spoliation of the University!"

#### QUEEN'S COLLEGE.

The session of 1862-63 was closed on the last day of April by a meeting of the convocation, at which, after the conferment of honors and the election of Fellows of the University, the Principal delivered an address.

The graduates numbered forty-eight, distributed as follows: Bachelor of Divinity 1, Doctor of Laws 2, Bachelor of Laws 5, Doctor of Medicine 25, Master of Arts 4, and Bachelor of Arts 11.

The gentlemen who received the degree of Doctor of Laws are the Hon. John A. Macdonald, Ex-Attorney General West, and the Rev. Michael Willis D. D., Principal of Knox College, Toronto. The occasion was the first on which degrees in law have been conferred. The Faculty was established only three years ago, and the present session completes the course of the first students.

The degree of Bachelor of Divinity was conferred on this occasion for the first time. It is the highest theological honour that can be received from the University, and falls to the most distinguished student of the last year of the course. Mr. Donald Ross, M. A., was declared to have established a clear pre-eminent claim to it.

Mr. Donald Ross, M.A., B.D., Mr. John M. Machar, M. A., Kingston, and Mr. Andrew Drummond were elected Fellows of the University from the Faculties of Divinity, Arts, and Law respectively. This election is the first of the kind and is designed to give the graduates a status as members of the Univer-

sity. It is one of a number of wise expedients recently adopted with the view of extending the influence and usefulness of the University. At present the advantage to Fellows is honorary merely, but endowment of their Fellowships would enable them to attend the Universities of the old world, and there is every reason why Canada should aspire to a laudable competition with the parent country in the cultivation of mind as well as in the production of material results. It is gratifying to notice the many indications which warrant the belief that the University of Queen's College is on the high road to progress and efficiency.

**PORTRAIT OF DR. MACHAR.** We understand that on the day of the Convocation special homage was shown to the memory of the late Dr. Machar. A portrait of him was hung up in the Hall, and the Principal in his address thus referred to the event and its occasion.

"I cannot but allude to that event which has deprived this University of one of its most distinguished ornaments, and Canada of one of its most revered and honored clergymen. Though for many years past, Dr. Machar has acted only in the Board of Trustees, the College at a former time enjoyed the benefit of his prelections and superintendence. The institution, in its early history, had many difficulties to contend with, and it is in a great measure due to his wisdom and devoted zeal that it has surmounted them, and now presents a complete University equipment in all the faculties of Arts, Theology, Law, and Medicine. While his congregation have resolved to erect a costly monument where his ashes lie, you have deemed it a fitting tribute to his memory, to grace the walls of the College with the portrait which has been to-day hung up in this hall. Long may his influence, as a felt presence, live in this College. His scholarly tastes, practical wisdom, and genial disposition gained for him the respect and love of all. While many mourn for him as a friend, we, as a University, cannot but deplore his loss as that of a public benefactor. But the good never die; and long after the lines have faded from the canvas will his influence be still felt. His bodily presence is taken from us, but the spiritual power of his life still abides—it can never perish."

**BOTANIC GARDEN.** At a meeting held recently in the Natural History Rooms, Montreal, to consider a proposal for the establishment of a Botanic Garden which no doubt would be a most valuable acquisition to the Institutions of this city, Dr. A. De Sola, either from ignorance or mis-information, said that a garden had been attempted at Kingston, but it had not flourished, and had fallen into private hands. The same thing he understood had happened at Toronto. This statement was obviously intended to have the weight of a powerful reason why Montreal should now attempt what had failed elsewhere. We confess we do not see either much philosophy or much cogency in the reason. The secretary of the Botanical Society of Canada, Professor Lawson of Queen's College Kingston, declares the reason to be unfounded in

fact as regards the Kingston garden, and gives proof in a letter to Dr. DeSola. He says:—

"In the early part of the summer of 1861, the Botanical Society of Canada applied to the Corporation of Queen's College for permission to use the extensive grounds around the College as a Botanic Garden. The College Corporation entered warmly into the scheme, the fences were repaired, a suitable entrance was made, and walks opened up; and the Society was thus enabled, at very little expense, to convert the whole into an ample Botanic Garden. The soil and situation are admirably adapted for the purpose. The garden has been in active operation ever since its establishment. It now contains a very large collection of hardy plants, the result of special explorations throughout Canada, and of valuable contributions from the Botanic Gardens of Europe and the United States, the Director of the Cambridge Garden, in particular, having displayed an exemplary liberality, in placing in our grounds roots of many rare plants previously unknown in Canada. The plants in our garden are in vigorous health, neatly arranged in the borders with painted wooden blocks, giving their scientific and popular names, natural orders, uses and products. The Garden has been a favourite resort, not only to the people of Kingston, but to Botanists from all parts of Canada, and even the Hudson's Bay Territories, who have come hither to resolve their doubts on difficult points of nomenclature. During session, when the weather is favorable, my botanical class receives daily demonstrations in the Garden; and throughout the summer students may frequently be seen, book in hand, pursuing their studies of the Natural Orders. Instead of our garden having failed, we must regard the whole of its as yet short history as an uninterrupted course of increasing success if success is to be measured by scientific and educational work done; and the liberal donations which we have received from the citizens of Kingston during the last few weeks, including \$100 from John Watkins, Esq. give us every hope for future support of a pecuniary kind, while botanists in all parts of Upper and Lower Canada have entered cheerfully into our scheme, and are constantly forwarding scientific contributions, the results of researches and explorations which in many cases have been instigated by our society."

In connection with this matter we may state that donations amounting to \$174.50 have recently been received for the improvement of the Garden, and that additional donations may be transmitted to the treasurers—A. Drummond, Esq., and Rev. Professor Murray, Kingston.

**PRESENTATION TO PROFESSOR WEIR.** The students of Professor Weir, at the close of the session, presented him with the poetical works of Wordsworth and Tennyson in two handsomely bound volumes, as a mark of their respect and an expression of their appreciation of his valuable and arduous labours in their behalf. The presentation took place at the Professor's residence, in consequence of a sick-

ness which we hope is only temporary. The students gave an address on the occasion and received a reply.

#### STUDENTS' MISSIONARY ASSOCIATION.

From the First Annual Report of the Students' Missionary Association, we learn that it was instituted on the 15th of January, 1850. Dr. Urquhart, then Professor of Church History, opened the meeting, which was afterwards addressed by the late Dr. Machar, then Principal, to whom the origin of the Association is ascribed. Professors Romanes and Williamson took an active part in its organization.

The object of the Association is twofold: 1. The diffusing of missionary intelligence and the exciting of a spirit of missionary enterprise among its members. To this end a correspondence is kept up with other similar Associations, regular fortnightly meetings are held in which addresses are delivered, essays and reports of missionary labour read, and general business relating to the practical working of the Society discussed. 2. The employment of students (now altogether under the superintendence of Presbyteries), to labour during the summer recess, among such of the adherents of our Church as have no other means of obtaining religious instruction. Their work consists in visiting the people in their homes, addressing them in Sabbath meetings, establishing Bible classes and Sabbath Schools, and building up congregations which may in process of time be organized into regular charges.

The first student-missionary was Mr. Peter Lindsay, now the minister of Arnprior, who laboured under the auspices of Kingston Presbytery. From 1853 to 1858 the average number employed was two; since 1858 it has been five; last year there were eight in the field. The Association is now recognized by the Church as an important agency, and its missionaries, formerly dependent entirely upon the funds of the Association, are now supported by the Presbyteries under which they labour, and it appears that our Presbyterian Home Mission Schemes have been greatly stimulated by the change. The demands for Missionaries are this year greater than can be supplied, though all the students but one are engaged. Twenty-one applications have been received from seven Presbyteries. Of the twenty-one students in the Hall seven are expecting license this summer.

As to results, several stations have by this agency advanced to regular charges having settled pastors, and several others are rapidly rising into importance. Of the latter there are four in Guelph, four in Toronto, two in Kingston, and one in Glengary. In other localities not yet erected into stations, pressing spiritual destitution has been relieved by means of Sabbath Schools and other agencies. Thirty-three ministers, formerly members of the Association, are now in the watchtowers of Zion in Canada and elsewhere, some of them distinguished for their great missionary zeal,—a circumstance which reminds one of the subjective influence which the work and the meet-

ings of the Association exercise upon its members, in favour of a life of missionary earnestness, while it forms a profitable change and recreation from the severe engagements of study.

#### SAINT JOSEPH STREET MISSION, MONTREAL.

In Nov., 1858, the Montreal S. S. Association, having secured a room, through the kindness of Mr. Cantin of the Marine works, opened a Sabbath school under the superintendence of Mr. W. C. Menzies. The attendance the first day was 34; and when Mr. Menzies left for Nova Scotia in May, 1859, there were 107 on the Roll.

Mr. R. Hay then became Superintendent. Under his management the school continued to prosper until the room became crowded. On the 25th of January last there were 16 teachers and 137 scholars. Several of the teachers belonged to other denominations.

During the whole of winter 1859-60 the Rev. W. Snodgrass held a week day evening service in the School Room.

In Nov. 1860, the Presbytery of Montreal in compliance with a numerously signed memorial from residents in the district, appointed the Rev. James Black to give a Sabbath evening service. This, together with a fortnightly prayer-meeting on a week day evening and occasional visitation, continued to the end of June, 1861.

In Nov., 1861, the Presbytery of Montreal began to recognize more specially the importance of the Mission, and appointed the Rev. James Wilson to take charge of it. Mr. Wilson continued giving morning and evening service every Sabbath and regular visitation during the week, and reporting to the Presbytery from time to time, until the 23rd of April, 1862. The attendance in the forenoon was from 60 to 75; and in the evening the room was not unfrequently crowded.

Mr. Wilson having received a call from Upper Canada, the Presbytery made urgent application for another missionary, and in the meantime appointed such supplies as it could afford.

Very early in the history of these operations the erection of a church was felt to be called for, and subsequently a site was promised, a plan made, and a subscription list opened.

In the same district but nearer the city, the Congregationalists had a missionary labouring and a Sabbath school in operation during the most of the period now referred to.

#### PER CONTRA.

The Canada Presbyterian Church before and during that period, as far as we can learn, had no Sabbath school in the district, had no meetings on Sabbath or week day, never spent a cent or an hour in missionary labour.

They had several other city missionary projects on hand but this was the only district to which our church was applying missionary agency at the time now referred to.

Last summer they commenced to build a church on the site we expected to occupy. It was currently reported that this was owing to the christian munificence of a gentleman who has a



large pecuniary interest in the immediate vicinity. It now appears that while the cost has been \$6,250, about \$1,750 have been raised by subscription, leaving a debt of \$4,500.

On the 6th of March last they opened their church. The proceedings were conducted by the Rev. Dr. Taylor, D. H. McVicar, D. Waters, and D. P. Muir, Missionary-elect for the district. Reading the report of these in the papers, two or three reflections occurred to us. Perhaps our efforts had no right to acknowledgment there and then. Perhaps our teachers did nothing worth mentioning in giving over their school, after concluding that two

schools so near each other in such a district would not be an advantage. Perhaps they ought to have known better than expect that any of them would be invited to continue with their classes.

In the number for March last of *The Home and Foreign Record of the Canada Presbyterian Church* the district is described as being a *heretofore neglected field of labour*.

The foregoing statement shows, either that the neglect is intentionally charged to the Canada Presbyterian Church, or that building upon another man's foundation is the model style of illustrating the opposite.—*Com.*

## Correspondence.

### PRESBYTERIAN UNION.

To the Editor of the Presbyterian.

SIR,—To some of your readers, no doubt, the editorial and the Union communication to which it referred, in the last number of the "Presbyterian," may have awakened somewhat of a presentiment that this vexed question, which they had hoped had been dead and buried, is again to become the subject of, perhaps an unseemly, certainly a useless controversy.

It may be laid to "A Layman's" charge, that, having been first to introduce the subject, on his shoulders must rest a considerable share of the responsibility for the good or evil evoked by the discussion, and his seeking now a place in your columns, may, to others, indicate a determination to have "the last word."

It had been desirable, perhaps, that the discussion had terminated sooner; yet, I do not think it is greatly to be regretted that the mind of the Church should have been pretty freely, pretty fairly expressed upon the subject. Henceforth we understand each other, and though on some points difference of opinion may remain, it is to be hoped that, upon the whole, we shall "agree to differ," and, that while all of us profess unalterable attachment to the Church of Scotland, we may ever study to cultivate a spirit of charity. The fact that, since the discussion commenced, I have not once troubled you with a communication on this subject, may be accepted as sufficient evidence that I had other motives in writing as I did, than exciting a war of controversy.

The publication of what had been promised to be the last of a series of letters from your correspondent "Presbuteros," ought to be regarded as simply an act of justice due to him, to the subject, and to the conductors of

"The Presbyterian." Its suppression would possibly have given offence to some. Its publication in connection with your own remarks, will satisfy all parties that, having opened your columns freely for its discussion, you are now determined to give the thing decent burial, and in this wise resolve I am sure you will gain the approval of most of your readers.

You state that if any one wishes to reply to "Presbuteros," you will feel bound, in fairness to open your columns for that purpose. With your permission, I would avail myself of your kind offer. Let me premise that, as, after due deliberation, I have not one word to retract from the statement made in my communication to your journal in March, 1862, so neither shall I now advance another argument, but simply give a brief *resumé* of the whole discussion. In so doing, I shall have a word or two to say to you, Mr. Editor, a word or two to Principal Tulloch, as Editor of the "Home and Foreign Missionary Record," a word to "Presbuteros," and "one word more in conclusion" to my brethren of the laity who may have occupied the position of interested spectators.

No reasonable man will attempt to deny the right of the editor of any journal to express his own opinion freely, fully, and candidly upon any subject under discussion in its columns: yet, the systematic manner in which the editor of "The Presbyterian" has prefaced,—all but cautioned his readers against,—certain communications, is scarcely courteous to the writers, is calculated to prejudice the minds of readers, and, to a certain extent, detracts from the tone of impartiality claimed for the magazine.

Personally, the writer would gratefully acknowledge repeated instances of editorial consideration at your hands. In this matter

however, you do him scant justice in setting him down as an *opponent* of Union. The whole scope of his remarks will, he thinks, bear the construction that Union is desirable, but that from a variety of causes it is not at the present time practicable; and if I do not egregiously misinterpret your own language, you have arrived at precisely the same conclusion.

You say that "A Layman" does not fairly represent the opinion of the advocates of Union when he says that "it involves at the outset a final separation from the Church of Scotland." Sir, I maintain this to be an incontrovertible fact, not to be set aside by a simple, unsupported assertion, that "the Union men are those who will do most for the Church of Scotland."

You do not appear to approve of the allusion to the ordination vows of such of our ministers as are Licentiates of the Church of Scotland. Perhaps it is a pity that ministers should attach so much importance to solemn vows; but that they do so remains true. It admits of no question, that, when our Church shall be supplied with ministers born and educated in Canada, this objection will fall to the ground, but not until then.

Surely you do the cause an injustice by admitting, as you recently have done, that in Montreal and its neighborhood, "the feeling on the part of your Free Church brethren is less cordial." Have you not recently handed over your St. Joseph street congregation with its well organized Sabbath School, as a present to them? Have not ministers of the Canada Presbyterian Church been lately found on the platform at your social meetings, and our ministers at theirs? Is it not seriously proposed to put an end to that seemingly endless lawsuit about the St. Gabriel Street church property by a friendly compromise? Surely all these things betoken friendly relations.

Whatever exception, however, may be taken to your editorial arrangements your views in respect to the union question have at least had the merit of consistency, which is more than can be said for the journal of which Principal Tulloch is the editor. In the Church of Scotland Record for June, 1862, may be found an article, inserted as editorial, headed, "*Presbyterianism in Canada*," which I am sure no leal-hearted Presbyterian can have read, without inwardly lamenting that in all broad Scotland should have been found any one heartless enough to write it. I never for a moment believed, nor do I yet, that Principal Tulloch wrote it. The logic is worthy of a Colenso, that, because

the U. P's. and Free Church in Canada together count 214,340, and we but 132,650 souls, we should unite, in order that we might outnumber the Methodists, and come within 18,000 of the Church of England. This writer would "make no bones" of the matter. Preliminaries are an idle waste of time in the estimation of the man of figures—all impatient to subscribe the triumphant symbols Q. E. D. "Occasional exchange of pulpit," says he, "may save a new sermon, but it is not strong enough cement to rivet a union of Churches. Nor is any thing gained "by those soirees (called in Canada, "more idiomatically, tea meetings) at which "ministers who have no living Christian or "ecclesiastical union, meet and drink tea in "the sight of all the congregation. A meeting "on a week day night, attended by three min- "isters, friends at the teapot, rivals in the "pulpit, in a village or township where there "is hardly scope for one, is a melancholy spec- "tacle. Dont go about to secure a great end "by these peddling means." I am much mistaken if "tea meetings," which in Canada mean remarkably pleasant social gatherings, and exchange of pulpits as yet far too unfrequent, will not do more to bring about a general Union of Presbyterians in Canada than learned speeches and long debates in Church Courts.

Contrast the article to which I have referred with what purports also to be an editorial in the October number of the same excellent journal, (the former will be found in the August, the latter in the November number of the Presbyterian), on "*Church Union in Canada*." Here the difficulties in the way of immediate Union are clearly and forcibly put, and some very sensible conclusions deduced. May we not ask Principal Tulloch, as the country bumpkin in the story did the showman, pray, Sir, which is the lion, and which the lamb? Which of these two diametrically opposed enunciations appear to regard as coming to us "ex cathedra," for, we really would like to know the mind of the mother Church in the matter? It is possible that the editor is equally innocent of both articles, yet is he responsible for them, and their unexplained sequence has been a stumbling block to both parties in Canada. To say the least, their tendency has been to mislead.

But I have yet to deal with *Presbuteros*, and he must be dealt with tenderly and in few words. Whatever others may think of his powers of argument, now that they have been unfolded in all their amplitude in the columns of the Presbyterian, it is evident from the confident manner in which he took up the gauntlet, that the charge of diffidence lies

not at his door. Not only was he the first, after your honourable self, to launch out upon "A Layman," but he soon evinced a determination to monopolize the controversy, as if he would have said to his co-unionists—Stand by! I myself must do for this uncircumcised Philistine. It is well for "A Layman" that *Presbuteros* was not armed with the sword of Goliath. Tumbler instruments, it is true, have ere this worked wonderful havoc. We shall not be wicked enough to hint even, that the writer of six long letters might possibly have been possessed of one of those primitive implements of warfare, though he slew not a thousand men therewith.

*Presbuteros* is evidently one of those happy individuals whose natural disposition is to be pleased with himself and every body, and who, very naturally taking it as a corollary that every body will be equally pleased with him, luxuriates in the idea of fraternizing with his Free Church and voluntary friends. With such an one it is not possible for us to be angry. We hope, however, to convince him that he has, unconsciously doubtless, drifted into a current of argument setting in an opposite direction from the point at which he would land his readers. If he will himself calmly review his letters he cannot fail to perceive that he has made out a tolerably clear case against union. Take his first letter (May, 1862). His own estimate of it is, "we think we have made out a good case for national establishments." What on earth has that to do with Union? *Presbuteros* knows very well that the bare name of an "Establishment" stinks in the nostrils of U. P's and Free Churchmen:

In his second letter *Presbuteros* grapples with a real obstacle to Union. Says he "we have a Sustentation Fund—they have not. How is this difficulty to be got over? Simply by handing over our endowment to the United Church, so soon as the existing annuities shall have lapsed, with the understanding that the other bodies agree to raise a certain sum." How much, *Presbuteros* does not say; we imagine however that at least an equal sum is meant. No doubt the first part of the proposal, the handing over of the loaves and fishes, would be received by the Canada Presbyterian Church with clapping of hands: I am not so sure about the *quid pro quo*. *Presbuteros* himself betrays misgivings on this head. "Unless they agreed thus to join in forming a fund, by the help of which straggling and struggling congregations could be furnished with an educated ministry, the writer for one would be indisposed to have much to do with Union." If this

be a *sine qua non*, I fear the hopes of *Presbuteros* depend upon "a rope of sand." With very few exceptions, our congregations and their congregations are all either straggling or struggling. If our attempt to supplement our endowment fund to meet the increasing wants of our Church has resulted in a sum far below our expectations and our actual wants, *Presbuteros* must look for a superhuman effort from the Canada Presbyterian Church, if they are to create an endowment bearing an equitable proportion to ours, the amount of which I am not prepared to state, but it cannot be far short of £135,000. Does he seriously mean to say, that unless they agreed to raise something like this, he would be indisposed to have much to do with Union?

Number 3 of *Presbuteros* is a very excellent letter. He is at home and very happy in considering "the advantages which would result from Union." All this we steadfastly believe, nor have we one word to say in disparagement of his catholic views on this head. The folly of disunion and the desirableness of Union are freely admitted. At whose door lieth the sin of the former? Is the latter practicable? are the questions in hand, but unanswered.

In number 4, the Rev. Mr. Dobie is first "handled without gloves," as well for certain alleged "impertinent" remarks as to the identity of *Presbuteros*, as for insinuations of "icy coldness" towards the Church of Scotland. It is to be regretted that *Presbuteros* should have dragged Mr. Dobie and Mr. McMurchy by name into this controversy. In a matter of this kind personal allusions usually gender mischief. Having dispatched Mr. Dobie, the advantages of Union are further and very felicitously enlarged upon in this letter and the usual modicum of six columns attained, by an uncalled for diatribe directed against the Church of England in Canada. This is a very reprehensible style of argument. Much as we may admire our simple, unostentatious ritual, it is not immaculate. At all events it is neither necessary nor desirable that our church should be built upon the ruins of any other church. We can afford to appropriate the old motto "*Live and let live*." While on this subject, let me just notice, but to condemn, a most unfortunate, nay unchristian, allusion made by a correspondent of the "Presbyterian" in the number for April. Who is "J. W. C." of St. Andrew's Manse, Quebec, that he should take upon himself to speak of "the shallow-pated Puseyite parsons of Lennoxville and Toronto?" Verily they who live in glass houses should not throw stones. *Presbuteros* in his 5th letter discourses co

gently and clearly on "the causelessness of the disruption in Canada in 1843." Who disputed that?—None save the Free Church-man who, to this day, maintains stoutly that the procedure was neither rash nor causeless, but the result of due deliberation—a solemn discharge of duty. Thence our hero digresses a long way from his course to make a lengthened *apology for Patronage*. How that is to pave the way for union is a mystery to us. We have always supposed that Free-churchism and patronage were antipodes.

But for the assurance in Number 5 that the succeeding letter was to be his last, it is more than likely that it would not have had a place in your columns; quite certain that few would have mustered sufficient courage to attempt the perusal of this double dose of 12 columns of closely printed matter. Apart however from its intrinsic merits, which are by no means inconsiderable, it has a particular interest, being srowedly the last dying speech and confession of *Presbuteros*.

I have no intention of entering upon a lengthened criticism of this long letter. I shall only point out a few of its more glaring inconsistencies. "A favorite way of stating what propriety requires in the other party is, that, like the prodigal in the parable they should come back and say *peccavi*." Nay, *Presbuteros*. "The other party" are supposed by your own showing to be opposed *in toto* to their coming back. How then should you make them dictate as to the manner of returning? If Dr. Bisset in his closing remarks to the General Assembly *did* say that the overtures for union should proceed from the Church of Scotland, how different the union spoken of by him and by the Editor of the Church of Scotland Record, in October, from that proposed here! They simply contemplated, and surely their position entitles their opinion to great weight, that when the Free Church shall have done sufficient penance, the door by which she went out may be thrown open again for her return. The most enthusiastic advocate of union in Scotland never entertained for one moment the idea of dis-establishing the Church of Scotland. Again, "the fact of their now desiring a reconciliation with their mother church ought to be sufficient proof that they regret the useless step taken by them at the disruption." Is this a fact? Why then does *Presbuteros* a little farther on say, "the other party has certainly displayed great prudence by *preserving silence* at the present stage of the union question. *We should like to know* how the proposition made in these letters would be

received by them." *Presbuteros* must then have drawn upon his own imagination for the fact—that they "regret the useless step."

Another fact of a similar kind. *Presbuteros* says "the deputation from our Synod to their Synod was also enthusiastically received." Although I do not wish to be *rude*, how else can I answer this than by simply saying that the statement is palpably *UNTRUE*. There never was a deputation sent from our Synod to their Synod to represent the Union question—or any other question: and if there had, is *Presbuteros* so obtuse as not to see, that the *fact* of our having sent a deputation with union overtures, coupled with that *other fact* of their ominous, persistent, and to *Presbuteros*, *perplexing* silence, would amount to strong evidence that we have at least done our duty, by making the first advances, and that with them must now rest the responsibility of having given us "the cold shoulder." Other points might be noticed, but I forbear, lest I be numbered with those "who take a cruel delight in pointing out weak spots."

It would be remarkable if one who writes so well should write twelve columns without saying some good things. And after all there is much in this communication to command our approval. There is a good deal of knowledge displayed regarding almost every kind of Presbyterian schism, which is good for us all to know and to which we do well to take heed. But, after all that has been said on the subject, we are not much wiser than when the controversy began. We do not see our way more clearly. If *Presbuteros* or any one else, would do real service to the cause of Union, let him, without further discussion, draw up a basis of Union that will satisfy himself,—that will satisfy the Free Church, and that can be honourably subscribed by the Church of Scotland. I pledge my word of honour to him, I shall be the very first to "cave in," and he shall have the credit of doing a very clever thing.

I imagine, Sir, I have not yet got the length of twelve columns, but I feel that I have already trespassed upon your valuable space, and therefore bid adieu to "*Presbuteros*," simply endorsing the opinion of the editor of the "Nova Scotia Monthly Record," that, "it is to be feared that *Presbuteros* with his feelings and opinions would not work well in harness for any great length of time with his friends the voluntaries."

The sum and substance of the controversy lies, after all, in a nut shell. We are all agreed as to the desirableness

of Union—all pretty well agreed that the time for Union is not yet. In the meantime, Sir, as you most justly remark, "all of us have plenty to do in the work of the Church. A noble field of labour lies open in this Province to our ministers and laymen; would that we had the right earnest zeal and spirit to go in and occupy the land." Most cordially do I appreciate these sentiments, and earnestly entreat my brother laymen to awaken to a sense of the duty devolving upon every one of us, to do what in us lies—by precept, by example, by liberal contributions of time and money—to maintain the efficiency, and extend the usefulness of our church. We shall never

know how much more blessed a thing it is to give than to receive, until we feel most unmistakeably that we have given—until we really make some sacrifice—deny ourselves some cherished luxury or gratification for the love we bear to Christ and his cause. As a church we have received much. Our endowment fund is a talent intrusted to us, not to be buried in the ground, but worked to its fullest capacity. Let us not be weary in well-doing.

" Largely Thou givest, gracious Lord,  
Largely Thy gifts should be restored;  
Freely Thou givest, and Thy Word  
Is, 'Freely give.' "

A LATMAN

## Article Communicated.

### HYMN BOOK.

We perceive from the minutes of last Synod that this subject comes before the ensuing meeting; Presbyteries requiring to report upon the little work issued by the Committee of the General Assembly, though without the sanction of the Assembly itself. We confess to being rather disappointed in this work. There are some good hymns, but others of the best, which ought not to have been, are passed over, and many have been admitted of a very ordinary character. If an addition is to be made to the Psalmody of the Church, we think that something better than this can be accomplished.

It is necessary to proceed cautiously in this matter, and it were better that more than one attempt should fail of success, than that anything should be placed alongside of our Psalms and Paraphrases unworthy of them. The affections of the Scottish people very properly centre upon the Psalms—the hymn-book which God himself has given—and our church must change its character very much ere they cease to hold the prominent place they do in the worship of the sanctuary. But David lived in the first dispensation, and so something more is necessary for the Christian. The Church has, therefore, given us the Paraphrases and the Hymns at their close, which, the fine spirit of Watts, from whom half of them are taken, and the happy verse of our Scotch translators, are combined to endear unto us, and to give a place in the memory when many other things good and true are forgotten.

For the same reason that we added the Paraphrases, we have still an addition to make. Beautiful and suitable as these are, it is not saying too much that the materials are at hand for a collection as good, nay superior, drawn from every part of the Church's history, and from every country and denomination. In England and Scotland, Hymnology was completely neglected for a long period after the Reformation. With the Missal and the Breviary, the ancient and mediæval hymns in use throughout the Church were cast aside, and the Psalms of David became the sole vehicle of sacred song. It was certainly a splendid triumph for the people to gain the opportunity of singing these psalms in their mother tongue. Gradually the want of something more was felt, to give full expression to the religious sentiment; and first Watts and Doddridge, followed by Toplady, Newton, Cowper, Wesley, and many others, endeavored to place in the hands of Christian people the sacred verse they required. Many faults attached to this modern Hymnology, and the books of denominations became crowded, as they are still, with hymns of an inferior character, in which we know not whether to condemn most the egotism of the strain, or the irreverence and familiarity with which sacred things are treated.

We cannot argue from the abuse of a thing against the use of it. There have recently appeared some excellent hymn books, entirely free from the objections commonly and justly taken to other collections. Accomplished and learned persons have given themselves *con amore* to the

work of translating and composing, and the subject altogether has been taken up in an enlightened and thorough way; so that there promises to be a reformation, save when it has become a necessity and a habit to pander to a false or exaggerated sentiment.

But there is no danger of the Scottish Presbyterian Church committing a mistake of this kind. Sound views and sober sentiments must prevail to be acceptable. The fault may be on the other side, that experimental and personal religion may find too little expression in our worship, as it does in our conversation.

A hymn book for our church must be in keeping with its character and spirit. Possibly hymns drawn from other sources, the utterances of good men in moments of deep feeling and lofty emotion, might help us more than anything else, to a spirit of fervent piety, in which we lament a deficiency. But still we must preserve a chastened and subdued sentiment, and a reverent mood, in addressing the Almighty, and whatever power there may be displayed in a hymn, if there is anything in it according to our ideas unsuitable for the presence and worship of the Most High, it cannot come into use with us.

There is now a goodly number of superior hymns, of real hymns—those utterances

which can never die—once they have reached the hearts of the people. Our hymn books have been laden with compositions by respectable divines and others, who strung their verses as they would write their sermons, in the ordinary harness of duty. These are not hymns, and it is a pity they should be sung; it is a fatal mistake to impose them upon a Christian congregation. A hymn must be an outburst of genuine passion or feeling and must carry with it unmistakably the signs of its origin.

There will be great difference of opinion on the subject of a hymn-book. Part of the church is ready. Other parts are not. Has not our church been committing a mistake in contending too much for a uniform practice? Is this uniformity in all matters consistent with health or life? Let those congregations of the church who would like to have a hymn book be allowed the privilege, or let them take it. This is the practice in the English Church. Let other congregations be left to the enjoyment of what they love better. Those who would have a hymn book are but following the example of the general church, which, in almost all its sections and branches, has employed this useful auxiliary in its service. Let us lift our eyes and look around us.

## Notices and Reviews.

### EAST LESSONS IN GENERAL GEOGRAPHY.

By J. G. Hodgins, L.L.B., F.R.G.S.  
John Lovell, Montreal.

Geography is a delightful study, and these Lessons are a delightful method of imparting an interest in it to the young. "Lovell's General Geography," for the short time it has been before the public, has, we are glad to know, been widely circulated as well as much appreciated; and this introduction to that larger work will, we are persuaded, be found to supply a highly important and useful place in relation to it—completing, as it were, a most valuable and meritorious undertaking. It consists of "Conversational Sketches and Trips" and "Examination Lessons". The sketches are admirable, combining great ingenuity and tact with the use of easy and familiar language, in the treatment of such subjects as the Earth and its appearance, Time and its divisions, Geography,

the Hemi-spheres, the Mariner's Compass, &c. The trips are designed to connect, in the mind of the pupil, the objects and associations of travel with a geographical knowledge of the more important physical features of the principal countries in the world. Both the sketches and the trips are an attempt to teach Geography by means of reading lessons adapted to junior classes. The book is illustrated with a series of good maps, and abounds in fine pictorial illustrations. We are glad to see religion discreetly respected, and loyalty taught as one of its lessons. In illustration of this remark, and as a specimen of the sketches, we transfer that of "The Queen" to our children's corner this month.

We have received from Dawson Bros., Montreal, four new volumes of Carter's "Fireside Library."—"Grandmamma's Sunshine," a collection of no less than thirty-

one tales; "The Village Home," and its sequel, "The Faithful Sister," the story very prettily told, of the enterprise and womanly spirit of a little orphan girl; and "My Mother's Chair."

These books, like the rest of the series, will be welcomed by all little readers. They are full of instruction, presented in

the most attractive form, and they possess one quality, in particular, which we regard as of the highest value in the education of the young—a hearty and unaffected love of nature. The stories in "My Mother's Chair" are sure to please children, and its Christian lessons, beautifully set in simple language, are sure to do their good.

## The Churches and their Missions.

### BRITISH AMERICA.

**CANADA.**—The third Session of the Synod of the Canada Presbyterian Church is appointed to be held in the Central Church, Hamilton, on the evening of Tuesday, the 2nd inst.

The annual gathering of the Congregational Union of Canada will take place at Montreal on the 10th inst.

The Wesleyan Conference meets at Quebec on the 3rd inst.

From statistical returns ordered by the Presbytery of Paris, C. W., a Presbytery of the Canada Presbyterian Church, it appears that for the last year ending with April, there is not owing for stipend a single dollar within the bounds of the Presbytery. It would be well if all Presbyteries could say the same thing.

The synod of the diocese of Quebec has exercised its powers by electing a successor to the late Dr. Mountain, in the person of the Rev. J. W. Williams, Rector of the Junior Department in Bishops College, Lennoxville. A majority of two-thirds of both clerical and lay votes was requisite for the validity of the election, and this was only obtained for the new bishop, after eleven ballots had taken place.

The French Canadian Missionary Society have determined to erect a French Protestant church and Mission building in Montreal. The Committee have secured a lot in an excellent location. The church is to have 450 sittings, and the entire cost is to be \$15,000.

We are glad to learn that the Montreal Sabbath Association is revived.

**NOVA SCOTIA.**—The Rev. Alex. McKay of Gairloch and Salt Springs, writing to the 'Home and Foreign Record' of the Church of Scotland, notes the recent growth of that Church in Nova Scotia.

Only eleven and a half years ago, as the result of the late 'Disruption,' there were only four ministers of our Church in these colonies, and, of course, no presbytery and no synod. Now there are sixteen ministers, three presbyteries, and a synod.

Ten years ago there were ten ministers. During the last ten years the numbers of ministers varied from ten to sixteen; now they are sixteen, one of these having retired from active service, and another has intimated his intention to do so, whenever a suitable successor takes his place.

During the last ten years eighteen churches have been erected. These, with one or two exceptions, are finished, and are handsome buildings.

Twelve are seated for from 650 to 1,200: the rest varying from 450 to 600. All, excepting two or three, are almost entirely free of debt. Also old churches have been repaired at considerable expense.

During the last eight years nine manses were erected. These are commodious and comfortable; all finished but one. These manses, save one or two, have glebes attached. All this property, with the exception of two or three old churches, is deeded to the Church of Scotland.

For some years most of our congregations received some aid from the Colonial Committee to enable them to support their respective ministers. Now only one in active service receives aid from the Church at home. The wealthier, or rather the larger, congregations have been contributing for some years to aid the weaker congregations, in order to relieve the Committee. And yet the maximum salary, save in one instance, does not exceed 160*l.*, with manse and glebe. So anxious have ministers and people been to relieve the Committee that they have endeavoured to aid weaker congregations rather than to increase the salary of individual ministers.

Mr. McKay is at present in Scotland, a deputy from the Presbytery of Pictou, to procure ministers. It is gratifying to learn that he is meeting with some success. He has obtained four English speaking licentiates, and two Gaelic speaking ministers, for the latter there is special need.

**LABRADOR.**—A Church of England missionary to Labrador, thus describes the people among whom he labours:—

The mission that I occupy comprises a district ninety miles in length on the Labrador coast. It is the most wild and rocky part of that bleak and barren shore. Extending from Chateau Bay to Seal Islands, it includes the whole of that part of the coast which, running due north and south, breasts and braves the whole force of the Atlantic waves. It is studded with a vast number of rocky islands of various sizes, as indented by twelve deep and narrow friths, or as the settlers call them, bays. The inhabitants are of various races; some are English, or Irish, or their descendants from Newfoundland, or Indian women; some are emigrants from Newfoundland, and there are a few Esquimaux, and a few mountaineer Indians. The inhabitants number about 900, of which about 150 are Roman Catholics, and the rest

professedly Protestants—for all the Indians profess the Christian religion. The Esquimaux all call themselves Protestants. The mountaineers also do so now, though when I first arrived on the coast most of them called themselves Romanists. Formerly a Romish priest used to visit the shore every summer, none, however, has been there during the last four years, and as I have embraced every opportunity of addressing myself to the poor Indians, this, and the circumstance of some of them having been married to white people, has induced them all to attend upon my ministry. I entertain a hope that those of them who died lately were true believers in our Lord Jesus Christ. Several of the Esquimaux have made good progress in reading, and I find them very attentive to the Word of God, and apparently desirous to profit thereby. The population is increased during the months of June, July, August, September, and October by a large number of fishermen from Newfoundland and Nova Scotia. I calculate the number to be about 10,000. I endeavour to visit and minister to these people as far as possible. The Newfoundlanders generally bring their wives and families, and live in houses ashore. I have a small boat in which I visit the harbours in which they dwell, and assemble them for public worship. The number of harbours I visited last summer was sixty-three. In the winter the settlers for the most part leave the coast and live on the shores of the bays. I spent ten weeks last winter travelling amongst them either on a sledge drawn by dogs or on snow shoes, and taught them the Word of God as I found opportunity.

HUDSON'S BAY TERRITORY.—The labours of the Rev. W. W. Kirby among the Kutchin or Loucheux Indians, upon the banks of the Yoncon—the stream never having been visited before by a Christian missionary, nor the tribe brought under the preaching of the Gospel—have been crowned with remarkable success. As he had been told that he would not be safe among them, he proceeded cautiously in his preaching, saying nothing about the peculiar sins of which they were guilty, but telling them of their ruin by nature and the way of salvation. At the conclusion of his first service, two chiefs declared their intention of being guided by what he had said, and requested all their followers to do the same. Day by day the services were continued. On the third day the most notorious medicine-man (“the great high priest of Shamanism”) in the district stood up, and in the presence of the congregation renounced his curious arts. “Five men declared openly that they had been guilty of murder, and expressed much sorrow for the same, with the determination, God helping them, never to do so again.” Mr. Kirby then commenced expounding the decalogue, and on the fourth day spoke upon the sixth and seventh commandments, the violations of which he could no longer refrain from denouncing. We give the result in the missionary's own words.—

“Cenata, a notorious character, who has killed many Indians, and who now has no fewer than five wives, stood up in the presence of all and acknowledged his transgression, and voluntarily

offered to give up four of his wives. Others who had two followed his example. On all it was imperatively enjoined that from that day polygamy was to cease. This met with the most hearty approval of all, young and old, men and women, chiefs and followers. Then came the sad and harrowing tales of murder and infanticide which sickened one to hear. No fewer than thirteen women confessed to having slain their infant girls, some in the most cruel and heartless manner.”

On Mr. Kirby bidding them farewell they were all deeply moved, and extorted from him the promise of another visit next year

## GREAT BRITAIN.

SCOTLAND.—The memoir of the late Dr. Robertson of Edinburgh, by the Rev. Mr. Charteris, successor to Dr Caird, for some time expected, has at length appeared and is said to be full of interest. The Home and Foreign Record of the Church of Scotland remarks.—“The picture, from beginning to end is that of a modest, simple, yet truly heroic spirit, all the pulses of which beat in harmony with the spirit of the gospel, and all whose aspirations were towards the highest. The Church of Scotland may well cherish with reverence and affection the memory of such a man.”

The results of the last Christmas examination of students attending the Normal Training Institution in Edinburgh and Glasgow have been published, and are of a very satisfactory character, so far as the proficiency of the candidates, and inferentially the efficiency of the institutions, are concerned. In the Church of Scotland Training College, Edinburgh, 191 candidates passed the examination, and 10 failed, in the Free Church Training College, 187 passed, and there were no failures. In the Church of Scotland Training College of Glasgow 138 passed, and 4 failed, and in the Free Church Institution 154 passed, and 7 failed.

The Rev. Dr. W. A. Thomson, the oldest minister of the Free Church, died at Perth on the 17th April, in the 91st year of his age, and 62nd of his ministry. Dr. Thomson was the brother of the well-known Dr. Andrew Thomson, of St. George's, Edinburgh, and for nearly forty years laboured in Perth, as a city minister, with great zeal and acceptability, taking a lead in every local work of evangelization and benevolence. In 1834 he was elected Moderator of the General Assembly of the Church of Scotland. In 1843 he followed the fortunes of the Free Church, but failing health compelled him to resign his charge soon after, and to retire into private life.

The thirty-seventh annual meeting of the friends of the Glasgow City Mission was held on Tuesday, the 17th April. Fifty-seven missionaries have been employed during the greater part of the past year, and the number still in the field is fifty-five.

The United Presbyterian Church has resolved to raise 9000*l.* a-year for five years—making a sum of 45,000*l.* in all—for the erection of new manses where none exist, and for the enlargement and repair of old ones. Subscriptions to the amount of 18,295*l.* are already announced. The Chairman of the Committee, J



Henderson, Esq., of Park, heads the list with 400*l.* The *United Presbyterian Record*, referring to the subscription list, remarks, suggestively:—

Our Church has seen nothing like it before. It is intended to be for the comfort and efficiency of ministers at home; but, like other *Home* undertakings such as our Debt Liquidation enterprise, it is the fruit of our Foreign Missions. By our missions in this country and abroad the heart of the Church has been enlarged; and we have again received another proof, that as the Church becomes more and more fit to be intrusted with abundance, that abundance will be provided for her by Him whose are the silver and the gold.

ENGLAND.—The Religious Tract Society, London, have presented to the American Tract Society for the armies of the United States select publications to the amount of £300 or \$1,500, in accordance with the following letter from Dr. Davis their Secretary, March 13, 1863:

MY DEAR DR. HALLOCK, SEC.—Our Committee, you may be assured, are not uninterested observers of the struggle through which the United States are now passing, nor of the efforts which your society is making to supply your forces with religious and instructive reading. Knowing the readiness of your people generally to come to your help in any time of pressure, they have been slow to make any offer of help; but having had their attention called to the increasing price of paper and the increasing demands upon your liberality, they believe the time was come when they might venture to offer you a grant of their publications for free distribution among your armies.

They have accordingly voted £300 worth of their publications for this purpose. And they have directed me to accompany the announcement of the vote with the expression of their earnest hope that the present fearful war may be overruled, by the mercy of God, not only to the spiritual welfare of the white population, but also to the personal freedom of all enslaved negroes in the southern and border states, and to the social elevation of the whole negro population throughout every part of the Union.

Praying that your war may soon cease, and accomplish high purposes of divine Providence in your future strength and progress,

I remain yours very faithfully,

GEORGE HENRY DAVIS, *Secretary.*

The consecration of the Rev. Dr. Ellicott, as Bishop of Gloucester and Bristol, and that of the Rev. Dr. Mesac Thomas as Bishop of Goulburn, took place on the festival of the Annunciation, in Canterbury Cathedral (not in Lambeth Chapel), the Archbishop of Canterbury being assisted by the Bishops of Worcester, Sydney, and Melbourne; and the Dean of Canterbury, Alford, preaching the sermon. The new See of Goulburn, which thus receives its first Bishop, is in Australia, between the Dioceses of Sydney and Newcastle, and is 700 miles long by about 200 miles broad. It has less than 20 clergymen, and forms the *forty-first* Colonial See of the Church of England.

A bill has been introduced into the House of Lords by the Lord Chancellor to legalise the

sale of 320 of the smallest of the livings now in the Chancellor's gift, and to employ the proceeds for the benefit and augmentation of the same livings. The advantages which are expected to accrue from this scheme are the improved condition of the parishes, by transferring the advowsons to landed proprietors, who will take a pride in maintaining the parish church and schools. Lord Cranworth, Lord Chelmsford, the Bishop of London, and the Duke of Marlborough, expressed a decided approval of the general principle of the measure. Both the archbishops are understood to have given their assent to it.

The Wesleyan Methodists have lately shown great activity in the building of chapels in all parts of the country; and in most of the recent erections they have shown the determination to keep pace with the requirements of the day, with regard both to beauty of style and prominence of position. One of the first and largest results of this increased activity has been the establishment of the 'Metropolitan Chapel Building Fund.' This fund was established in April 1861, and since that time, a period of about two years, the sum of upwards of £18,000 has been raised by its instrumentality, £3,000 of which has been contributed by a gentleman in the West of England.

At a meeting held in the Lecture Hall of the Metropolitan Tabernacle to celebrate the publication of his 500th sermon, Mr. Spurgeon stated that no less than eight million copies of his sermons were in the hands of the public. Since he had been pastor of that church he had baptized three thousand persons. His College had now fifty-four students; and if they had 400, they could place them out in suitable spheres of labour.

IRELAND.—The Irish Spring Assizes have brought out some interesting facts. In the greater number of counties the grand juries were congratulated on the lightness of the calendar, and this as much in the south and west, as in the north. In Limerick, the judge attributed the diminution of crime to the efforts made by the Roman Catholic Archbishop Lecky. Donegal presented a marked and favourable contrast to its state at the previous assize. In Kilkenny, there was a smaller number of cases of crime than any person could recollect to have occurred in the same period. Mayo and Clare were as peaceable and satisfactory as Londonderry. Limerick city was a blank in the assize record, and so was the county of the town of Carrickfergus, of which it was reported, that it was the twenty fourth assize for that town, held in Belfast, and the nineteenth with a blank calendar. In some counties, from which agrarian crime has disappeared, offences against the person have multiplied, but were attributed by the judge to drunkenness. Two broad features of Irish crime were noticed by nearly all the judges—its organization and its sympathies. In at least half a dozen counties, Ribbonism was rife; the use of threatening letters has spread to many more; and crime of this sort remained difficult of detection. The counties thus characterized are Roman Catholic. It is a painful feature of the Romish Church, that just those parts of the country

where the population is most devoted to it, where its authority is greater than the law, are those that are marked by a spirit of turbulence, the existence of secret societies, and the plague spot of the social condition of Ireland.

The Rev. Dr. Magee has given a timely and admirable lecture to the young men of Dublin (in connection with one of the Christian Associations) on *Scepticism*. It was noticeable for frank, manly, and sympathetic dealing with doubts. As a matter of course, Dr. Colenso was introduced and not unhappily. "There is a book lately published by Bishop Colenso, Bishop of Natal, and I think I can show you that this book never was written by the Bishop. I find one half the book is taken up with proofs that the story of the Pentateuch cannot be true because the Israelites were so many in number; and I find, in page 90, the Bishop says he is going to prove that the Pentateuch cannot be true, because the Israelites were so few. The book has a double authorship, quite as certainly as the Pentateuch has double authorship; and when we find any part of the book speaking of the Pentateuch being untrue on account of the small number of Israelites, that is the Zulu fragment, and the portion which denies the truth of the Pentateuch on account of the large number of Israelites is the Colenso fragment.

The real test of any faith is, will it work? Therefore I say to sceptics, rise up and try your religion. Try it upon mankind. Try it upon the unfortunate one, upon the sot, upon the blasphemer, the dying saint in the garret. There is no logical standing-ground between Atheism and Christianity in theory, nor in practice. Rise up and try it. I have no fear of the result in the case of a man who honestly carefully, lovingly, and in the sight of God strives to arrive at the truth."

#### EUROPEAN CONTINENT.

FRANCE.—Napoleon III., who, when left to his own personal impulses, adopts liberal views without much difficulty, has addressed to Marshal Pélissier, Governor-General of Algeria, a letter evincing sentiments of justice and good-will towards the Arab population; representing that the interests and the duty of France alike require that their personal rights should be respected; that their property should be sacred; that they should, in fact, be protected from spoliation and oppression, and placed on a footing of equality with the Christian colonists. These views, however, are not adopted by the clerical party. The Roman Catholic policy applies to this colony principles directly opposite. The Arabs are Mohammedans; it is, therefore, lawful and convenient to despoil them of their property, and to drive them into desert wastes. The colonists belong to the Roman Church; they are, therefore, entitled to be put in possession of all the land which it may please them to demand. By this means the Mohammedans will gradually disappear from Algeria, and the Romanist faith will become dominant in the north of Africa. The Papal clergy thus essay to act towards the Arabs of the nineteenth century as they

acted towards the Albigenses of the middle ages, towards the Vaudois of Piedmont, and towards the Huguenots of the days of Henry II. and Charles IX.

A man universally known for his piety and liberality, M. Gabriel Eymard, has recently deceased at an advanced age. He was by birth a Genevese, and spent his last days in the city of Calvin; but his connexions, his sympathies, and his munificence have, for many years, united him to Protestant France, and his name will obtain here an honourable place. He had gained, by commercial enterprise, a large fortune, and he made the best use of it. God alone can know all that he has done to promote the kingdom of the Gospel, and also to relieve and succour the unfortunate. As one of our Protestant journals observes, "There was in him a simplicity, a serenity, an ever active benevolence, a sincere humility, and a generosity, which gained him the affections of all. . . . His left hand knew not what his right hand did, and although he was rich in good works, all his hope of salvation was founded on Jesus Christ, whom he loved as his Saviour, and adored as his God." His will attests that what he had done during his long life he wished should be continued after his death. His different legacies to Evangelical and benevolent societies amount to the sum of 680,000 francs (£27,200).—*Evangelical Christendom*.

During the year 1862, twenty new Protestant places of worship were opened in France.

On Tuesday, the 10th of March, the children of the British Free Schools in Paris had a treat, and Bibles were presented to the higher class scholars in commemoration of the marriage of the Prince of Wales. On the same evening, chorales were sung at an assembly of the English working classes, and speeches delivered by the various English clergymen. On the following Sunday, a special hymn of loyalty was sung at Marboeuf Chapel, and hearty prayer offered for the royal family of England.

"Two such opposite opinions," says M. de Courcunck, "divide the Reformed Church of France to-day, that were it not bound to the State by the Concordat and the Budget, it would be divided and form two churches. One would be the *Reformed Church of France*, founded in 1559, with a clearly determined creed, which none but a general synod has power to modify, and a glorious history. The other would form the *Church of the future*, which proclaims the admission of no dogmas, no liturgy, no discipline, and which gives power to every one to preach the most contradictory and negative doctrines in its pulpits, even those which faith and philosophy equally refuse to acknowledge as belonging to Christianity. The *Union* wants to establish this church of the future, not *alongside of*, but *within the very pale of* the Reformed Church of France, which is contrary to all right and reason."—*Work of the Christian Church*.

GERMANY.—From time to time the Protestant Church learns with surprise and grief that some one of its members has abandoned it, to seek a refuge in Romanism. It is thus that a pastor of Brandenburg, M. Laecke, has this

last year quitted his flock and his Church, to become a Catholic priest, and this under circumstances which have excited against him a great amount of indignation. By his own avowal, it appears that before entering on his charge, in 1860, he was in heart a Catholic, and prayed to the Virgin and the saints in his closet; yet, notwithstanding, keeping his convictions entirely secret, he fulfilled, for some years, his public and private functions, as if he had been a Protestant pastor. He excuses himself for this insincere conduct by saying that, in adopting it, he followed the counsels of an aged and pious friend. Whilst admitting his right and liberty to become a Roman Catholic, his former friends also claim the right of informing him that the first duty of a Christian is honesty and truth! And this is what they publicly express in several religious journals.

The Protestant Christians and the liberal Catholics of Prague are about to bear an imposing testimony against the spiritual and persecuting despotism of Rome. They are about to raise a monument to John Huss, the forerunner and first martyr of the Reformation. The base of this monument will be a large stone, engraved with an inscription, on the very spot, near Constance, where the pile which consumed John Huss was erected. May the sufferings and the death of this man of God, so heroically sustained in the cause of truth and liberty, still, after the lapse of four centuries, produce their fruits!—*Evangelical Christendom.*

WALDENSA.—On the 19th of March was solemnly opened for divine service the new Waldensian Church, Florence, in a portion of the premises of Palazzo Salviati. This beautiful little edifice, capable of seating comfortably 300 hearers, was crowded at both the morning and evening services, as well as the adjoining meeting-rooms, with a throng of at least 500 persons. The ministers of the various Protestant churches in the town—English, Scotch, Swiss, and American—were present in their robes, and surrounded the pulpit, along with the Waldensian ministers from Elba, Leghorn, Lucca, and other missionary stations in Central Italy. In reference to this interesting event, a correspondent of *Evangelical Christendom* remarks:—

“Who could have believed that, in a town where, three years ago, the prison-door closed on those who were only guilty of reading that prohibited book, the Bible, we should now, in full security, be printing Bibles, Testaments, and a large Evangelical literature, and consecrating to the preaching of the simple Gospel the first Christian church erected here for many a century, and held in possession—like the building of which it is a part, under the Royal signature—by the descendants of the Israel of the Alps.”

ITALY.—The first fruits of the great harvest of souls which we hope to see reaped in Italy is now being gathered in. I believe the Milan and Naples districts afford equal proof of this statement, though I refer presently to Central Italy. New stations of evangelisation are every month commenced, as new evangelists

offer themselves. In Perugia, Mr. Combe has succeeded in drawing forth a flaming pastoral from the Cardinal Bishop, to which he has pointed a terse and conclusive reply. In Volterra, an aide-evangelist of Mr. Ribet, of Leghorn, has been petitioned by fifty or sixty Christians to remain and preach the Word of Life. In Sienna, a public locale has been opened by the Rev. Simpson Kay, who has acquired the language in less than a year, and been greatly encouraged in his preliminary private meetings. Most earnest applications arrive from a knot of Bible readers in Fojano, in the centre of the fertile Midlothian of Italy, the Val di Chiano, and in sight of old Cortona and her “diadem of towers.” Campiglia, too, in the Tuscan Maremma, begs, with equal fervour, a man of God to expound the Scriptures, while Grosseto, on the sea coast, sixty miles south of Leghorn, lays claim to at least a fortnightly visit from a preacher of the Gospel. In the latter place, chiefly through the exertions of the bailiff of a brother of Baron Ricasoli, an excellent hall has been secured, and an attendance of above 100 of the most respectable men in the neighbourhood takes place whenever an evangelist passes that way. These are the encouragements of God’s workmen in Italy, in this day of small things, as regards results and gigantic efforts in the way of seed-sowing. The labourers are few for the wide field. May the Lord add daily to their number!

The sale of Bibles and Testaments last year, in Italy, amounted to 25,000 copies, which falls short, by 7,000 copies, of the sale during 1861. The largest number was vended in those provinces which hitherto have been the most opposed to Bible circulation. It is hard to understand how Tuscany and Naples should have so far outstripped Piedmont in encouraging the work of colportage. And yet the fact is certain, that greater bigotry has nowhere existed than among the intelligent and liberal politicians of the north, both aristocrats and artisans. We hope that the obstinacy of the Pope is opening their eyes, and giving a much-needed impulse among them to the cause of the Gospel. I should mention that Miss Burton, whose labours among the Italian navvies on the Swiss railways in the neighbourhood of Clarens have been so much blessed of God, has now three colporteurs in Lombardy and Umbria.—*Evangelical Christendom.*

TURKEY.—Rev. Dr. Goodell, who for over forty years has labored as a missionary in the Turkish empire, was appointed by the Mission to translate the Bible out of the original Hebrew and Greek into Armeno-Turkish, for the use of the Armenian population, using the Armenian character and the Turkish dialect. After several years of labor, he accomplished the entire work, completing the whole in 1843. On the day this was done, he wrote to the father of Rev. Dr. William Adams of New York, who had been his teacher at Phillips Academy, “Thus have I been permitted by the goodness of God to dig a well in this distant land, of which millions may drink; or as brother Temple would express it, to throw wide open the twelve gates of the new Jerusalem for all this immense population.” It was decided

after a time, that this translation should have a thorough revision, and Dr. Goodell has just finished this important work, having carefully examined every sentence and word in the sacred volume, endeavouring to express more clearly the simple mind of the Spirit. A large portion of the life of this eminent and devoted missionary has thus been engrossed in the great work of enabling the millions of that empire that is now commanding so much of the attention of the civilized and Christian world, to read in their own tongue the wonderful word and works of God.—*American Paper.*

## ASIA.

**SYRIA.**—The cause of the gospel is making decided progress. The missionaries at Beirut say:—

"The Native Missionary Society, organized in March, has continued to flourish throughout the year, with a zeal, activity and success which afford the best kind of evidence that native churches and Protestant communities may ere long be able and willing to assume, not only the management and support of their own religious institutions, but also the great work of propagating the gospel among their fellow-countrymen. The number of members is about two hundred." "Another enterprise has been commenced, in which we take a deep interest, viz., the establishment of a female boarding school, under native instruction and government, and which is to be ultimately self-supporting." In the day schools, "in the month of May, the principle was adopted of requiring pay of the pupils for their tuition. About one hundred dollars have been received as tuition in the eight months since that time; and it is now decided that, on the first of January, the most expensive and flourishing boys' school shall be entirely given over to the charge of the native teacher, to be continued without expense to the mission."

**INDIA.**—By statistics prepared by Rev. D. Mullens of the London Missionary Society, it appears that in 1862, there were in India 418 missionaries, 890 churches, 21,252 communicants, 118,893 native Christians, 54,888 boys, and 14,723 girls in schools; being an increase in ten years of 55 missionaries, 624 churches, 6,541 communicants, and 27,598 native Christians.

**ASSAM.**—In the empire of Assam in South-eastern Asia, comprising Cochin-China, Tonquin, and a part of Camboja, there is a population of 15,000,000, of whom 380,000 are Roman Catholics. These Christians are now suffering severe persecutions, 16,000 having been put to death in 1862, and 20,000 reduced to slavery. The prevailing religion of the empire is Buddhism.

**THE KARENS.**—One of the most interesting missionary people is undoubtedly the Karens, in Farther India. They exemplify by indisputable facts, the wonderful changes which the Christian religion works in the pagan tribes. And they may also be pointed to, as an example that Christian civilization is more than a mere name.

It is impossible, without deep emotion, to speak of the great and blessed effects which the Gospel has had on the inhabitants of this country, chiefly upon the Karens. The Karens are found in all parts, especially on the hills. There is a large tract of mountainous country east of Toungoo, between the Sitang and the Salwen rivers, rising in many parts as high as six or seven thousand feet, with a population of this tribe amounting to 62,000 souls. Until 1854 these mountaineers lived in perpetual bloody feuds with each other. There were no roads or pathways over the hills. To go from village to village, it was necessary to creep on all-fours through the jungles, drunkenness was the rule in daily life, and kidnapping children and women from the neighbouring villages, for the purpose of selling them to the Karens or Siamese on the east, was a thing of frequent occurrence.

Nearly the whole of these mountaineers have now been brought under the influence of the Gospel, and a radical change is apparent in their habits, in the appearance of their villages; indeed in the whole aspect of the country.

The mission to the Karens, at Toungoo, after a long and uninterrupted course of prosperity, has been visited by a terrible disaster. In consequence, as is alleged, of a misrepresentation by an English officer respecting a large force of police, sent to recover the stolen property of two European merchants, the most savage tribe of the country has fallen upon the inoffensive Christians, with the most deplorable results. Two Christian villages have been burned, and others broken up; two or three men have been killed, and a number of women and children (including the family of a Karen preacher) have been sold into slavery. Many of the Christian Karens were compelled to take refuge in caves and other places remote from human habitations. It is believed, however, that the worst is now past.

**PERSIA.**—The Rev. Dr. Perkins writes from Oroomiah to the Secretary of the Turkish Missions-Aid Society:—

"After more than four years of wanderings, I am almost too happy to find myself at my post, engaged in my missionary work. At the completion of my thirtieth missionary year I would gratefully raise my new Ebenezer. . . . Our missionary work has made gratifying general progress during my absence. Our access to all classes here, for proclaiming the Gospel to Nestorians, and Mohammedans, Jews, and Armenians, is almost unbounded.

**POLYNESIA.**—An American missionary, who has long been labouring in the Sandwich Islands, gives his testimony as to some of the moral results which have been achieved in one district there, since the Board of which he is an agent commenced its operations, as follows:—

Waiala, Oahu, Hawaiian Isle, Dec. 15, 1862.

It is now over thirty years that I have been labouring among my people—then 6,000 or 7,000 in number, but now less than 4,000. I found them almost naked, but now they are clothed. Then they were ignorant, thoughtless, destitute of books, or ability to read

them; now, they will compare favourably with the common classes in most countries of Europe. Then they were idle and inefficient, but now comparatively industrious. Then, many dug up their grounds with a stick, and he was a favoured man who could get a whaler's spade with which to cultivate his patch of land; but now the spade, the plough, and the harrow, oxen, and carts, have taken the place of slower processes. At that time the people were beginning to say, "There is but one God, and Jesus Christ is His Son;" since then, thousands in my little field have told me that Jehovah is their God, and Jesus Christ is their only hope and their trust. It has been with no common joy that I have repeatedly stood by the dying Hawaiian, on his bed of mats, and heard him say, "Come, Lord Jesus, come quickly."

#### AFRICA.

**ALEXANDRIA**—The Rev. Mr. Gale, missionary of the Church of Scotland at Alexandria, where he works chiefly among sailors of different nations, states:—

'You will be glad to hear that we have been under the necessity of enlarging our Floating Chapel; this we have done by removing two of the state-rooms and throwing the space thus obtained into the chapel. I was able to get considerable assistance in carrying out the alterations from the shipmasters at present in the harbour, so that the expenses of executing the work have been considerably lessened. I have made up the returns of the harbour for six months, ending 31st December, from which I have obtained the following items:—During the six months 759 visits have been made to ships, 4,614 tracts have been sold, 51 Bethel services have been held, 2,553 persons have attended these services, 110 sick men have been seen in hospital.

'Some weeks ago an ex-priest of the Russian Greek church called upon me in search of employment. His story is, that, on account of professing Protestant principles, he had to make his escape from Russia and had fled to Alexandria. I mentioned his case to a few friends, and have been able to get a little money for his support for a month or two, and have employed him as a colporteur for the sale of Greek Bibles, &c. Amongst other books, I gave him some copies of the "Sum of Saving Knowledge," in Greek, which he sold in a short time, and in two days he had disposed of the whole I had, nearly sixty copies. He has also made himself useful in meeting with, and speaking to, the Greek pilgrims who are crowding through this to Mount Sinai at the present time.'

**MADAGASCAR**—It is a striking proof of the bold Christianity has taken, that, in spite of the terrible persecutions of the past thirty years, Mr. Ellis estimates that there are seven thousand Christians on the island, and this computation is based upon imperfect returns. The natives are anxious to be instructed in religion, and the arts of civilization, and the government aids with all the means in its power. The missionaries, especially Mr. Ellis,

are looked up to for advice, and are held in the highest respect, and receive distinguished tokens of honor, and every obstacle in the way of their great work is quickly removed.

**CAFFRARIA**.—A new church has been opened in connexion with the United Presbyterian Mission at Emgwali, Caffraria. The church was built, and the pulpit is efficiently occupied, by a Caffre. On account of the large gathering of missionaries and native Christians, and other pleasing circumstances, the occasion is pronounced to have been unprecedented in British Caffraria. That hospitality might be duly exercised to visitors (some of whom came distances of from twenty to sixty miles), the Emgwali Christians and the heathen chiefs of the district to which their evangelistic labours extend, contributed "fifty-four slaughter animals, chiefly goats and sheep," besides money to purchase bread, &c. The services and public meetings (to which latter a day was devoted) were held in Caffre, Dutch and English. "The meeting of meetings met at mid-day. The large house was crowded to overflowing. They filled the passages, and yet they could not get in all who would... All were here, chiefs, counsellors, and subjects—presenting every variety of appearance—with various fantastic dresses." "I remember well the day," said one old Christian Fingoe, "when there were only three Caffre Christians in this country. Here we are this day a great multitude." We regret to learn that a famine was anticipated in Caffraria.

#### AMERICA.

The American Bible Society pursues its beneficent course with great steadiness and success. Its issues this year will far exceed those of any previous one. A large number of Bibles, and especially of New Testaments, go to the army and navy. Many thousands are sent into the border states of the South, and no effort is left unattempted to send them into the 'Confederate States,' through New Orleans, Nashville, Norfolk, and such other points in those States as are in our possession. A gentleman has lately sent to the Society the sum of \$1,000, expressly to send Bibles down into the 'Seceded States.' The Society will sacredly appropriate to this object all sums which are sent to it for this purpose. A few weeks ago the Rev. Dr. Hoge, of Richmond, Virginia, sailed to England, carrying (so it was reported) the sum of \$4,000 wherewith to buy Bibles for the Southern States. It is now reported in our papers that the British and Foreign Bible Society has made a loan of \$15,000 (£3,000) to a 'Confederate Bible Society,' to be repaid, without interest, when 'Confederate notes' are *at par* in London. Last year it generously offered to make a donation of \$10,000 to the American Bible Society. The offer was declined, solely because it was not needed.—*American Paper*.

The Rev. ROBERT BAIRD, D. D., was born in Fayette Co., Pen., Oct. 6, 1798, graduated at Jefferson college, 1818, and at Princeton Theological Seminary in 1822; was five years teacher at Princeton; then laboured two years for the American Bible Society, and five years

for the American Sunday-school Union, traversing and forming an intelligent acquaintance with all parts of the United States. In 1833 he went to Europe and "commenced that course of philanthropic labor which has not been excelled in its aims and usefulness by that of any man of our times; his purpose being to rouse and educate the Protestantism of France and Italy, and in Russia, Sweden, and northern countries of Europe especially to spread the principles of the Temperance reform. The great feature of his success was his ready access to the crowned heads of Europe and to the most powerful officers of state, who cordially entered into his plans, and aided him in his works of practical benevolence." Perhaps no American citizen was ever so readily welcomed into royal and aristocratic circles and his single aim was in the highest degree to advance the interests of the Redeemer's kingdom. On returning home he became Secretary of the Foreign Evangelical Society, now the American and Foreign Christian Union, in which he labored faithfully till his death on Sabbath morning, March 15, 1863, aged 65. For a score of years he has been a happy medium of intercommunication between Christians of this country and of Europe, attending the meetings of the Christian Alliance abroad, and lecturing in all parts of our country on the religious state of the countries of Europe. He was an invaluable correspondent of the benevolent societies and religious papers at home and abroad, and published many useful works, among which was his *History of Temperance Societies*, which was printed in all the principal languages of Europe, in part at the expense of the American Tract Society.—*Ib.*

One of the earliest and most important auxiliaries of the American Board was the Norwich and New London Foreign Missionary Society. Early in the spring of 1812 a missionary society was organized in each of these cities, which independently maintained a vigorous existence until 1850, when they were united in the present society, which is the chief representative of the missionary interest of the Congregational churches of New London county. This society celebrated its fiftieth anniversary at Norwich, October 21, 1862, when an historical discourse of great interest was delivered by Rev. Dr. Arms.

From this discourse it appears that the contributions to the American Board, through the treasury of this society, for the fifty years have amounted to \$144,162.90. In addition they have made a more precious investment in the great cause of missions, having given a large portion of the men and women essential to its success. One of the first band of missionaries sent out by the Board, went from this association, and in all they have sent about forty laborers to the foreign field. Probably no other county in the land has given so nobly of its sons and daughters, and of its wealth.—*Ib.*

An earnest Christian who has long labored for the spiritual good of the Mexicans, writes, "One of the most important means for successfully prosecuting this object, is the publications of the American Tract Society, and I must urgently renew my appeal for a supply of those

gospel messengers for these benighted people. All that is wanting for the extensive circulation of evangelical reading, among this priest-bound people, is a sufficient supply, as the people gladly avail themselves of the opportunity. Roman catholicism reigns triumphant here, without any opposing influences, except what God may enable me to effect through the instrumentality for his word and Spirit. I feel that I specially need the prayers of God's people that my feeble labors may be mighty, through God, in pulling down the strong-holds of Satan, and in building up the cause of Christ in all the purity of the blessed gospel."

Rev. Mr. Trumbull of Valparaiso, Chili, sends urgent applications for the Spanish publications of the Society, for which there is a constant and eager demand. A valued benevolent friend has remitted a generous donation of \$500, for the sake of supplying him with the Spanish tracts and books, for which his colporteur so urgently appeals.

A friend residing in one of the states of the Argentine Republic, South America, writes; "I am decidedly of the opinion that much good might be done, both with regard to their religious sentiment and moral character, by the distribution of the Bible and religious tracts. The system of public education here is bad, but the people are eager to acquire information. Let them have some instructive reading, so that they may be able to form an opinion of their own.

No amount less than \$10,000 each year can meet the claims of heathen and nominally Christian countries upon the American Tract Society, for the support of the foreign department of its operations.—*Ib.*

Brooklyn has lately lost an excellent minister of Jesus Christ, the Rev. Dr. Cutler, of the Protestant Episcopal Church. Dr. Cutler had reached his 65th year. He had laboured long and most successfully in the Church of St. Anne, where the Rev. Dr. M'Ilvaine, now and for many years Bishop of Ohio, had preceded him as rector. Dr. Cutler was eminently an evangelical minister, and took great delight in co-operating with good men of all religious denominations in every right undertaking. For ten years he was a member of the publishing committee of the American Tract Society, having succeeded Drs. Stone and Milnor in that post. His funeral was attended by a great concourse of people.

At the same time the city of Philadelphia lost the Rev. Dr. M'Dowell, of the Presbyterian Church. Dr. M'Dowell had reached the age of 83. He was one of the most laborious and useful preachers our country has ever had. He was first settled as pastor of a Presbyterian Church in Elizabeth Town, in New Jersey (where he was succeeded by the late Dr. Nicholas Murray, known to many on the other side of the Atlantic), twenty-eight years. During that period the Saviour vouchsafed to that church six distinct and very gracious revivals of religion, which added each from 40 up to 180 persons to its communion. From 1833 to 1845, Dr. M'Dowell was pastor of the Central Church in Philadelphia, which he built up. There, too, his labours were much blessed.

The last eighteen years of his life were devoted to the founding and building up of a large flourishing church in Spring Garden, a part of Philadelphia. In all, he preached Christ almost sixty years, and with a good degree of

vigour until within the last two or three. He was for a long time very prominent in the general assembly of his church, and as a director and trustee of the College and Seminary at Princeton, New Jersey.

## Articles Selected.

### PREDESTINATION.

I sought a spacious room, in which of thought  
The treasures lay ; and anxiously I wrought  
Of God's decrees the tempting depth to  
sound ;  
But all in vain I laboured, round and round ;  
I emptied every shelf, and nothing found.

High at one end, a scroll, filled up of old,  
Was hung, with name of every saint enrolled ;  
But placed so far above me, that unfit  
Mine eyes the lines to read, or rightly hit  
Assurance that, 'midst others, I was writ.

I thought 'twould clearer grow as on I went ;  
But, as I walked, I found the room present  
A door, which opened wide to common  
ground,  
On which there stood a cross, and thereon  
bound  
One with sweet smile, though thorns His  
temples crowned.

My heart within me melted ; then He spake,  
And told that God had spared me for His sake.  
Enough—I felt the word of One who bore  
For me so much ; aside I threw my lore,  
And went to homely work, perplexed no  
more.

—Lord Kinloch.

### CHOICE OF A PROFESSION.

BY PRINCIPAL LEITCH.

It is not unfrequently the case that both parents and young men put off the question of a profession to the last moment. The boy is sent to the grammar school, which so far gives time for decision ; but when his course is finished there, the important question of his life is not yet decided. A further period is gained by sending him to college ; but his course will soon terminate when the matter can no longer be delayed, and generally a young man's prospects for life are injured if he give way to further hesitancy. You have the various learned professions before you, as well as other pursuits, which, though not called learned, are greatly promoted by a learned education. It is a great mistake to suppose that learning is useless unless you can make your bread by it. Man does not live by bread alone. He has wants for the supply of which a learned education is of the utmost importance. Education is a capacity of enjoyment and happiness, and the learned man has sources of enjoyment which no money can purchase. Although there are many objections to the American system of University education, still

there is one feature worthy of all imitation, viz., that University education is almost universal among all classes of the people. though there be no intention to pursue a learned profession. Were the systems of education in accordance with this general desire for learning, the national results would have been much more satisfactory than they are. It is to the honour of Canada that so many devote themselves to learned professions, notwithstanding the superior material advantages of commerce and agriculture. The choice of a profession must depend, in a great measure, on special adaptation and tastes ; but it will no doubt depend, in a great measure, on the law of supply and demand. This law has not however, as yet, in one profession, come into operation. While law and medicine attract crowds, the number coming forward to the ministry is far from adequate. From all quarters there are demands for labourers that cannot be supplied. Though there has been a gratifying increase of divinity students of late years, still the number is far from adequate. Many young men imagine that by shunning the clerical profession they are shunning responsibility and that the obligations of Christianity are less in a secular profession. It is folly to suppose that the choice of a profession can free you from the obligations laid upon you by God and your own conscience. The question with you is, In what profession can you best fulfil, under God, the purposes of your being? In every profession you are equally bound to live for God, and the question with you is, in what profession can I best accomplish this object? My counsel to you is, as it would be to every one in any such perplexing juncture—Obey the generous conscientious biddings of your heart, rather than the dictates of a cold, deep, calculating policy, and the probability is that the impulses of your heart will prove to be the key to the real strength of your character, and to your prosperity in the world.—*Address at close of Session 1862-63.*

### THE WIDOW AND HER SON.

By Norman McLeod D.D.

A widow, who was, I have heard, much loved for her "meek and quiet spirit," left her home in "the parish," early one morning, in order to reach, before evening, the residence of a kinsman who had promised to assist her to pay her rent. She carried on her back her only child. The mountain-track which she pursued passes along the shore of a beautiful salt-water loch ; then through a green valley, watered by a peaceful stream which flows from a neighbouring lake. It afterwards winds along the margin of this solitary lake, until, near its further end,

it suddenly turns into an extensive copse-wood of oak and birch. From this it emerges half-way up a rugged mountain side; and entering a dark glen, through which a torrent rushes amidst great masses of granite, it conducts the traveller at last, by a zigzag ascent, up to a narrow gorge, which is hemmed in upon every side by giant precipices, with a strip of blue sky overhead, all below being dark and gloomy.

From this mountain-pass the widow's dwelling was ten miles distant. She had undertaken a long journey, but her rent was some weeks overdue, and the sub-factor threatened to dispossess her.

The morning on which she left her home gave promise of a peaceful day. Before noon, however, a sudden change took place in the weather. Northward, the sky became black and lowering. Masses of clouds came down upon the hills. Sudden gusts of wind began to whistle among the rocks, and to ruffle, with black squalls, the surface of the lake. The wind was succeeded by rain, and the rain by sleet, and the sleet by a heavy fall of snow. It was the month of May, and that storm is yet remembered as the "great May storm." The wildest day of winter never beheld snow-flakes falling faster, or whirling with more fury through the mountain-pass—filling every hollow and whitening every rock!

Little anxiety about the widow was felt by the villagers, as many ways were pointed out by which they thought she could have escaped the fury of the storm. She might have halted at the home of this farmer, or of that shepherd, before it had become dangerous to cross the hill. But early on the morning of the succeeding day they were alarmed to hear from a person who had come from the place to which the widow was travelling, that she had not made her appearance there.

In a short time about a dozen men mustered to search for the missing woman. They heard, with increasing fear, at each house on the track, that she had been seen pursuing her journey the day before. The shepherd on the mountain could give no information regarding her. Beyond his hut there was no shelter; nothing but deep snow; and at the summit of the pass, between the range of rocks, the drift lay thickest. There the storm must have blown with a fierce and bitter blast. It was by no means an easy task to examine the deep wreaths which filled up every hollow. At last a cry from one of the searchers attracted the rest to a peculiar spot, and there, crouched beneath a huge granite boulder, they discovered the dead body of the widow.

She was entombed by the snow. A portion of a tartan cloak which appeared above its surface led to her discovery. But what had become of the child? Nay, what had become of the widow's clothes? for all were gone except the miserable tattered garment which hardly concealed her nakedness? That she had been murdered and stripped, was the first conjecture suggested by the strange discovery. But in a country like this, in which one murder only had occurred in the memory of man, the notion was soon dismissed from their thoughts. She had evidently died where she sat, bent almost

double, but as yet all was mystery in regard to her boy or her clothing. Very soon however these mysteries were cleared up. A shepherd found the child alive in a sheltered nook in the rock, very near the spot where his mother sat cold and stiff in death. He lay in a bed of heather and fern, and round him were swathed all the clothes which his mother had stripped off herself to save her child! The story of her self-sacrificing love was easily read.

The incident has lived fresh in the memory of many in the parish; and the old people who were present in the empty hut of the widow when her body was laid in it, never forgot the minister's address and prayers as he stood beside the dead. He was hardly able to speak from tears, as he endeavored to express his sense of that woman's worth and love, and to pray for her poor orphan boy.

More than fifty years passed away, when the eldest son of "the manse," then old and grey-headed, went to preach to his Highland congregation in Glasgow, on the Sunday previous to that on which the Lord's supper was to be dispensed. He found a comparatively small congregation assembled, for heavy snow was falling and threatened to continue all day. Suddenly he related the story of the widow and her son, and this again recalled to his memory the text:—"He shall be as the shadow of a great rock in a weary land." He then resolved to address his people from these words, although he had carefully prepared a sermon on another subject.

In the course of his remarks he narrated the circumstances of the death of the Highland widow, whom he had himself known in his boyhood. And having done so, he asked, "If that child is now alive, what would you think of his heart, if he did not cherish an affection for his mother's memory, and if the sight of her clothes, which she had wrapt round him, in order to save his life at the cost of her own, did not touch his heart and even fill him with gratitude and love too deep for words? Yet what hearts have you, my hearers, if, over the memorials of your Saviour's sacrifice of Himself, which you are to witness next Sunday, you do not feel them glow with deepest love, and with adoring gratitude?"

Some time after this, a message was sent by a dying man requesting to see the minister. The request was speedily complied with. The sick man seized him by the hand, as he seated himself beside his bed, and, gazing intently on his face, said, "You do not, you cannot recognize me. But I know you, and know your father before you. I have been a wanderer in many lands. I have visited every quarter of the globe, and fought and bled for my king and country. But while I served my king I forgot my God. Though I have been some years in this city, I never entered a church. But the other Sunday, as I was walking along the street, I happened to pass your church door when a heavy shower of snow came on, and I entered the lobby for shelter, but not, I am ashamed to say, with the intention of worshipping God, or of hearing a sermon. But as I heard them singing psalms, I went into a seat near the door; then you preached, and then I heard you tell the story of the



widow and her son,"—here the voice of the old soldier faltered, his emotion almost choked his utterance; but recovering himself for a moment, he cried, "I am that son!" and burst into a flood of tears. "Yes," he continued, "I am that son! Never, never, did I forget my mother's love. Well might you ask, what a heart should mine have been if she had been forgotten by me! Though I never saw her, dear to me is her memory, and my only desire now is, to lay my bones beside hers in the old churchyard among the hills. But, sir, what breaks my heart, and covers me with shame, is this,—until now I never saw the love of Christ in giving Himself for me,—a poor lost, hell-deserving sinner. I confess it I confess it!" he cried, looking up to heaven, his eyes streaming with tears; then pressing the minister's hand close to his breast, he added, "It was God made you tell that story. Praise be to His holy name, that my dear mother has not died in vain, and that the prayers which, I was told, she used to offer for me, have been at last answered; for the love of my mother has been blessed by the Holy Spirit, for making me see, as I never saw before, the love of the Saviour. I see it, I believe it; I have found deliverance now where I found it in my childhood,—in the cleft of the rock; but it is the Rock of Ages!" and, clasping his hands, he repeated, with intense fervour, "Can a mother forget her sucking child, that she should not have compassion on the son of her womb? She may forget: yet will I not forget thee!" He died in peace.—*Jb.*

#### AN EVENING IN THE HIGHLANDS.

I have said that the Highlanders are an intelligent, cultivated people, as contrasted with that dull, stupid, prosaic, incurious condition of mind which characterizes so many of the peasantry in other countries. Time never hangs heavily on their hands during even the long winter evenings, when outdoor labor is impossible. When I was young, I was sent to live among the peasantry "in the parish," so as to acquire a knowledge of the language: and living, as I did, very much like themselves, it was my delight to spend the long evenings in their huts, hearing their tales and songs. These huts were of the most primitive description. They were built of loose stones and clay, the walls were thick, the door low, the rooms numbered one only, or in more aristocratic cases two. The floor was clay; the peat fire was built in the middle of the floor, and the smoke, when variable and not hurried by a sulky wind, escaped quietly and patiently through a hole in the roof. The window was like a porthole, part of it generally filled with glass and part with peat. One bed, or sometimes two, with clean home-made sheets, blankets, and counterpane; a "dresser" with bowls and plates, a large chest, and a corner fall of peat, filled up the space beyond the circle about the fire. Upon the rafters above, black as ebony from peat reek, a row of hens and chickens with a stately cock roosted in a Paradise of heat.

Let me describe one of these evenings. Round the fire are seated, some on stools, some on stones, some on the floor, a happy group. Two or three girls, fair, healthy, blue-eyed lasses,

with their hair tied up with ribbon snood, are knitting stockings. Hugh, the son of Sandy, is busking books; big Archy is peeling willow-wands and fashioning them into baskets; the shepherd Donald, the son of Black John, is playing on the Jews' harp; while beyond the circle are one or two herd boys in kilts, reclining on the floor, all eyes and ears for the stories. The performances of Donald begin the evening and form interludes to its songs, tales, and recitations. He has two large "Lochaber trumps,"—for Lochaber trumps were to the Highlands what Cremona violins have been to musical Europe. He secures the end of each with his teeth, and grasping them with his hands so that the tiny instruments are invisible, he applies the little finger of each hand to their vibrating steel tongues. He modulates their tones with his breath, and brings out of them Highland reels, strathspeys, and jigs,—such wonderfully beautiful, silvery, distinct, and harmonious sounds as would draw forth cheers and an encore even in St. James's Hall. But Donald the son of Black John is done, and he looks to bonny Mary Cameron for a blink of her hazel eye to reward him, while in virtue of his performance he demands a song from her. Now Mary has dozens of songs, so has Kirsty, so has Flory,—love songs, shearing songs, washing songs, Prince Charlie songs, songs composed by this or that poet in the parish, and therefore Mary asks, What song? So until she can make up her mind, and have a little playful flirtation with Donald the son of Black John, she requests Hugh the son of Sandy to tell a story. Although Hugh has abundance of this material, he too protests that he has none. But having betrayed his modesty, he starts off with one of those tales, the truest and most authentic specimens of which are given by Mr. Campbell, to whose admirable and truthful volumes I refer the reader. When the story is done, improvisatore is often tried, and amidst roars of laughter the aptest verses are made, sometimes in clever satire, sometimes with knowing allusions to the weaknesses or predilections of those round the fire. Then follow riddles and puzzles: then the trumps resume their tunes, and Mary sings her song, and Kirsty and Flory theirs, and all join in chorus, and who cares for the wind outside or the peat reek inside! Never was a more innocent or happy group.—*Jb.*

#### SINS OF YOUTH.

The sins of youth  
Age is oft made possesser,  
The old indulgence, traced in fleshly pain,  
The habit left, oft striven against in vain,  
The spirit souled, and thought's polluted strain,  
Enforce the truth,  
Which scripture words express.  
Would that it bore  
To youth a guide, once blest:  
That early purgess, keeping memory bright,  
Heart given to God, in freshness, not in blight,  
The self-control which makes all duty light,  
Laid up a store  
Of joys by age possessed.

—Lord Kinloch.

## CHARACTER IS EVERYTHING.

In a ho in which I am well acquainted there was ervant, who was a regular jack-of-all-trades. He was the cleverest fellow about the house and premises that ever was. The establishment was a small one, and it makes all the difference in the world in small establishments whether the one man has a handy set of fingers or whether he is ail thumbs. Richard Phillips had handy fingers, and no mistake. He cleazed the horse, and milked the cows, and fed the pigs and chickens. If a job had to be done indoors, he used to do it. By Richard were the winter curtains taken down and the muslin ones put into their place. He took up the carpets, beat them, and put them down again. There was, I think, no available carpenter in the village, and as long as Richard remained in his situation the loss was little felt. He used to brew the beer, and to stow away the wine. He could take a turn at the mangle when he had nothing else to do; and one summer when the gardener took it into his head to walk off the premises without notice, because his employer objected to his staying away from his work for a whole day at some neighbouring races, Richard cheerfully undertook all the garden work, with his master's help, till a new gardener could be found.

"Dear me," I hear you say, "what a treasure of a man that Richard was!"

But wait a bit; do not decide too soon. This was, as I have heard, the common opinion about Richard. He went one day to meet a gentleman at the railway station. This gentleman chatted with Richard on the road, and said on his arrival: "What a capital fellow that is! He is one of nature's aristocracy."

Ay, and so I have no doubt he was, if only he had kept from one bad habit. But his master discovered, after a while, that when Richard left the premises at night, it was very often not to go home, but to betake himself to the "Fox." His master spoke kindly to him, and warned him of the consequences. He had a very large family, all dependent on his labour. He had, I believe, high wages, good clothes, and many presents. But all was of no avail. The visits to the "Fox" grew more frequent. Innumerable evils followed. Richard, I said, looked after the horse, and he took to stealing the oats. He milked the cows, and wasted the milk. He fed the chickens, and robbed his master of the eggs. He pretended to feed the pigs, but carried their food to his own. He brewed the beer, and helped to drink it. When he came to meet his master at the station, he was unfit to drive him home. Poor Richard! There were great lamentations over him, and many efforts for his recovery. But they were all useless. He was at length dismissed after many warnings. I am told that he is often to be met with in the village—such an altered man. No smartness now; no light elastic movements. He has sunk, I believe, into a mere drudge on a neighbouring farm, at very different wages from what he received from his first employer. He forgot that *character was everything*.

Richard, as I found on one of my visits, was succeeded by William, a regular —shire rus-

tic. Slow, heavy-heeled, with five thumbs on each hand, and knowledge of the most limited amount. There is a description of such a person, given by the son of Sirach: "How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks? He giveth his mind to make furrows, and is diligent to give the kine fodder."

William's talk had been of bullocks and of cart horses till he knew little else. He was a lame hand with the horse, better a good deal with cows and pigs, and as to the carpets and window-curtains, my friends were forced to do all they could themselves, or to wait for the carpenter.

But then, William had this virtue—he had a *first rate character*. He was the eldest son of a thorough son of the soil, a—shire rustic also, who had trained him in the fear of God, and had taught him to believe that character was everything. William remained in his situation for some time. During his stay the horse grew fat, the pigs had their proper food, and his employers their own beer. At length William won the heart of a—shire damsel. They wanted to marry, and as there was no vacant house for them, he was compelled to leave. There were, I understood plenty of applications for William: he had several situations to choose from, and he made a good choice. His master sanctioned the wedding by his presence, and gave them their wedding breakfast in his own kitchen. I have heard that William's late employers occasionally see him in his new home, and that he and his wife sometimes return on a visit to their old one. Master and servant never meet without mutual respect and good will, and my friend never tells the history of his two servants without adding, that a young man has learnt a good deal when he has it stamped upon his memory that "character is everything."

You will excuse, I hope, my simple village stories. There is some pith in them, simple as they are. They show what character does for a man so far as this world is concerned.

It is a very common remark for one person to make to another, "character is everything." It is just the summing up of the advice which a wise father would give to his child on his first going into service, or if in any other manner he was getting out to encounter the world's temptations. "Keep a good character my child, and you will always have a good place. If you lose your character you are done for." It is, in fact, one of the principal safeguards of society, that, as a general rule, no one can succeed without a good character. Of course there are exceptions to this rule. Bad men do rise sometimes and appear to prosper. But this is most often because they conceal their character. It generally happens that the concealment does not last very long: what is bred in the bone comes out in the flesh. It is very rare for a man, with a really, bad character to hold a high position among his fellow creatures for very long together, so that you may lay it down as a pretty general rule, that a man's success in this life does depend upon his character. It is well for society that it is so. We may reckon it as one of the greatest bless-

ings of a Christian country that the minds of men are so impregnated with the Bible, that a good character does and must prevail. Hence it is of the very utmost importance to avoid the first beginnings of what is wrong. Familiarity with bad things soon grows into a habit, habit becomes second nature; the spark increases into a flame, the flame destroys the building.

There are some who may read this paper to whom their character is literally everything: it is their only fortune; it is the very strength of their right hands; it is the only weapon which they can shoulder when they begin to carve their way through life.

"The man that steals my purse, steals trash: But he that robs me of my good name, Robs me of that which not enriches him, And makes me poor indeed."

To such I can only say: "Guard well your fortune; take care how you get the first bloom rubbed off it; look out for the beginnings of wrong; keep your weapon bright; it will stand you in good stead in the day of trial; it will, by God's grace, make you a happy and contented man as long as you live."

I have spoken of worldly things: I will now ask you to read one short verse of the Bible, from Psalm xi. 4: "The Lord is in his holy; the Lord's throne is in heaven; his eyes behold, his eyelids try, the children of men."

Reader, these words tell us that other eyes beside those of our fellow men are on our characters. It is a fact, that with God, as well as with men, *character*, in rather an altered sense of the word, and as the evidence of true inward life, is *everything*.

A man's character is himself. What you like or dislike in him; what you admire or find fault with is not so much his look as his character. He may be very pleasant to look at, and yet very disagreeable to deal with; or he may have no features in all his countenance that you can admire, and yet his presence be acceptable. His character is himself. I do not mean to say that nice looks are not desirable, I know that they go a long way towards gaining acceptance for their owner, but after all, "manners make the man." We know that Satan himself can be transformed into an angel of light, and that a very Joseph can be concealed beneath a rough exterior.

If character, then, be so important in the eyes of men, what must it be with God? He regards the person of no man. When his eyes behold and his eyelids try the children of men, he regards not the strength of the arm, nor the power of the frame, nor the symmetry of the countenance, nor the loveliness of the complexion—but the character. There is not much difference, that I can see, in the way of stating the case for this world and for the next. A wise parent says to a child: "Keep a good character, my child, and you will always have a good place. If you lose your character, you are done for." He might stretch his thoughts beyond the little horizon of a short human existence: he might point to a world that is to dawn on us when this world is done with, and with great reverence he might add: "Keep your character pure, my child, by God's grace: regulate it carefully after God's word, and you will have a good place given you, through the

merits of your Saviour, in the world to come. But if you suffer your character, through Satan's wiles, to be spotted and defiled, you will be ruined eternally." Yes, it is quite as true of God as it is of man, that in his sight, character is everything.—*Sunday at Home.*

## For the Young.

### THE LITTLE SEED CELLS.

How neatly all the seeds are laid  
Within the ripening pod;  
How carefully the cells are made:  
This is the work of God.

The lining is not harsh or rough,  
But soft, or polished well:  
Each little seed has room enough  
Within its tiny cell.

How carefully the sides are closed  
Against the winds and rain;  
For if he left the seeds exposed,  
They would not grow again.

There's no disorder anywhere  
In what my Father does;  
He condescends to make with care  
The smallest flower that grows.

So children who would learn from him,  
Neat habits seek to gain,  
Or they will waste much precious time,  
And do their work in vain.

*Child's Paper*

### CONVERSATIONAL SKETCH OF THE QUEEN.

All good and loyal little boys and girls will no doubt like to hear something about our great and noble Queen. When she is addressed in writing by any of her subjects she is styled Her Most Gracious Majesty, Queen Victoria, but she is generally called, The Queen.

The Queen lives in England, where she has several beautiful palaces in different parts of the country. In London several wise and distinguished men assist her in governing her great empire.

Among the Queen's forefathers were the celebrated Alfred the Great, and William the Conqueror. The King who reigned before our Queen was her uncle, William IV. When he died, she was made Queen of the whole British empire (including all the British colonies).

The Queen had an excellent mother, who early taught her to love God. When her uncle died and she was told that she was a Queen, her first act was to kneel down and pray to God for his divine guidance.

The Queen has ever since ruled the empire so wisely, that she is greatly beloved by all her subjects. She has a number of children, who, from their high rank, are called Princes and Princesses. Her eldest son, the Prince of Wales, visited the British North-American Provinces in 1860, and was welcomed with great love and affection by all classes of the people.

In 1861 the Queen suffered a great loss in the death of her noble husband, Prince Albert the Good. All her subjects mourned with her.

and from every part 'of her vast empire she has received the warmest sympathy.

Our duty to the Queen is to love her, and to obey the laws of our country. The Bible says, "fear God and honor the King," and "obey them that have the rule over you." With one heart and voice, our prayers for her should continually ascend; and, in the words of our National Anthem, we should all heartily sing:

"God save our gracious Queen,  
Long live our noble Queen!  
God save the Queen!  
Send her victorious,  
Happy and glorious,  
Long to reign over us!  
God save the Queen!"

*Lovell's Easy Lessons in Geography.*

## Sabbath Readings.

### CHRIST MAGNIFIED IN MY BODY.

PHILIPPIANS i. 20.

BY J. C. VACCHAN, D.D., DONCASTER.

We all see in some points what St. Paul must have meant by this expression. It was a thought frequently present with him. We find it, for example, in one of his Epistles to the Church of Corinth, where he speaks of "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in his body," in other words, of being made in this world like Jesus in his death, of living as it were a dying life, of "dying daily," and he elsewhere expresses it—of holding his life always in his hands, having it constantly threatened, and battered, and undermined, and expecting it day by day to be actually taken away—that so the life of Jesus, his risen life, the power of his resurrection and of his constant presence in his people, may be displayed in him; shown forth, in its marvellous strength and reality, by enabling him to suffer on and yet also to live on. To bear anything and everything, and to be destroyed by nothing until the appointed day of his change come, and he who has been faithful on earth unto death is admitted into the life which is above death and beyond death forever. This is something of what is expressed when he says that Christ shall be magnified in his body, whether by life or by death. If he lives, if his earthly life is protracted through toils so constant and sufferings so intense, this shows the supporting hand of the risen, the immortal Saviour. There must be some marvellous power out of and above him, or he must long ago have sunk under such pressure. There must be One above, who comforts him under all his tribulation. There must be One above who communicates a strength not his own to do and to suffer for his sake. There must be One above whose grace is sufficient for him; sufficient to keep him meek under provocation, courageous under intimidation, and steadfast in the face of danger. Christ is thus magnified (not made great but shown to be great) in his body by life. And if death comes, as come it must one day, to close his course; if confession is to end in martyrdom, and many hairbreadth escapes are to issue in a death by violence, then he who gives courage still, gives comfort still, gives hope and patience, love and gratitude still, will then not least but most be honoured and magnified in his body; he who gives his life gives his all; and the poor, tortured, mangled frame shall be itself not more a sacrifice to

Christ's glory than a testimony to Christ's power. Christ who makes him willing to die for him; Christ who gives him grace, courage, and constancy to die for him, shall be magnified in him still, magnified in his body, as by life, so by death.

Such was the meaning of the words before us for St. Paul himself. Have they any meaning for us also, my beloved brethren; for us who live in days when the fires of martyrdom are extinguished, and when the still more tremendous conflicts of the latter day have not yet set in? Let us bring them home to our own circumstances, to our own lives, to our own hearts, and what do they say?

*Christ shall be magnified in my body.* It is in the power of a Christian—so the words import—to magnify Christ, that is, to show the greatness of Christ, in his body. We can all think of some ways of doing this.

Shall I speak of temperance? of the manner in which a true Christian eats and drinks to God's glory? of the moderation, yet also of the deep thankfulness, with which he partakes of God's good gifts to the body,—his food, his clothing, his sleep, his home? how he enjoys all even above other men, just because he sees something in all, some One through and above all, unseen and unregarded by others around him, who are altogether forgetting the Giver in the gift? how, too, he acts upon his Saviour's maxim, "But rather"—instead of torturing yourselves with petty questions of ceremonial scrupulosity as to the use of God's creatures—"give alms of such things as ye have, and, behold, all things are clean unto you;" in other words, the way to partake of God's gifts without defilement is to share them with those who lack: let your abundance minister to another's want; be always ready to listen to the call of charity, and if it call not, listen for it and forestall it. And then, "Behold, all things are clean unto you." This is one way, now and in all times, of magnifying Christ in your body.

Or shall I speak of purity? of the struggle which a Christian, in the name and strength of Christ, has evermore to maintain with the lusts of the flesh? how he sets himself by prayer and watchfulness to coerce the first risings of evil desire, and to live in pureness as well as in temperance?

Or shall I speak of his activity? how a Christian sets himself, in the name of Christ, and in a spirit of deep gratitude for his redemption, to lead a useful and a vigorous life; not yielding to the temptation of indolence,

when it says, "Take thine ease, eat, drink, and be merry," but endeavouring day by day to do some strong active work in the service of his generation and to the honour and glory of God? This too, if it be done in a right spirit, is a magnifying of Christ in the body, and over that man's grave, when at last he rests in Jesus, shall be inscribed, as by the finger of Christ, that humblest yet noblest epitaph, *He served his own generation by the will of God and then fell on sleep.*

But there are yet two ways in which a Christian is sure to be called to magnify Christ in his body, besides those more common ones which have thus far been mentioned.

One of these is suffering. Every one of us has or will have something to bear, something which makes a demand upon his fortitude, upon his patience, upon his submission, upon his temper, upon his Christian charity. It may be ill health; it may be disappointment; it may be failure in his business or in his profession; it may be loss of friends; it may be compulsory solitude; it may be depression of spirits; it may be great anxiety; it may be forced inaction. It must at last, in all probability, be pain; bodily distress, ending in agony, in anguish. Now in all these things Christ may be magnified, or Christ may be dishonoured. He is dishonoured by fretfulness, by repining, by dwelling upon past happiness, by a dejection which refuses to be comforted. He is magnified by a manly and a Christian composure; by a resignation gradually brightening into cheerfulness; by a courageous hope, and by a steadfast expectation.

And then at last death has to be borne. And I need not say to any one here present, how little we the living know of that thing itself of which the name is so familiar. It is a secret thing; a thing which no man knows save by once for all passing through it himself. When it comes, as come it must, to each one of us, may we be enabled like St. Paul to magnify Christ in it. Nothing magnifies Christ like a Christian deathbed, when all murmuring and all complaining being far removed, there is a perfect submission of the will, and an entire repose of the heart, and an unquestioning assurance of the soul, all based upon what Christ has done, and upon what Christ has promised, and above all upon what Christ is. When a man can really find peace then from a tortured body and from an agitated mind, in the long-tried support and comfort of a Saviour who died for him and rose again, he pays a tribute to his greatness, and to his truth, and to his character, at once the noblest and the last. *Christ shall be magnified in my body, whether it be by life or by death.*

That it may be so in these later senses, let us set ourselves to magnify Christ in the earlier. By temperance, by pureness, and by Christian diligence, let us endeavour to show forth what he is, that others also may take knowledge of him and see his glory. And this day reminds us that there is one way, simple but real, in which, while life and health last, we ought to be magnifying Christ by our body. There is one act of worship in which the body takes part. At the Lord's Table we show forth in outward sign what our hearts

think of Christ, and what Christ is to us. Oh, let us not refuse that homage! Let us not be remiss, irregular, or intermittent, in announcing the Lord's death, not by word, but by act, until his coming again! Then, above other times, we echo those solemn, those touching words of the same apostle who speaks to us in the text, "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord. and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." —*The Family Treasury.*

#### THE CHRISTIAN SABBATH.

O day of rest and gladness,  
O day of joy and light,  
O balm of care and sadness,  
Most beautiful, most bright;  
On Thee, the high and lowly,  
Bending before the throne,  
Sing *Holy, Holy, Holy,*  
To the Great *Three in One.*

On Thee, at the Creation,  
The Light first had its birth;  
On Thee for our salvation  
Christ rose from depths of earth;  
On Thee our Lord victorious  
The Spirit sent from heaven,  
And thus on Thee most glorious  
A triple Light was given.

Thou art a port protected  
From storms that round us rise:  
A garden intersected  
With streams of Paradise;  
Thou art a cooling fountain  
In life's dry dreary sand;  
From Thee, like Pisgah's mountain,  
We view our Promised Land.

Thou art a holy ladder,  
Where angels go and come;  
Each Sunday finds us gladder,  
Nearer to heaven, our home.  
A day of sweet reflection,  
Thou art a day of love;  
A day of resurrection  
From earth to things above.

To-day on weary nations  
The heavenly manna falls;  
To holy convocations  
The silver trumpet calls,  
Where Gospel-light is glowing  
With pure and radiant beams,  
And living water flowing  
With soul-refreshing streams.

New graces ever gaining  
From this our day of rest,  
We reach the Rest remaining  
To spirits of the blest;  
To Holy Ghost be praises,  
To Father and to Son;  
The Church her voice upraises,  
To Thee, blest *Three in One.*

DR. WORDSWORTH.

—*The Family Treasury.*