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THE PRESBYTERIAN.

~~FEBRUARY~~, 1865.
MARCH



THE importance of Sabbath Schools, as an auxiliary to the efforts to spread abroad the knowledge of the Gospel, is too well recognized now to require us to urge it upon the members of our Church, by arguments directed to this view of it. Yet, like many another recognized duty, the necessity for establishing Sabbath Schools in connection with our congregations and stations, requires to be at times brought under the notice of our members. We know from practical experience the difficulties that exist in remote country districts to obtain the services of suitable Superintendents, for although it is true that the Minister himself, is, generally speaking, the most efficient Superintendent, yet with the scattered charges that many have, there being often several out-stations to be supplied, it is quite impossible for a pastor to superintend weekly, a Sabbath-School at each station. In such cases it becomes imperatively necessary to obtain the services of some one to take charge of the School. However high the standard of excellence we may set up, as desirable for those who are to fill this office, it is clear that, while we should aim at getting the one best qualified, we must yet be content with such instruments as are within our reach. Intellectual training is not so much required as true religion and deep piety. That congregation must be at a low ebb in which there is not *one* pious man, who would undertake to meet with such children as could be gathered in on a Sabbath morning or afternoon, pray with them, read with them, hear them repeat the Shorter Catechism, and give them a verse or two to commit to memory. The way would thus be prepared for a more perfect system, wherein, by examination and the various adjuncts of a well regulated Sabbath School, the minds of the young are trained and disciplined, and their

hearts attracted by the love of a suffering Saviour brought before them from Sabbath to Sabbath. Some object to the use of Catechisms, that the dogmas contained in them are beyond the grasp of the minds of children. But, even if they were, we should still insist upon their use, as the memory can store up mental food for the mind to assimilate. We do not think, however, that the Shorter Catechism need remain such a mystery. If the children are encouraged to break it up into parts, to see the relation which one part or one question bears to another part or another question, they will very speedily begin to see a light breaking in upon abstruse truths which otherwise they would not comprehend. It is good to give a Bible to each scholar for learning the whole of the Catechism, and we are glad to see that this is being done, not only by our own congregations, but also in many parts of the United States; but we think it would be still better to reward those who prove how well they understand it. Such a course of training as this would be invaluable, a habit of exactitude would be formed, a logical style of reasoning would be fostered, and our children would be better fitted and prepared to meet the adversaries of truth, whom they are sure to encounter when they go into the world. The same process may be carried on with respect to doctrines which might be given out on the one Sabbath, and, after being examined at home, would be proved by texts of Scripture the next, and from the reading lesson of each day they might be asked to draw practical inferences for the guidance of their own conduct.

A library, it is evident, is a very necessary part of the equipment of a Sabbath School. To congregations which can afford to pay for books, no trouble need be experienced, since the Religious Tract Society is always willing to furnish libraries at a cheap rate, and city congregations

can always have their libraries supplied from time to time from the booksellers. But we know that there are schools, in remote localities and struggling under difficulties, which have neither the means nor the opportunities of obtaining books, and yet which should not be without them. Now it must be evident to every Superintendent of a Sabbath School that, where a library in connection with it has been in existence for some years, and certain of the books, having been often read, cease to be attractive and remain as lumber on the shelves. Could some scheme not be devised to have all these sent to a central spot, taken charge of, and formed into libraries for schools which cannot otherwise obtain books. Once formed and in operation, we have little doubt that donations of new books would flow in from friends of the cause. We do not profess here to say how this scheme should be worked out, as we would prefer to receive suggestions from Sabbath School Teachers themselves. We would, however, urge it on their attention.

The statistics as to our Sabbath Schools are very defective. We believe the Convener has been most anxious to obtain information; the fault is not with him but with the Superintendents. At the Anniversary Meeting of the Sabbath School Union of Canada, the number of scholars belonging to our Church was reported as four thousand. According to the calculation of the Convener there are fully double that number, but that is only a guess. The only way to do ourselves justice is for the information to be supplied that is necessary, and we trust Superintendents will look to this. Our mode of taking statistics of all our schemes is very imperfect; here, at least, we may make a beginning to enter upon a new course.

As usual in Montreal, in the month of January, we have had the Anniversaries of the various religious societies connected with the Protestant Church. While, perhaps, there has not been the same amount of good done as might have been accomplished; while most of the speakers expressed their sorrow that a greater degree of energy in the various branches of Christian work had not been displayed; we yet feel that there is much encouragement from the past, much reason to thank God and take courage. We should desire to see a greater interest taken in these meetings by brethren from the country; at present,—not, we are persuaded, from any fault of the Com-

mittee of arrangement,—the speaking is confined to the city clergymen, and these meetings have therefore the appearance of being local, and their interest confined to Montreal. This we feel the promoters must be desirous to avoid, and we have little doubt that a judicious intermixture of speakers from different parts of the country would give these meetings the appearance of being what they are in reality, catholic in their aims and objects. We say this with no desire to find fault, but rather with the wish to see these meetings productive of still more good. They are of great benefit; they strengthen the resolutions of our congregations; they encourage the hearts of the committees charged with the carrying out of the objects of the various societies, they draw men closer to each other, they present common ground upon which all Christians can meet and co-operate, they direct attention to the claims of our fellow-men lying in darkness, and they show to all the world that divided though Protestants may be into various denominations, they are all one in Christ.

Under the head of *The Churches and their Missions* will be found a report of these meetings. We have endeavoured, in preparing it, to give the sum and substance of the proceedings in as interesting a form as possible, and to that report we commend our readers.

SCHEMES OF OUR CHURCH.

MINISTERS' WIDOWS' AND ORPHANS' FUND.—We are happy to observe that this excellent scheme continues to meet with so generous a support from the people. Our readers will see acknowledged in this number, on the inside of the cover, several very liberal collections.

FRENCH MISSION.—We are much pleased to find that a little more interest appears to be felt in this mission. In our January number the Treasurer acknowledged the very large sum of ninety dollars from Melbourne. The Sherbrooke charge, only formed a few months ago, has contributed above fourteen dollars. These are examples worthy of imitation by our other congregations.

HOME MISSION.—This scheme appears to have been almost entirely lost sight of by our people. If our operations are to be extended, it is clear that more liberal contributions must be made towards this most important object.

News of our Church.

MEETING OF THE PRESBYTERY OF MONTREAL.



THE ordinary meeting of the Presbytery of Montreal was held in St. Andrew's Church on the 1st and 2nd of February, when were present the following ministers: A. Mathieson, D.D., J. C. Muir, D.D., F. P. Sym, John McDonald, Alex. Wallace, J. Sieveright, W. Simpson, J. Patterson; also the following Elders, Messrs. Ferguson, Hunter, Campbell, and Henry.

The Rev. Andrew Paton, Assistant in St. Andrew's Church, the Rev. Joshue Fraser, Military Chaplain, Rev. Wm. Cochrane, Missionary, and Rev. Mr. Balmain, licentiate, were invited to sit with the Presbytery.

The meeting commenced with prayer by the Rev. William Darrach, Moderator, after which the clerk, Mr. Patterson, proceeded to read the minutes of the last ordinary and *pro re nata* meetings. The minutes of one of the meetings, at which the admission of the Rev. Mr. Rose, as a probationer, was submitted, were reconsidered in relation to that admission. It was contended that the records of the meeting failed to express the sense of the members of Presbytery present at that meeting on that point. After a lengthened and warm discussion the following amendment was submitted:

Moved by the Rev. Dr. Mathieson, seconded by the Rev. Mr. Wallace, that the minutes be amended so that the record will show that the Rev. Mr. Rose was admitted to be a probationer within the bounds of the Presbytery at the last meeting of the Presbytery; and further, that he be requested to produce at the earliest possible date a Presbyterial certificate, covering the period from 1861 to the time of his arrival in this city.

This amendment was not submitted to a vote of the meeting, but to an expression of opinion of the members present, who had also attended the meeting in question. There were seven present who had been at that meeting, four of whom sustained the opinion expressed in the amendment, and three opposed it. The Moderator, without voting, expressed an opinion favourable to the views of the minority.

The minutes of the *pro renata* meeting of the 5th January were also, after some discussion, approved.

An application was submitted from the Rev. Mr. Smith, Minister of Melbourne, for permission to collect money within the bounds of the Presbytery, in aid of the Eastern Townships mission.

Mr. Brymner, appearing in support of the above application, gave an outline of the progress of the mission in the Eastern Townships, and stated that it was absolutely necessary to obtain assistance in order to render the mission permanent. Five churches were to be built in the spring, the progress of some of

which could not be stopped without great damage. He further stated, that the Synod at the last session in Kingston, had recommended the Eastern Townships mission to the Church at large. The permission required was granted.

APPLICATION OF REV. DR. JENKINS.

A petition was presented from the Rev. John Jenkins, D.D., with accompanying documents. The petition set forth the history of the Rev. gentleman during his ministrations, not only in England, but as a missionary in India and in the colonies, for some years. The petition also set forth his conviction that the system of Presbyterianism was in accordance with the teachings of the New Testament, and that he had always entertained a high admiration for the Church of Scotland. The documents attached to the petition consisted of the proceedings of the Third Presbytery of Philadelphia, with reference to his dismissal, at his own request, from the pastorate of Calvary Church in that city; the documentary evidence of his connection with a Presbyterian Church in England, and an address from clergymen in Montreal on the occasion of his departure from this city.

Dr. Muir stated that he was sure any member of the Court might feel proud to be able to produce such excellent testimonials. During the meeting Dr. Mathieson stated that because he had stood up at a former meeting for the laws of the Church, there had been circulated reports to the effect that he and Mr. Simpson were opposed to the admission of Dr. Jenkins. These reports were not correct. He, Dr. Mathieson, entertained a high admiration for Dr. Jenkins, and it would perhaps be found that he and Mr. Simpson were the best friends Dr. Jenkins had in the Synod. He felt convinced that Dr. Jenkins would not wish to enter the Church through any other than the usual channel, and in the ordinary way. The Presbytery recorded their very high satisfaction with the documents laid on the table by Dr. Jenkins.

After much discussion, in which the power of the Presbytery to receive ministers of other bodies as missionaries within the bounds, was argued, the matter was settled by the following motion:—

Moved by the Rev. Mr. Sym, seconded by Rev. Mr. Wallace, that the application of Dr. Jenkins to be received as a missionary be referred to a Committee of the Presbytery, who shall report thereon to the next meeting of the Presbytery, previous to submitting the same to the next meeting of Synod; and that the Committee be composed of the Revs. Dr. Muir, Mr. Darrach, Mr. Patterson, Mr. Sym, Ministers, and Messrs. Hunter, Ferguson, Henry, Elders. Carried.

An application of the same nature from the Rev. J. A. Devine, late of the Central Presbytery, Philadelphia, to the same effect, was referred to the same Committee.

A memorial or petition signed by eight members of St. Paul's Church, complaining of the

action of the Committee of the Congregation, appointed to select a minister, was laid before the meeting by Mr. Watt. An argument ensued in which the ground was taken that the Committee was responsible to the Congregation and not to the Presbytery.

Mr. Darling, the chairman of that Committee, was asked to give his views on the subject, when he said that the Committee had yet to report to the Congregation who had appointed them, who might, if they thought proper, censure the Committee.

The matter was laid on the table for consideration at the next meeting.

The documents connected with a call to the Rev. Mr. Sieveright of Ormstown, to the pastorate of Chelsea, in the Presbytery of Ottawa, together with his resignation of the former, were submitted. They were laid on the table pending the result of a meeting of the Congregation of Ormstown, to be held on the 16th inst., to consider the resignation of the minister.

Rev. Dr. Mathieson reported having gone to Chatham, as appointed, and preached the church vacant.

A letter was read from the Rev. Mr. Cameron, late of Dundee, asking for the necessary Presbyterial certificate to enable the Presbytery of Kintyre to proceed to his induction into the Parish of Castle Hill, Campbelton, Scotland. The clerk was instructed to forward the necessary documents.

A memorial was read from the members of the Congregation of Dundee, to moderate in a call to the Rev. Donald Ross, of Vaughan, whose letter of acceptance was read.

Rev. Mr. Cochrane gave an encouraging statement of the progress of the church in Elgin. Rev. Mr. Patterson spoke of the value of Mr. Cochrane's services, and the report was sustained.

The Rev. Joshua Fraser made a verbal report of his missionary operations in Montreal, and called attention to the necessity existing for increased church accommodation in Griffintown, and in the eastern part of the city. The present church accommodation of all denominations being inadequate, and several congregations having built churches in other parts of the city, to which they were about to remove, the want of this section was increased, and an opportunity was thus presented for the Presbytery to take up this mission. A site worth \$2,000, had been promised by a gentleman in the city; a member of the body had offered \$400, and another gentleman, not belonging to the church, but a personal friend of his (Mr. Fraser), had offered \$550. The Reverend gentleman was willing to undertake the work of collecting the money, should the Presbytery grant permission. He further said the Presbytery had been obliged to discontinue his services for want of funds; but so deeply was he interested in the work in that part of the city, that he had resolved to labour there, whether he received any remuneration or not. During the past six months he had received unexpectedly from the Congregation the sum of \$120. He suggested that a church, to cost about £2000, with sittings free to all, should be erected under the auspices of the Presbytery.

The clerk was instructed to record the thanks of the Presbytery to Mr. Fraser, for his continued services, and unanimously agreed to grant his application, and cordially recommended the object to the Christian liberality of the Church within their bounds.

ST. PAUL'S CHURCH.

An application from the Kirk Session of St. Paul's Church was submitted, asking that they be allowed to supply the pulpit of that Church until the next meeting of Presbytery. The application was granted.

ST. GABRIEL STREET CHURCH.

The Moderator left the chair in order to make a motion which he said was a very important one. The motion was in reference to the St. Gabriel Street Church property, which, he said would come into the possession of the Presbytery on the 1st November 1865. Many influential gentlemen had expressed a desire that this field should be occupied as a mission of the Church. He then submitted the following motion, which was carried unanimously:

Moved by the Rev. William Darrach, seconded by the Rev. Mr. Patterson: that, as the Church known as the "St. Gabriel Street Church" will come into the hands of the Presbytery of Montreal on the 1st November, 1865, a committee be appointed consisting of the Rev. Dr. Mathieson, Rev. Wm. Darrach, Messrs. J. S. Hunter, Archibald Ferguson, D. Allen, Alex. Henry, Elders, with power to add to their number, to co-operate with the Trustees appointed by Act of Parliament, for the purpose of opening up a mission in the eastern part of the city, and to make such arrangements as may seem proper so as to have a minister put into the church when it becomes vacant.

Some routine business was also transacted. The meeting closed after the benediction, to meet again on the first Wednesday in May.

St. Paul's Church Montreal.—The session of this Church has appointed the Rev. John Jenkins, D.D., whose application to join the Presbyterian Church of Canada in connection with the Church of Scotland, appears in the above record of the meeting of the Presbytery of Montreal, to occupy the pulpit of that Church until the next meeting of Presbytery. The Sacrament of the Lord's Supper was dispensed to this Congregation on the first Sabbath in February, the Rev. J. C. Muir, D.D., presiding.

The fine property known as the "Manse of St. Pauls," in University Street, has been sold at private sale to Mr. James Fairie for \$5,000. We understand the Congregation intend to secure a larger house for a Manse.

MISSIONARY MEETINGS OF THE PRESBYTERY OF MONTREAL

St. Andrew's, Montreal.—The Presbytery of Montreal having appointed deputations to visit the congregations within their bounds, a meeting, called in accordance with this resolution was held on Wednesday, 1st ult. in St. Andrew's Church (Reverend Dr. Mathieson's).

Religious services were conducted by the Rev. Mr. Patton, who occupied the chair. Be-

fore introducing the speakers, which, he said was his more immediate duty, the chairman said he would say a few words regarding the missionary operations of the Church of Scotland. Damaging statements have been made, even by friends of the Church, of the amount raised, which there was no proper official information to rectify.

The Home Mission of the Church of Scotland is divided into three branches, namely, Education, Home Mission proper, and Endowment Scheme. It would appear from the statement of the Convener of the Education Committee that a sum of £7,000 or £8,000 is the amount raised for that purpose, whereas a Government statement shows the amount to be £22,600. The objects of the Home Mission proper are for assisting weak congregations and establishing churches where there are none. By the Missionary Record there appears to the credit of this fund £4,500, whereas by statement approved by General Assembly the amount is £26,000. The Endowment Scheme is based upon the system of territorial division, each parish being endowed to a certain extent. Before the Secession there were from 150 to 200 chapels unendowed. Each chapel required £3,000 for endowment. Dr. Robertson undertook the task, and already over 100 chapels have been endowed at a cost of £300,000 to £400,000. The Church in Canada should follow this example, while endeavouring to carry on, at the same time, Foreign Missions, since the one helps on the other,

Rev. Mr. Wallace spoke on the Mission of Christ, expressing his pleasure at being present this evening. He reviewed the past efforts of the Christian world, shewing the amount of energy and zeal that had been manifested during the last fifty years, and congratulated the meeting on the present position the Church of Scotland held in the Mission field. In our own land there was much to be done. There were many weak, distant, and destitute congregations within the bounds of the Presbytery of Montreal to whom it was necessary to send aid, and in some cases, even to supply altogether. The object of the deputations was to arouse an interest in such cases. In speaking more particularly of the subject of Christ's Mission, he said that that Mission was one of love to men, and the New Testament was full of testimony to this. It was necessary the Church should be in earnest in this matter, and not only the Church as a body, but every member individually, so that they might be prepared to follow the Divine example. Like Nelson, when he signalled his fleet on the eve of the battle of Trafalgar, "England expects every man to do his duty," so did God signal to each member of the Christian Church.

Rev. Mr. Fraser said that to a superficial observer the history of the world presented a chaotic aspect, its past events appearing to be without form, order, or arrangement. By a series of illustrations, taken from the past history of the world, he very eloquently shewed that no conclusion could be more false. He shewed how all chances and changes were overruled for the advancement of Christ's Kingdom, the very elements of apparent destruction really becoming the strongest safe-

guard of Christian purity. He drew the practical inference that this overruling care should be an incentive to fresh and more continued exertion.

Rev. Mr. Darrach spoke on Christian Enterprise; and we regret, we can only indicate the points he touched upon. Within the last fifty years the British and Foreign Bible Society had been established, with Branches extending over the whole globe, the number of Bibles circulating last year being upwards of 4,000,000 in 155 different languages, a copy of the New Testament being now procurable in this city for five cents. Then there were Christian Missions, there being now no less than fifty-six societies having 12,000 missionaries and agents, employed in foreign countries. The London Tract Society, publishing an almost incredible number of tracts and books of the highest order of literature was next referred to; and not, he said because he had mentioned all, the field of Christian benevolence being inexhaustible, but because time warned him to close his remarks, the speaker, drew a vivid and glowing picture of the amount of good, material and spiritual, which was being effected by Christian philanthropists, concluding with an earnest appeal to all to use their time, talent and opportunities, as knowing they must one day give an account.

The Rev. Dr. Muir very briefly and very happily shewed the effect upon the Scottish character produced by the Church of Scotland. Its founders had a great work to do. It was no less than to educate a whole nation, and that a very ignorant one. They had done their work and done it well; and as a consequence wherever two or three families of Scotchmen gathered together, they either had, or felt they ought to have a church. A very false impression was abroad as to the way in which the Church of Scotland had gone about her work. The founders of that Church had no power to make the land holders give money for this purpose, the Kings themselves could not do so; but if they could be induced to give their means and use their influence, then the work could be accomplished. And this was what had been done, and what should be done in Canada, and what, he felt convinced could be done were it gone about in a proper way. One thing Scotchmen seem to remember. That was to make a collection. And he trusted the collection which he presumed would be now made would be liberal.

Rev. Mr. Patterson made a statement of the position of the Home Mission of the Presbytery of Montreal, lamenting that for want of funds they had been compelled to withdraw supplies from destitute congregations and to confine themselves to grants in aid of weak charges. He shewed that there was a deficiency last year of \$71.

Rev. Mr. Darrach made a feeling appeal on behalf of fifty or sixty families living in Grenville Mountains, who earnestly called for ordinances, having no means of their own.

A collection was taken up, and the benediction having been pronounced, the meeting separated.

POINT ST. CHARLES, MONTREAL.—The deputation of the Presbytery of Montreal held a meet-

ing on Thursday 2nd, in St. Matthew's Church, Point St. Charles, (Rev. Mr. Darrach's.) The Rev. Mr. Darrach, who occupied the chair, conducted religious services.

The Chairman thanked the congregation for the zeal they had displayed in contributing to the Synodical Schemes of the Church. He proceeded to shew that the Church had a mission laid upon her by Christ, but that this must be carried out individually, as well as collectively. Part of this mission, he was glad to say, had been faithfully performed by the congregation. Its existence in that locality had been attended with much good. Compared with others, it was small and feeble, but it had up to the measure of its strength, fulfilled its obligation to the Church and to the population amongst which it was placed. The friends of the Church in the city felt a deep interest in its progress, an interest, which, in view of their labours, was still increasing, and they knew that the people in that district felt grateful for what had been done for them.

The Rev. A. Wallace and the Rev. Joshua Fraser, with much force, spoke at some length on subjects similar to those which they took up at the Missionary meeting in St. Andrew's Church.

The Chairman then, in suitable terms, introduced

The Rev. Dr. Jenkins, who said that he was led to attach much importance to Mission Churches. He saw the city rising rapidly. It was now eighteen years since he had first landed in Montreal. It then contained 45,000 inhabitants. He had, since his return, accompanied a friend round the city, and he found that during these eighteen years the population had reached 110,000. But, he was led to enquire: Had religious privileges kept pace with material prosperity? In the upper part of the town, churches were crowded together, but what had been done in the centres of industrial population? Comparatively nothing. Had the two congregations in Montreal, connected with the Church of Scotland, done no more than build the church in which they then were, they would have deserved credit, for it was a great work. And he was glad to find that the work of extension, both east and west, was to be carried on with redoubled vigor. The Rev. gentleman with much eloquence, urged those present to continue the good work they had begun under the pastoral care of Mr. Darrach, whose unwearied toils had, under God's blessing, been crowned with so much success hitherto.

The Rev. Dr. Muir said that in looking at the plain building in which they were, he thought of the glorious Temple of Solomon. The Temple, glorious in its beauty, was one at which kings delighted to assist. But after all it was but a type of something higher. All had their cares and sorrows throughout the week; on the Sabbath they had joys and consolations. He urged them to value their privileges and to co-operate with their minister in all the schemes proposed for their benefit, and that of the district.

The Church was well filled. A collection having been taken up and the benediction pronounced, the meeting closed.

LAPRAIRIE.—On Friday the 3rd the deputation

from this Presbytery held a meeting at Laprairie. The Rev. Mr. Darrach occupied the chair, and conducted religious services.

The Rev. Joshua Fraser showed, at some length, how greatly the spread of the Gospel had been promoted by influences of apparently the most unfavourable kind. He took for example many of the leading facts of ancient and modern times, and, in a very clear and lucid way, pointed out how directly these had been guided and governed, so as to lead to the diffusion of Gospel truth. The persecution of the early Christians by Saul, or Paul as he was afterwards named, the persecution to which he himself—once a persecutor—had been afterwards subjected; his journeys by sea and land; his disputes with the Jews; his banishment to Rome, all were made instrumental in building up the Church. Coming down the stream of time, he cast a rapid glance at the causes which led to the Reformation, to the establishment of Protestant Colonies in North America, to the formation of Bible, Tract, and Missionary Societies,—and forcibly applied to his audience the lessons to be drawn from these past events as guides for their own conduct.

Mr. Brymner congratulated the Protestants in Laprairie on the noble example they had shewn of true Christian unity. It seemed as if men were so constituted that a form of Church government which was most effective in one nation, acted less powerfully in another. The stern, majestic simplicity of Presbyterianism seemed to have rooted itself in the minds and hearts of Scotchmen, for, although they were divided into adherents of the Kirk, the Free Church, the United Presbyterians, and formerly also into a host of minor sections, they all in reality had the same Confession of Faith, the same Catechism, the same forms. Episcopalianism, Methodism, and other denominations seemed to present attractions to men of a different temperament. But while these differences were important, and very important, there was something higher still. And of this the congregation at Laprairie had given evidence. Separately it was utterly impossible they could ever hope to obtain the services of a minister of religion, and, feeling this, they had resolved to sink their minor differences and unite together so as to secure for themselves stated ordinances. It must be gratifying, he said, for everyone to know that, having agreed to contribute for the support of a missionary among them, they had paid the full sum for which they were bound; but it was necessary to look forward and to make up their minds as to whether they intended to continue to do the same. He believed the Presbytery intended to continue weekly service during the winter, but they ought to try to obtain a regular pastor, at least for the summer. What was wanted was a sufficient sum. He did not believe in the favourite mode of raising money for religious purposes so much in vogue now. The religion was not worth much which would not lead a man to sacrifice something to obtain it. At the same time social gatherings were good in themselves by drawing together the members of congregations, and if they intended, as he was told they did, to have something of that kind, he was sure friends would

be glad to co-operate with them. But let it be put on its proper footing, and not got up as a cheap way of paying for their privileges. He showed, by the example of other weak congregations, that the proverb,—God helps those who help themselves,—was a right rule for action, and he felt convinced that, if they did all in their power, others at a distance who had the means would be found willing to do the rest.

Rev. Mr. Darrach explained to the meeting the financial position of the mission at Laprairie. The congregation had certainly fulfilled the obligation under which they had come to Mr. Jardine, but there was still due the sum of about \$65, for which he (Mr. Darrach) had become personally liable. This sum there should be measures adopted to liquidate, and he, in conjunction with the session, had a plan under consideration of which he would inform them as soon as possible. By appointment of the Presbytery the mission had been put under his charge, and he would make such arrangements as would ensure a weekly supply, at least until the time of the ice breaking up. He then spoke solemnly to those present on the duty of each one to cultivate personal religion. There are many places even in this Presbytery where families were gathered together without a church. But were there only in each of these places one truly Christian family, the people there need not want an opportunity of hearing the message of salvation. In a poor district up the Ottawa, which he had occasion to visit sometimes, a number of Scotch people were settled, who brought with them that knowledge of the Bible and of the shorter Catechism which most Scotchmen possess. It was wonderful what power this knowledge gave a minister in preaching to their hearts, even although, from no one going near them, they had become careless and regardless. Their children were growing up uneducated, and, as no appeal could be made to their early impressions, one strong hold over their minds would thus be lost. Two years ago, a new settler came amongst them from Scotland, a man of genuine piety, and already a spirit of enquiry had been roused, the older settlers felt there was a difference between them and him, that the behaviour of his children presented a favourable contrast to that of theirs, and signs of hopefulness are now visible. A gentleman who owns a considerable quantity of land in that district had described to him (Mr. Darrach) the hallowing effect produced in his own mind in witnessing, unknown to them, the religious services in which this man and his family were engaged in their own house on a Sunday morning, and he felt as if this was one of God's own people to whom he would trust, not his property only, but his very soul. Mr. Darrach concluded by shewing what incentives they had to fulfil to the utmost their duties to God.

A collection was taken up, and the meeting closed with prayer.

This little church at Laprairie has been of great benefit to the volunteers who are now stationed there, and the Presbytery of Montreal are entitled to the thanks of the community for what they have done, and are continuing to do,

often at great personal inconvenience to individual ministers.

PRESBYTERY OF GLENGARY.—A numerous meeting of this Presbytery was held in St. John's Church, Cornwall, on 1st February.

Dr. Urquhart stated that shortly after last meeting, the clerk and he had met the Rev. John N. MacLeod on his arrival from Scotland, and from certain certificates which he presented, felt themselves authorized to assign him Missionary labour. The Presbytery unanimously approved of their action in the matter—appointed Mr. McLeod to labour as a Missionary in Dalhousie Mills and Alexandria until next ordinary meeting, and directed him to be prepared to present the necessary certificates at said meeting.

The Committee of arrangements for the holding of Missionary meetings, and the Treasurer of the Presbytery Mission Fund, were requested to present reports at next meeting. It having been stated that for certain reasons, no Missionary meeting had been held in Plantagenet, a meeting was appointed to take place there on Monday, 13th February—the deputation to consist of Messrs. Darroch and MacDougall. Mr. McDermid, Elder, handed to the Moderator the sum of \$75.00, being a contribution, to be shortly increased, from the Congregation of Indian Lands to the funds of the Colonial Committee of the Church of Scotland.

The Clerk was instructed to intimate to the Corresponding Secretary of Queen's College Missionary Association, that in addition to the Missionaries now employed, the Presbytery are prepared to engage one Gaelic speaking Catechist, to labour during the ensuing summer in the Township of East Hawkesbury, his salary for the six months to be the usual one, viz., \$160.00.

A letter was read from the Rev. Thos. Scott, intimating his desire to resign the pastoral charge of Matilda—chiefly because of the great distance which he had to travel to the scene of his labours. The Clerk was appointed to conduct Divine Service on some Sunday in March, and cite the congregation to appear in their own behalf at next ordinary meeting of Presbytery.

In accordance with the request of Mr. McMillan, Elder, the Presbytery took steps to moderate in a call in favour of a minister to the Church and Congregation of Finch. The Clerk was appointed to conduct Divine Service in Finch, on Sunday the 5th inst., and intimate to the Congregation that the Presbytery shall meet for the purpose requested, at Finch (God willing) on Tuesday, 21st February.

PRESBYTERY OF TORONTO.—This court held its ordinary winter meeting on the 17th January, the attendance of members, lay and clerical, being tolerably full. The Rev. Hugh Niven, of Saltfleet and Binbrook, being present, was invited to sit with the Presbytery. The Rev. W. R. Ross of Pickering was chosen Moderator for the ensuing six months.

The Clerk intimated to the Presbytery, the arrival of the Rev. William Aitken, designated by the Colonial Committee, with special refer-

ence to the work of the church at Cobourg, and also that certain steps had been taken to prepare the church there for the use of the congregation under Mr. Aitken's services.

The Treasurer of the Home Mission Fund submitted a statement of receipts and expenditure from September 1st, 1863, to January 18th, 1865, exhibiting the former as \$1501.25, and the latter as \$1519.73.

The usual reports of appointments kept by members of the Presbytery and by Missionaries, were given in, and new appointments made for the ensuing quarter. A scheme of Missionary meetings to be held in the month of February, in the different congregations within the bounds, was adopted.

A call from the congregation of Georgina in favour of the Rev. David Watson (Thorah), was laid upon the table, and sustained; on being presented to Mr. Watson, it was declined by that gentleman. Whereupon a memorial for moderation in a call in favour of Mr. John Gordon, probationer, to the same charge was presented, and the prayer of it granted.

A memorial for moderation in a call from the congregation of Peterboro in favour of the Rev. Kenneth MacLennan (Whitby), was laid upon the table and urged by Robert Dennistown, Esq., elder of that charge. Mr. MacLennan having stated his inability to encourage the hope that he would accept the call when formally presented, suggested the desirableness of proceeding no farther in the case. The Presbytery appearing to concur in the suggestion, Mr. Dennistown asked permission to withdraw the memorial, which was granted.

No steps were taken to fill the important charge of Nottawasaga.

The Presbytery adjourned to meet in Georgina on the 16th day of February at 2 o'clock, p.m., for the transaction of all competent business.

There are now several important vacancies which it is highly desirable to fill as soon as this can be conveniently done, such as Nottawasaga, Saché charge, — Peterboro and Lindsay, both promising fields upon which our church might put forth its best efforts. The attention of licentiates and ministers is directed to these vacancies, in the hope that they may thus be the earlier filled by suitable ministers. Chinguacousy, Eric, Caledon and Mono, and Dummer, also remain vacant without any early prospect of their being filled.

Commission of Synod.—This court met by appointment of Synod, in St. Andrew's church, at Toronto on the 18th day of January, at twelve o'clock, noon, with a small attendance of members. Mr. William Cleland was chosen Moderator, and Mr. John Campbell, Clerk. There being no business before the court, it adjourned.

PRESENTATION AT WILLIAMS.—A number of the friends of the Rev. Mr. Stevenson, in the eastern section of the Congregation, waited upon him in the month of Nov. last, and presented him with the sum of sixty-two dollars in money and other gifts,—the whole amounting in value to upwards of one hundred dollars, as a mark of their esteem and respect for him. Among the gifts were five sheep,—a ram and four ewes,—a novel, but very substan-

tial offering. It is pleasing to note these proofs of kindly feeling.

PRESENTATION.—The people of Seymour, West Campbellford, and Rawdon, on the departure for College of Mr. David McGillivray, Divinity student, who laboured among them during a part of last summer, presented him with an address, together with a handsome purse of money, as a slight evidence of their personal esteem, and appreciation of his services.

UNIVERSITY INTELLIGENCE.—Botanical Society.—At a meeting of Fellows on the evening of Friday, 10th ult., the following gentlemen were elected office-bearers for the current year:—

PATRON—His Excellency, Viscount Monck, Governor General.

PRESIDENT.—The Very Reverend Principal Snodgrass.

VICE-PRESIDENTS.—Rev. Dr. Williamson, Dr. Litchfield, John Carruthers. *Treasurer*—Rev. Prof. Murray; *Librarian and Keeper of the Herbarium*—Mr. James Ferguson; *Recording and Corresponding Secretary*—Prof. Bell; and an influential Council of gentlemen belonging to both parts of the Province. A general meeting of the Society was held the same evening in the Convocation Hall. After prayer by the Principal, the minutes of the last general meeting and of the meeting of fellows which had just taken place were read and sustained. The Principal having taken the chair as President, the Secretary read the minutes of the last meeting of Council, from which it appeared that the editors of the "Canadian Naturalist and Geologist," had been requested to make their valuable periodical the official journal for the publication of the proceedings of the Society. The minutes of Council further showed that the petition to the Government for aid in promoting the laudable objects of the Society had been refused. The President alluded to the importance of keeping up the Botanical Garden, and urged on members the paying of their subscriptions, in order that the Society might continue to take advantage of the ground used for that purpose. The sum required would not be great. The subscriptions of twenty or thirty members would suffice. The funds of the Society having been exhausted, the Trustees had, last summer, very kindly, granted a small sum in order to prevent the garden from being overrun with weeds, but they might not be prepared to renew the favour. The Treasurer, Prof. Murray, had complained that he had had nothing to do, but he (the President) hoped this would not be the case in future. The present was the first general meeting held during the year, but he thought he could promise two or three more meetings before the close of the session. Their principal object in coming together that evening was to listen to a lecture on Volcanic Phenomena. The President then introduced the lecturer, R. P. Rothwell, Esq., to the audience. The lecture was highly interesting and instructive, and was illustrated by a number of photographic views, which were exhibited on a screen by means of a magic lantern, and also a large and graphic diagram, which had been kindly prepared for the occasion by a young lady in Kingston. At the conclusion a vote of thanks to the lecturer was

moved by the Revd. Mr. Mulkins, seconded by Prof. Bell, and carried unanimously.

Presbytery Scholarship.—The University authorities are much gratified by learning that the Presbytery of Kingston at their meeting on the 1st. ult., unanimously and cordially resolved to take steps to found a scholarship for the benefit of a Church student. A Committee has been appointed to report to next meeting upon the best mode of carrying out the resolution. This is an example well worthy of imitation by other Presbyteries.

Donations to the Library.—It is again the pleasing duty of the Curators of the Library to acknowledge some very handsome donations of books. William Dow, Esq., of Montreal, has ordered a complete set of Bohn's well known standard library, 145 vols. A friend, whose name we are not at liberty to disclose has sent upwards of forty very valuable volumes, including a complete copy of Baxter's works in 4 quarto vols., and one volume of the works of Thomas Aquinas (black letter), dated 1505. A complete set of Little, Brown & Co's (Boston) edition of the British Poets in 125 vols. elegantly bound in half calf extra, from John Frothingham, Esq., Montreal, now adorns the Library shelves. All these books, we understand, have been purchased at 12 Great St. James st., Montreal, from R. Worthington, who offers special facilities to parties

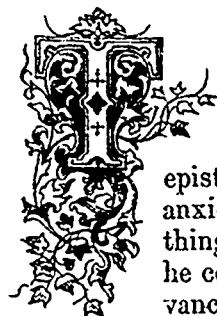
visiting his establishment in behalf of Colleges. Besides these, which call for a particularly grateful acknowledgment, the following have been received, with thanks to the donors:—Rev. A. Walker, Belleville, 3 vols; Rollo & Adams, Toronto, 2 vols; Samuel Muckleston, Esq., Kingston, 2 vols.; Hon. I. Buchanan, Hamilton, 1 vol.; Rev. Geo. Macdonnell, Fergus 1 vol.; Geo. Blair, Esq, M.A., Bowmanville, 1 vol.; The Government of Canada, 2 vols.; Rev. Henry Gill, 1 vol.

Interesting Memento.—The Rev. Henry Gill, who is at present making a tour of the British North American Provinces, in the interests of the British and Foreign Bible Society, and who is no doubt favourably known by this time to many of our readers, visited the College buildings on the 20th of Jan. A few days after there was sent by his order to the Principal's address, a very handsome large sized quarto Bible, in strong morocco binding, bearing the following inscription upon the outside of the cover, in gilt letters: "Presented to the Queen's University and College, Kingston, Canada West, by the Reverend Henry Gill, Deputation to British North America from the British and Foreign Bible Society, as a memento of his visit to the city of Kingston, Canada West, January 20th, 1865." The Bible contains the metrical version of the Psalms, and will be very suitable for use on public occasions.

Articles Communicated.

LIFE OF THE APOSTLE PAUL.

PART VIII.



HE Apostle lingered at Troas awaiting the return of Titus, who had been the bearer of the first epistle to the Corinthians, and anxious to know the state of things at Corinth; but when he could wait no longer, he advanced into Macedonia, where at length Titus met him, bringing the news for which he was so desirous. The receipt of this intelligence called forth the second epistle, from which we may gather that the excitement and agitation, which previously threatened the harmony of the Church, had passed, and the purpose of the Apostle was now to tranquilize and encourage. Titus was also the bearer of this second epistle, which was apparently written from Philippi; and he was accompanied, on his return to Corinth, by two brethren, one of whom would appear to have been Luke.

A portion of this epistle is devoted to subjects connected with a collection being

made among the wealthier communities of Asia and Greece, for their poorer Christian brethren in Judæa; and the two companions, besides assisting Titus in encouraging the Churches of Corinth and Achaia, were to gather the contributions, which Paul himself should receive on his arrival at Corinth, and bear with him to Jerusalem. Timothy, who had been sent from Ephesus to Corinth, was again with the Apostle in Macedonia, when the second epistle was written, and probably served as his amanuensis,—an office filled by Sosthenes in the writing of the first epistle.

After the departure of Titus and his companions, Paul continued some time longer in Macedonia, and even extended his missionary work into Illyricum. The Christian communities of Macedonia nobly responded to the appeal in behalf of the brethren in Judæa; and bearing with him the gifts of their liberality, the Apostle at length, according to his stated purpose, set out for Corinth. The only record we have of this journey, is the short statement in the Acts, "When he had gone over those parts (Macedonia), and had given them

much exhortation, he came into Greece, and there abode three months."

We do not know if the Apostle again visited Athens, or whether the Church at Corinth continued peaceful and purified. One incident alone we are enabled to connect with this visit,—an incident indeed of much importance,—the writing of the epistle to the Romans. Phœbe, a Christian lady of Cenchrea, the eastern part of Corinth, was about to sail to Rome upon some private business, and the Apostle availed himself of the opportunity to send a letter to the Roman Church. Christianity had possibly found its way to Rome through some private Christian converts, and a Church had been established in the city, but had not received any of those gifts which were the marks of apostolic origin. It appears to have consisted mainly of Gentiles, though of Gentiles who were deeply interested in Jewish questions.

The Apostle had long desired to visit the capital of the Gentile world, and had even purposed to go further west; and he now resolved, after conveying the contributions which he had received to the Churches in Judæa, to carry out, if at all possible, his purpose: but at present the letter must be substituted for a personal visit. This epistle must be regarded as first in importance among the epistles of St. Paul. It was not called for by any special circumstances, but is the expression of those more general topics which had a deep interest for those to whom he wrote in common with himself, and in which the great subjects of love and faith find a prominent place.

On leaving Corinth the Apostle was accompanied by Luke, and we have again the narrative of an eye-witness. A plot of some kind, planned by the Jews on the occasion of his being about to sail for Syria, compelled the Apostle to change his route, and induced him again to visit Macedonia. Several brethren who purposed to accompany him to Jerusalem, sailed in advance to Troas, very possibly taking with them the collection made in all the Churches, and there waited the Apostle's arrival. If Paul had left Ephesus shortly after Pentecost, the rest of the summer and the autumn were spent in Macedonia, and it must have been winter when he visited Achaia and Corinth; and now again the paschal moon was waning before he sailed with Luke from Philippi. The ship was either retarded by calms or contrary winds; for the passage, which, on the occasion of

his first coming to Europe, occupied two days, was now extended to five.

At Troas he remained seven days, and on the first day of the week there was meeting for the breaking of bread, when Paul discoursed earnestly and long with the brethren. The ship was to sail the next morning, and midnight found them listening to the Apostle's speech. The place was an upper room, with apparently a recess or balcony projecting over the street or court; the night was dark, and many lights were burning in the chamber where they were met, and which may have served to make the atmosphere oppressive. A youth named Eutychus was sitting, or leaning on the balcony, and was gradually overcome by sleep, so that he at last fell upon the pavement below, and was taken up dead. The meeting was thrown into confusion by the accident, but Paul went down, and fell on, and embraced him, and said, "trouble not yourselves, for his life is in him." The sad occurrence was thus turned to an occasion of thankfulness, and as the meeting resumed its tranquillity the hearts of all would be touched with a deeper sense of God's power and love. They engaged in the breaking of bread, or the Agape, in which, as was usual in the early church, the holy communion was combined with a feast or meal, and the Apostle continued to converse with them, and only at the dawn of day did the company separate.

In the morning, the vessel left Troas for Assos, but, to gain time, the Apostle made the journey by land. A good Roman road connected the two cities, which were distant from each other about twenty miles, while the ship, as it rounded the head land of Lestrum, would have to make about twice that distance. At Assos Paul rejoined the vessel, and as they steered out of the harbour, the Island of Lesbos was over against them, and before night they were safely moored in the port of Mitylene, the famous capital of the Island. At day break, they again weighed anchor, but were possibly becalmed off Chios, an island at no great distance, and only apparently on the fourth day from Troas did they reach Miletus. The Apostle was anxious to be in Jerusalem at Pentecost, and the tardiness of the voyage hitherto, and the uncertainty of the winds in these variable seas made him relinquish any intention of visiting Ephesus, and he therefore sent for the elders of the church there to meet him at Miletus.

The address to the Ephesian Elders

recorded in the 20th chapter of Acts is characteristic of the Apostle, and in many respects resembles his letters. There is a fond reminiscence of his labours among them, such as is met with in more than one of his epistles, a like tender solicitude, with earnest warning and exhortation to perseverance, and finally commendation to the grace of God. And having thus spoken, he kneeled down, and prayed with them all, and they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spoke, that they should see his face no more."

From Miletus the course of the voyage was by Coos, and Rhodes, to Patara, where they found a vessel about to sail for Phœnicia, and having embarked, they sailed by Cyprus to Tyre, where, finding several disciples, they tarried several days. These disciples moved by the Spirit that he should not go up to Jerusalem, but when the days were accomplished he departed with his companions. Again the parting was affecting and impressive, for according to the narrative, "they all brought us on our way with wives and children, till we were out of the city, and we kneeled down on the shore and prayed."

The vessel in which they were sailing touched at the several ports of the Syrian coast, and on this occasion cast anchor at Ptolemais, and here the Apostle and his companions left the ship, and when they had "saluted the brethren, and abode with them one day," they travelled by land to Cæsarea.

The latter part of Paul's journey had been more prosperous than the beginning, and on reaching Cæsarea, which was within easy distance of Jerusalem, he determined to spend there the interval before Pentecost, as he may not have deemed it prudent to be too long in the Capital before that feast.

Philip the evangelist, and one of the seven, was settled in this place. He had four daughters, who were living lives of single devotedness, and exercised the gift of prophecy. They may probably have repeated the warnings already heard; but these warnings had a more explicit voice in Agabus, the same who had predicted the famine in the reign of Claudius, and who now came down from Jerusalem to Cæsarea, and intimated the danger that waited Paul. The friends of the Apostle sought to dissuade him from going up to Jerusalem, but his resolution had been taken, and he did not now falter on his deliberate purpose, declaring that he was "ready not to be bound

only, but also to die at Jerusalem for the sake of the Lord Jesus." Recognizing possibly the will of the Lord in this determination, they expressed their acquiescence in the words, "the will of the Lord be done." And after a while, as the festival drew near, Paul set out for the Holy city accompanied not only by his previous fellow travellers, but also by some of the Christians of Cæsarea, who, on their arrival, brought him to the house of one Mnason, a native of Cyprus, and where he would find comfort, sympathy, and attention.

L'Original, February, 1865.

SONGS OF PRAISE. NO. 2.



O few of the hymns of the Church prior to the Reformation can be employed by us, that it is scarcely necessary for practical purposes to dwell upon them. Yet the subject has its interest; and in the darkest periods we shall find men of true Christian feeling, singing the songs of the people of God, and maintaining unbroken the line of faithful ones, who testify for God in every age.

It is greatly to be regretted that so few records of the primitive Church remain for our guidance. The spirit of the apostles must have been reflected in the Church for generations after their labours came to an end; and the trials through which the early Christians passed must have greatly promoted their spirituality and fervour. Until the time of Ambrose, who first employed the Latin tongue in the sacred song of the Church, we know of only two or three hymn writers by name,—Clement of Alexandria, whose solitary hymn was written, as it bears, while martyrs were daily burnt, beheaded, and crucified before his eyes: Ephraim of Syros, a monk of a simple and tender nature, with whose sweet strains several translators have made us familiar; and the better known Gregory of Nazianzen, the friend and companion of Basil, who, loving solitude and contemplation, yet driven by the necessities of his time into active life, sought refuge and comfort in song from the troubles and disquietude of an age of conflict and turbulence.

There are also some anonymous Greek hymns of still deeper interest for us, from their probable antiquity, but more especially two which can be traced back to the earliest records,—the Morning Hymn, or, as it is styled in the Latin Church, the Gloria in Excelsis, or the song of

the angels, and the Ter Sanctus, or Triumphal hymn, on the vision of Isaiah. These hymns are gems of song, and should be on the lips of all Christians. They mirror to us the early Church with its purity and fervour, its attachment and fidelity to Scripture; and offer to worshippers and hymn writers of all ages a true model of praise. It would almost seem, as if the Divine protection, which has accompanied the sacred writings, had been extended to these songs; for they have come down to us, amid the corruptions of the Church of Rome, pure as they were first uttered.

Of a somewhat later period, if we follow the traditions of the Romish Church, is the well known Te Deum, still sung on public occasions of thanksgiving by both the Greek and Latin churches, and of the same pure and catholic nature as the hymns we have just mentioned. One of these traditions ascribes this noble hymn to an inspiration of Ambrose, as he was administering the ordinance of baptism to Augustine. Another makes Ambrose and Augustine sing it together in responses. But there is good reason to believe that it had a more ancient origin, and sprang out of a Greek hymn of an earlier period; Ambrose, in all probability, throwing it into its present form, though some ascribe it to his contemporary Hilary. A very useful translation into long measure of the opening part of the Te Deum will be found in our collection, hymn 30: and at the close of the doxologies the prose versions of the three hymns as translated in the English Liturgy.

Ambrose was born in the middle of the fourth century, and at an early period of his life became the Governor of the Province of Liguria, residing in the imperial city of Milan. The Arian bishop of Milan dying, the privilege of election was referred to the people, and with acclamation they declared the governor their bishop, as he sought to appease a tumult among them. Accepting the office thus thrust upon him, which was a most difficult one for an Athanasian to fill, owing to the presence of the imperial court, at that time strongly espousing the Arian side of the great controversy. Ambrose firmly contended for the doctrine of the Trinity. In the exercise of his office, and for the good of the Church, he wrote hymns, and so zealously encouraged their use, that it became quite general, not only in the public service of the Church, but also in private life. On one occasion the empress, having commanded him to deliver up a particular church to the Arian party, he refused, and took possession of it in person with a great concourse of

people, the imperial troops surrounding the edifice for several days. To sustain the spirit of the beleagured congregation Ambrose, it is said, led them to sing after the Greek manner, probably by responses, to which we have the following interesting reference in the Confessions of Augustine. (Book ix. 14, 15.)

“Nor was I sated in those days with the wondrous sweetness of considering the depths of thy councils concerning the salvation of mankind. How did I weep through thy hymns and canticles, touched to the quick by the voices of thy sweet attuned church! The voices sank into mine ears, and the truth distilled into my heart, whence the affections of my devotions overflowed; tears ran down, and I was happy therein.

“Not long had the church of Milan began to use this kind of consolation and exhortation: the brethren zealously joining with harmony of voice and heart. For it was a year, or not much more, that Justina, mother to the Emperor Valentinian, then a child, persecuted thy servant Ambrose in favour of her heresy, to which she was seduced by the Arians. The devout people kept watch in the church ready to die with their bishop, thy servant. There my mother, thy handmaid, bearing a chief part in those anxieties and watchings, lived for prayer. We, yet unwarmed by the heat of thy spirit, still were stirred up by the sight of the amazed and disquieted city. Then it was instituted that, after the manner of the Eastern churches, hymns and psalms should be sung, lest the people should wax faint through the tediousness of sorrow: and from that day to this the custom is retained, divers (yea, almost all) thy congregations throughout other parts of the world following herein.”

We cannot suppose that there was no psalmody in the Western Church before the time of Ambrose: we know to the contrary. But he evidently extended and enriched it, and succeeded in making the people sing with heart and soul. The movement became general, and the churches everywhere enjoyed the benefit of the change. The term Ambrosian is applied to the hymns in use at this period. They were generally in the same Iambic measure, without rhyme, and required to be sung in order to be felt. The Church was already on the decline in regard to doctrine; and we find on some subjects the hymns indicating the rise of error which was afterwards to assume gigantic proportions; on other subjects again the hymns are quite scriptural, and healthy and vigorous in their tone. Occasional hymns, or hymns for days and seasons, were the fashion of the time, and hence

the morning and evening hymns, with Christ often symbolized as the Light, by which the Ambrosian hymns are best known. Hymns 3, 6, 8, and 10, in our collection are of this kind. When well translated, these hymns suit us admirably. We can perceive in them the stately march of the Roman language, now for the first time applied to the purpose of sacred song.

With Ambrose, in what is styled the Ambrosian period of hymns, were associated Hilary, the Bishop of Arles, and Prudentius, with other writers whose names have passed away. Hilary died at the early age of forty-nine, but already as a preacher and theologian had attained great fame, and was honoured to preside over one of the great councils of the Church. Prudentius stood high in the civil and military service of the Emperor Honorius, when his views of life underwent a change, and he retired from the public service, to devote his time and talents to the work of the Lord. He was the author of many religious poems, from which verses were extracted, and used as hymns by the Church.

It is painful to follow the Church in her decline, and to perceive the truth gradually obscured by error; yet there is scarcely an age when we do not find some one faithful and true to the spirit of the Gospel, and raising his voice for God and salvation.

On the Papal throne itself, wielding the double sceptre of spiritual and temporal sovereignty, we have Gregory the Great singing, in language not to be forgotten, the *Veni Creator Spiritus*, of which the translation in the ordination service of the Church of England, must be familiar to many, and collecting and arranging the church melodies of more ancient times, so as to have given his name perpetually to much of the music of the early Church.

About the same period lived the graceful and accomplished Venantius Fortunatus, wandering like a troubadour, as we may regard him, from palace to palace, the friend of princes and kings, and passing unharmed amid the gaities of courts, till we find him at the close of his life the Bishop of Poitiers. Several of his hymns passed into general use, and have been sung ever since by the Western Church.

Somewhat later the venerable Bede adorns the annals of English history, passing his days quietly in the cloister, yet rendering memorable service to his age and to all future ages by the diligent use of his pen. He was constantly singing psalms and hymns, of which he was passionately fond. The account given by the Saxon chronicler, Outhbert, of his closing hours, is exceedingly touching. Surrounded by weeping friends he laboured on to the last, fin-

ishing his translation of the Gospel of John into Anglo-Saxon just before he expired. Outhbert says:

"He lived joyfully, giving thanks to God day and night, yea at all hours, until the Feast of the Ascension; every day he gave lessons to us his pupils, and the rest of his time he occupied in chanting psalms. He was awake almost the whole night, and spent it in joy and thanksgiving; and when he awoke from his short sleep immediately he raised his hands on high, and began again to give thanks. He sang the words of the Apostle Paul, 'It is a dreadful thing to fall into the hands of the living God.' He sang much besides from the Holy Scriptures, and also many Anglo-Saxon hymns. He sang antiphons, according to his and our custom (the ancient custom which Ambrose had introduced among the people from the East) and among others this one, 'O King of glory, Lord of power! who this day didst ascend a victor above all the heavens, leave us not orphaned behind Thee, but send to us the promised Spirit of the Father, Hallelujah!' And when he came to the words 'leave us not orphaned behind Thee,' he burst into tears. Then in an hour he began to sing again. We wept with him: sometimes we read, sometimes we wept, but we could not read without tears. Often would he thank God for sending him this sickness, and often would he say, 'God chasteneth whom he loveth.' Often too would he repeat these words of St. Ambrose, 'I have not lived so that I should be ashamed to live amongst you: yet neither do I fear to die, for we have a good Lord.' Besides the lessons which he gave us, and his psalm singing during those days, he composed two important works, a translation of the Gospel of St. John into our native tongue, for the use of the Church, and extracts from Isidore of Seville; for he said, 'I would not that my pupils should read what is false, and after my death should labour in vain.' On the Tuesday morning before Ascension day his sickness increased, his breathing became difficult, and his feet began to swell. Yet he passed the whole day joyfully, dictating. At times he would say, 'Make haste to learn, for I do not know how long I shall remain with you, or whether my Creator will not soon take me to himself!' The following night he spent in prayers of thanksgiving. And when Wednesday dawned, he desired us diligently to continue writing what we had begun. When this was finished, we carried the relics in procession, as is customary on that day. One of us then said to him: 'Dearest master, we have yet one chapter to translate: will it be grievous to

thee if we ask thee any further?' He answered, 'It is quite easy; take the pen and write quickly.' Then he begged every one of them to pray for him. They all wept chiefly for that he said that, in this world, they should see his face no more. But they rejoiced in that he said, 'I go to my Creator; I have lived long enough; the time of my departure is at hand, for I long to depart and be with Christ.' Thus did he live on till the evening. Then that scholar said to him, 'Dearest master, there is only one thought left to write.' He answered, 'Write quickly.' Soon that scholar replied, 'Now this thought also is written.' He answered, 'Thou hast well said. It is finished. Raise my head in thy hand, for it will do me good to sit opposite my sanctuary, where I was wont to kneel down to pray, that sitting I may call upon my Father.' So he seated himself on the ground in his cell, and sang the Glory to Thee, O Lord, Father, Son, and Holy Ghost; and when he had named the Holy Ghost, he breathed his last breath."

So this faithful servant passed away, labouring at his precious work to the last, and giving the glory to God. We may truly say with Balaam, "Let me die the death of the righteous, and let my last end be like his." A few of Bede's own hymns have been preserved, and are of a most respectable character.

At the close of the eleventh century, the great Bernard was born in France. Carrying out the dying wish of his noble mother, noble in rank and noble in character, the lady Aletta, he, with his five brothers and many other friends, espoused the conventual life, and founded the celebrated abbey of Clairvaux with which his name is associated. His time was divided between manual labour and meditation, the site of the convent having been purposely placed in a wild and uncultivated region, for the employment of the inmates. Soon the country around assumed a smiling appearance under the vigorous efforts of the distinguished monks, and from the valley of Clairvaux went forth at the same time, through the character and labours of Bernard, a moral and spiritual influence by which the Christian world of that day was benefited. His reputation spread, and he was forced from his retirement by the exigencies of the times. He became the counsellor of popes and sovereigns: and there were few affairs of importance in which he did not take a leading part. He threw himself with all his characteristic zeal and energy into the great movement of the age for the redemption of the Holy Sepulchre. He engaged actively in controversy. He took part in the councils of

his time. One hundred and sixty monasteries hailed him as their founder; and if, as is probable, they were pervaded by the spirit of Bernard, they must have exercised a happy influence upon the conventualism of the age.

We have to do with Bernard as one of our sweetest and best hymn-writers. Our readers will be able to judge for themselves of his capacity from two of his hymns in the collection, hymn 55 on the Passion, and hymn 109 (108 is another version of the same) on the Name of Jesus. How well fitted Bernard was to give forth a voice for others on the name and death of the Saviour, may be inferred from the following passage in his writings:

"From the very beginning of my conversion, feeling my own deficiency in virtue, I appropriated to myself this nosegay of myrrh, composed of all the pains and sufferings of my Saviour, of the privations to which he submitted in his childhood, the labours that he endured in his preaching, the fatigue that he underwent in his journeyings,—of his watchings in prayer, his temptations in fasting, his tears of compassion,—of the snares that were laid for him in his words, of his perils among false brethren,—of the outrages, the spitting, the smiting, the mocking, the insults, the nails—in a word, of all the griefs of all kinds that he submitted to for the salvation of man. I have discovered that wisdom consists in meditating on these things, and that in them alone is the perfection of righteousness, the plenitude of knowledge, the riches of salvation, and the abundance of merit. In these contemplations I find relief from sadness, moderation in success, and safety in the royal highway of this life, so that I march on between the good and evil, scattering on either side the perils by which I am menaced. This is the reason why I have always these things in my mouth, as you know, and always in my heart, as God knoweth; they are habitually occurring in my writings, as every one may see; and my most sublime philosophy is to know Jesus Christ and him crucified."

Bernard's hymn on the Passion has been translated by Paul Gerhard, almost too freely to be called a translation; but the German hymn is quite equal to the other, as skilful a hand touching the lyre. It was again translated by the Wesleys from the German, and transferred to their hymn book. Bernard's other hymn on the Name of Jesus is the parent of a great many hymns on the same subject. Both hymns deserve to be studied and followed by other hymn writers..

A cousin of Bernard, of the same name, was

the Abbot of Clugny, and seems to have partaken largely of the genius and fervid nature, as well as of the piety, of his more illustrious relative. In the collection will be found a hymn by this Bernard of Clugny, in three parts, extracted from a larger poem on the blessedness of heaven.

It would serve little purpose to pass under review the remaining writers, who contributed to the hymnology of the Church during the middle ages. They were generally monks, as Peter Damiani, the Cardinal Archbishop of Ostia; Hildebert, the Archbishop of Tours; Adam of the St. Victor School of Theology in Paris; Peter the Venerable of Clugny; Thomas de Celano, and Thomas à Kempis. To Thomas de Celano, in the 13th century, a Franciscan monk, and a personal friend of the founder of the order, we owe the *Dies Iræ*, the most sublime of hymns, a fine translation of which by Dr. Irons is given in the collection, hymn 83. One writer, who was not a monk, claims to be mentioned, King Robert the Second of France, son of Hugh Capet, and surnamed the Pious, born A.D. 987, whose great enjoyment, under the cares of royalty, was sacred music, with kindred occupations and pleasures. His fine hymn on the Holy Spirit, *Veni Sancte Spiritus*, pronounced by the present Archbishop of Dublin to be one of the most beautiful hymns we have, is well known, and should not be overlooked in a proper collection of hymns. (95.)

From the mediæval writers we can draw a few hymns of sterling excellence,—we are sorry to say only a few, which may be employed with great advantage in the service of the Church, and from which much may be learned by those who aspire to the composition of hymns. A few hymns only in the range of ten centuries speaks volumes as to the condition of the Church during that period. These hymns, elevated and pure as we have found them to be, are no more a type of the age in which they appeared than that age is of them. They are the utterances of men who are to be found in every age,—earnest and true believers in God, proof against the accidents of their time, and plainly belonging to the brotherhood of Christ. Sometimes these true-hearted followers of God, of whom the world is not worthy, glide through life unnoticed into that brighter world, where they will shine for ever and ever; at other times God raises them aloft upon earth for the benefit of mankind. Wherever we find their voice raised, let us gladly listen to it; and instead of turning aside from a man, because the age in which he

lived was obscure, let us rejoice and give thanks the more, that God caused light to arise amidst the darkness.

WHAT IS PRESBYTERIANISM?

Lecture delivered before the Young Men's Christian Association of St. Andrew's Church, Kingston.

We are met this evening for a very important purpose, viz., that of re-opening the Young Men's Christian Association of our Church. On such an occasion, it seems to us, we can turn to no more appropriate subject than that which, when discussed, will tend to elucidate the system of Christian polity under which, as Presbyterians, we from Sabbath to Sabbath worship, and which, we consider, is laid down in the Word of God. As many of those from whom we differ are personal friends, and highly esteemed by us for their Christian virtues, we would not have it supposed that in differing from them, or in stating our reasons for differing from them, we wish to assume towards them an attitude of hostility, and this the more especially, as the question, what is the best form of Church government? is not of primary importance—the question of primary importance being, not am I an Episcopalian, a Presbyterian, a Congregationalist, *but*, am I a Christian?

While premising this, however, we would not have the conclusion drawn that it is a matter of no importance, or of indifference, whether we attach ourselves to the one, or to the other of these associations, just as circumstances may determine. It is, we consider, although not of primary, yet of *great* importance. To breathe in a pure element is beyond question physically more conducive to health than to inhale a vitiated air; and as there is generally, if not always, although we may not be able to discern it, an analogy between developments in the kingdom of grace and of nature, the assumption cannot surely be considered as an undue extension of this idea, that it is at least likely that spiritually we will be in a healthy or unhealthy state, as we worship under a system of religious polity which is, and must necessarily be, pure or impure, in proportion as it verges to, or diverges from, the standard laid down in the Word of God—the only infallible rule. It is unquestionably the duty of every one, therefore who is concerned about his immortal destiny, and who is desirous to be found walking in that way which was trod by inspired apostles, and in which they left the Church harmoniously walking when they ceased from their labours and entered into

their rest, with the Word of God in his hand to cause the different systems of religious polity to pass in review before him, resolved to hold to this or reject that, as by this standard of judgment, with the Spirit's help, he may be led to determine.

What then, let us ask, is Presbyterianism, the form of church government under which we worship? and, how does it coincide with the apostolic model, the model or standard laid down in the Word of God?

What then, is Presbyterianism?

Presbyterianism is intermediate between Episcopalianism and Congregationalism. In Episcopalianism the clergy are supreme; in Congregationalism the people are supreme; in Presbyterianism the power is divided between both; in it all ministers are of equal rank, there being no distinction, as of deacon, priest, and bishop, as in the Episcopal Church. The members of the congregation, however, are not on an equality, nor has each of them a direct voice in the proceedings of the church. As in Parliament, the whole nation is in the House of Commons represented by delegates chosen by the people, who do not *themselves* directly speak or vote in the assemblies of the nation, so in the Presbyterian body, the congregation is represented by a small number of persons selected from it, who are called elders. They have a spiritual rank. Along with the minister they constitute a session who conduct the affairs of the church. They, for example, examine, or are expected to examine, applicants for admission to the church, decide on their being made members or not, visit the sick and poor of the congregation, pray and read the Scriptures with those of the church who may desire or require their presence, and at the communion assist the minister in the distribution of the bread and wine. The elders of the Presbyterian churches thus discharge religious offices. They do not, however, on any occasion preach, or administer baptism, or ever take the place of the minister at the communion. Only those who are ordained ministers discharge these duties. A single Presbyterian church has thus a minister, a session, or committee of elders, and a body of members. The last named act through the session, and have no direct voice in the majority of proceedings, except in the election of ministers, when the members of the congregation have the supreme control. A Presbyterian congregation, however, does not stand alone like a congregational one ruling itself. All the congregations of a district are represented by what is called its Presbytery. In this Presbytery all the

ministers of the district meet together at stated times, and, along with them, a representative elder from each of the churches of the district. They have authority over the several churches within their bounds. No minister can be appointed to a particular congregation without their consent and approval; and appeals may be made to the Presbytery by even the smallest minority in a congregation who are not satisfied with the proceedings of their session. Further, all the Presbyteries of a large district of country meet at intervals and constitute a Synod. To this Synod a party dissatisfied with the decision of the Presbytery of which the church, of which he is a member, forms a part, may appeal, and have the whole matter of appeal re-considered. In this country its decision is final. In Scotland it is not so. Once a year all the Synods, or representatives from them all, (*i. e.*) ministers and elders from every Presbytery, meet together in Edinburgh, and form what is called the General Assembly of the Church. This is, there, the Court of Appeal, to which matters may be referred from the Synod, and be finally disposed of. This General Assembly legislates further on all matters affecting the church as a whole.

Presbyterianism, then, is a term referring to the form of government, (which we have cursorily described), and under which the Presbytery is the radical and leading judicatory; all ministers of the word and sacraments are equal, and are ordained by the laying on of hands; and ruling elders, as the representatives of the people, partake in all authoritative acts. Under it also, by a series of judicatories, rising one above another, each individual church is watched over and cared for by its appropriate judicatory, and the whole body, by a system of review and control, is bound together as one homogeneous community. Wherever this system is found in operation in the church of God, there is Presbyterianism.

How, now let us ask does this system coincide with the standard of the Bible? In Old Testament times, each particular synagogue, we are told, was governed by a bench of elders, of which the angel of the church was the presiding officer; from whose decision appeals were admitted, in cases of alleged incorrectness of judgment, to the great synagogue at Jerusalem, where an opportunity was given for redressing what was done amiss. Nothing like the independency of particular synagogues was thought of. A system which bound the whole community together as one visible professing body was uniformly in operation; and if we turn to *New Testament times* and abide by *New Testa-*

ment authority, we cannot understand the possibility of impartial readers entertaining different opinions. The moment we open the inspired history of the apostolic age, we find a style of speaking concerning the officers of the Church, and a statement of facts, which evince, beyond all controversy, that the model of the synagogue was that which was then adopted, and which was left in universal use when inspired men surrendered the Church to their successors. We find, preaching the gospel, feeding the sheep and lambs of Christ, and administering the Christian sacraments—the highest offices intrusted to the ministers of Christ. We find a plurality of elders, by Divine direction ordained in every church. In no instance, in the whole New Testament, do we find an organized congregation under the watch and care of a single officer; nor do we find one minister exercising a priority or pre-eminence over another. Among the twelve apostles there was perfect parity, there was no arch-apostle, like the bishop or archbishop of modern times. There is evidently but one commission given to the authorized ministers of the word and sacraments. When the Saviour left the world, he commissioned no higher officer in his Church, speaks of no higher than of him who was empowered to go forth and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. The ordinary power is manifestly represented as possessed by ordinary pastors, and as performed by the laying on of the hands of the Presbytery. There is not a solitary instance to be found in all the New Testament of an ordination being performed by a single individual, whether an ordinary or an extraordinary minister. In all the cases which we find recorded or hinted at, a plurality of ordainers officiated. When Paul and Barnabas were designated to a special mission, it was by a plurality of prophets and teachers of the Church of Antioch (Acts xii). When they went forth to preach and organize churches, we are informed, that they together ordained elders in every church. Timothy was ordained by the laying on of the hands of the Presbytery (I Tim. iv. 14). And even when the deacons were set apart to their office, it is plain from the narrative in Acts vi., that a plurality laid hands upon them, with prayer and fasting. It is plain too that the whole visible church, in the apostolic age, whether in Jerusalem or in Antioch, in Philippi or in Ephesus, were regarded as one body, governed by the same laws, subject to the same authority, and regulated by the same judicial decisions. Thus

when a question arose which interested and affected the whole Christian community, it was decided by a Synod of the apostles and elders at Jerusalem; and the decrees of that Synod were sent down to "all the churches" to be registered and obeyed. Here was evidently an assembly of ministers and elders, acting as the representatives of the whole church, and pronouncing judicial decisions, which were intended to bind the whole body. But there is no need of going further into detail. During Christ's sojourn on earth, and for the first two hundred years after, it is certain that neither Prelacy nor Independency was known in the Church. There is not a single record, within that period, which either asserts or implies it; but every thing of a contrary aspect. Every flock of professing Christians had its pastor, with its bench of elders, by whom the government and discipline were conducted, and by whom the funds collected for the relief of the poor were received and disbursed, and who were subject to such jurisdiction as that to which we have already alluded. If this be not Presbyterianism, then there is nothing of the kind in Scotland, in the Church of our fathers, or in that branch of it with which we are connected, in this, the country of our adoption. But, though we are inclined to say unanimously and conscientiously that it is Presbyterianism, there are those who differ from us, and seek to make good *their* grounds for difference by appealing to the same authority as that which in the choice of our form of religious service has guided us. Thus, for instance, the Episcopalians in support of their favourite dogma in connection with the fundamental article of church government, viz, that a Bishop is superior to a Presbyter, make their appeal alike to Scripture, and the doctrine and practice of the ancient church, in which they hold that among those who correspond with the ministers and clergymen of the present day, there were then different orders or degrees.

Let us briefly look at their arguments.

1. The Levites, say they, were appointed to discharge various subordinate offices connected with the tabernacle, and the temple; the priests were set apart to offer sacrifices; and the high priest, while special duties and privileges were assigned to him, was superior in rank to all the ecclesiastical officers, and exercised authority over them. 2. They argue that our blessed Lord himself, in the exercise of his ministry while on earth, established a distinction of ranks among the office-bearers of the Church, the apostles being placed at the head, corresponding to the bishops, while the seventy

disciples answered to the Presbyters. 3. They adduce the instances of Timothy and Titus whom they allege to have been bishops, the one of Ephesus and the other of Crete. 4. They maintain that by the expression "angels of the churches" can be meant no other than bishops. In confirmation of their assertion, that bishops have existed from the earliest times as an order distinct from, and superior to, the order of Presbyters, they are accustomed to refer to the titles of honour, which were wont to be given to bishops in the primitive church. The most ancient of these they say, is the title of apostles. At an after period they contented themselves with the appellation of successors of the apostles. Another title which they received in token of respect, and the high honour in which they were held, was the appellation of princes of the people, or as Optatus and Jerome, to distinguish them from secular princes, style them, princes of the church. Jerome, indeed, and other writers, frequently use the title, as applied to a bishop, of Pontifex Maximus, or chief priest; a title which though now assumed as the sole prerogative of the bishop of Rome, denoted in early times any bishop whatever. In the same way we also find the title pope, father of the church, and father of the clergy, used as a common title in some ancient writers, of all bishops, and not of the bishops of Rome exclusively. Nay, they are sometimes spoken of under a higher appellation still, as fathers of fathers, and bishops of bishops: and Gregory Nazianzen styles them patriarchs, while Cyprian says that every bishop is vicar or vice-gerent of Christ. Not only were the bishops in the ancient church superior in title, but also, as Episcopalian writers argue, superior in office to the presbyters; the bishop, in their view, being the absolute independent minister of the church, while the presbyters were merely his assistants, receiving all their authority and power from his hands, he also having the right of censuring them and calling them to account.

Now, as to the first argument, the argument from the Jewish church, we observe that at best, it amounts to nothing more than a presumption in favour of the Episcopal view. It may be stated shortly. Episcopalian have imagined that because a gradation of ranks in the ministerial office existed in the ancient Jewish church, (a statement which for the sake of argument we will allow them), it might be inferred that Jesus Christ in planning the constitution of the *Christian Church*, would adopt a similar plan. The argument thus sought to be established, we consider as both presump-

tive and presumptuous; presumptive, inasmuch as it proceeds on a mere supposition; and presumptuous, inasmuch as it dares to dictate to the All-wise himself, what course of conduct it behoved him to follow. And besides, there is so wide and marked a difference between the Jewish and the Christian dispensations, that any analogical argument drawn from the one in favor of the other is not only neither legitimate nor safe, but absolutely absurd.

In answer to the second argument that our Lord himself while on earth established a distinction among the office-bearers of the church, by appointing apostles corresponding to the bishops, and the seventy disciples corresponding to the presbyters, we argue that the analogy has no force, the seventy having derived their commission directly from Christ, as well as the apostles, and that as far as appears, both their mission and their authority were the same as those of the apostles. But, besides, the argument is destroyed by the fact, that the Christian Church in its fixed constitution did not, and could not properly exist till after the resurrection of Christ from the dead, that great event being the fundamental article on which its whole doctrine rested.*

The argument deduced from the cases of Timothy and Titus, who are alleged to have been both of them bishops, the one of Ephesus, and the other of Crete, we meet, by a decided denial of the allegation. The only evidence to be found in Scripture occurs in the postscripts to the epistles, addressed to them by Paul, which postscripts are admitted on all hands to be of no authority, having been appended long after the epistles themselves were written. But not only is *evidence wanting* in favour of Timothy and Titus having been invested with the office of diocesan bishops: but all the evidence which can be adduced from Scripture on the subject goes to refute the idea that they ever held any such office. Timothy is called not a bishop, but an evangelist, in the epistles addressed to him, and thus he stood next in rank to the apostles, and had, like them, a general care of the churches. He was appointed to ordain elders, who are also called bishops in every city. He was, therefore, not a bishop, but an archbishop, an office which on all hands is admitted to have had no existence in the apostolical church. Besides, the language of Paul, addressed to both Timothy and Titus, is completely opposed to the supposition of either the one or the other having been the bishop of a fixed diocese. On this subject, Dr. King well remarks, in his able work in exposition and defence of Presbyterian Church

government: "It has been often asserted and resolutely argued that Timothy was bishop of Ephesus, and Titus of Crete. But these assertions and arguments have little plausibility; the simplest reading of the New Testament shows them to be forced in the extreme. I 'besought thee to abide still at Ephesus;' was it needful or decent to beseech a bishop to abide in his diocese. If so, the vice of clerical absenteeism, as has been often observed, had a very early and respectable origin. 'For this cause, left I thee at Crete'. Is a bishop in his diocese from being left there, and is he left there, for a particular object, and not to fulfil all the duties of his episcopate? The epistles bear that the parties addressed had been fellow-travellers with Paul, and they are required to make all despatch to join him in their journeys. In other portions of the New Testament we find them at various places with the apostle, and sharing in all the changefulness of his eventful pilgrimage. In the last notice we have of Timothy, Paul enjoins him to repair to Rome, 'in words which prove,' says Mr. Newman, 'that Timothy was not at least as yet, bishop of Ephesus, or of any other church.' Modern writers inform us that he was a companion of St. Paul, and no more restricted to any certain locality than the apostle himself. It is true that Timothy was at Ephesus, and did important work there. But the same can be asserted with at least equal truth of his apostolic superior: 'Watch and remember that by the space of three years, I cease not to warn every one night and day with tears.' When Paul could so speak to the Ephesian elders, why is he not forthwith proclaimed bishop of Ephesus? In these early times, Paul, Timothy, and other fellow-travellers were occasionally together in the same place, so that a single congregation was favoured temporarily with a whole college of diocésans. But to counterbalance this extraordinary privilege, these clergymen of the first order were liable to be compelled to quit as they had come, and leave a church in the sad condition which Onderdonk ascribes to Ephesus, of having no bishop."

The argument based on the assumption that the angels of the churches in the book of revelation can refer only to bishops, we meet by declaring it altogether unwarrantable: and even admitting that the expression denotes bishops, it still remains to be proved that they were diocesan bishops, as Episcopalians would allege. Moreover each of the churches is declared to have had an angel or bishop, which would seem to favour the Presbyterian rather than the Episcopalian view; and this

the more especially as if we are to cede the point that the words angel and bishop are synonymous, we are obliged to recognize several bishops in the Church of Philippi, but how could this be, according to the scheme of our antagonists? More bishops than one in a church seem to them as monstrous, as more heads than one on the human body. It follows then that the bishops of Philippi were plain presbyters, and that such were the only bishops in the Apostolic age.

With these remarks on the office of *Bishop* we go on to observe another feature which distinguishes the government of the Presbyterian Church: viz, its eldership. It has been often asserted by both Episcopalians and Congregationalists that lay elders were unknown to the church before the days of Calvin in the sixteenth century, when that eminent reformer introduced Presbyterian order into the Church of Geneva. But the most satisfactory evidence exists that the office of elder as distinguished from that of pastor, was recognized among the Waldenses, a Christian sect which traces its origin almost to Apostolic times. In the confession of faith of this very ancient body of Christians, it is explicitly declared that it is necessary for the Church to have Pastors to preach God's word, to administer the sacraments, and to watch over the sheep of Jesus Christ; and also elders according to the rules of good and holy church discipline, and the practice of the primitive church. The Bohemian brethren also, who drew up a plan of government and church discipline in 1616, mention elders as acknowledged office-bearers in their Church, and at the close of the document they say that this is the Ecclesiastical order which they and their forefathers had had established among them for two hundred years. The description which this church gives of the office of elders plainly identifies it with the same office which still exists in all Presbyterian Churches. And we observe further, that the great body of the Protestant churches, when they had separated from the Church of Rome, and proceeded to set up distinct organizations of their own were almost unanimous in adopting and maintaining the office of ruling elder; and at this day all the Protestant churches on the continent of Europe, both Lutheran and Calvinistic, agree with the Presbyterian Churches both in Britain and America, in this particular point of ecclesiastical government and administration, their consistories being universally composed of both ministers and laymen.

Such officers, as Dr. Miller, in his able work

on Presbyterianism has observed, are indispensably necessary to the maintenance of sound and edifying discipline. Without them discipline would either be wholly neglected, or carried on with popular noise and confusion, or conducted by the pastor himself—thus placing him in circumstances adapted to make him either a tyrant partial to favourites, or a political temporizer. This has appeared so manifest to many Congregational Churches, that they have appointed each a committee consisting of six or eight members, on whom is devolved the whole business of preparing, arranging and managing every case of discipline, so that the body of communicants might have nothing more to do than to give their public sanction by a vote to what had been virtually done already by this judicial committee. Could there be a more emphatic acknowledgment of the importance and necessity of this class of officers?

Further, Independents or Congregationalists consider each particular church as entirely independent of every other church. They suppose that the authority exercised by the communicants of each church is supreme and final; and that no courts of review and control, formed by the representation of a number of co-ordinate churches, and invested with judicial power over the whole, ought to be admitted. Hence, when any member of an independent, or of a strictly Congregational Church, is considered by himself or his friends, as unjustly cast out, or is in any way injuriously treated, he has no remedy. The system of Independency furnishes no tribunal to which he can appeal. He must remain, while he lives, under the oppressive sentence, unless the body originally pronouncing it, should choose to remove it. The same essential defect in this system, also appears in a variety of other cases. If a controversy arise between a pastor and his flock, acting on strict Congregational principles, or if a contest occur between two Independent or Congregational Churches in the vicinity of each other, their ecclesiastical constitution furnishes no means of relief. The controversy may be subjected to the decision of a civil court, or to the judgment of selected arbitrators, just as when controversies occur among secular men. But, their system of church order affords no remedy. Recourse must be had for relief to those worldly instrumentalities, which are equally painful to pious hearts, and dishonorable to the cause of Christ. But, for all these difficulties Presbyterianism, in her essential constitution, furnishes appropriate, prompt, and for the most part adequate relief. Her system of

government and discipline contains within its own bosom the means of adjustment and of peace. Every species of controversy is committed for settlement to a grave and enlightened judicial body, made up of the representatives of all the churches in a given district—a body not the creature of a day, which, when its work is done ceases to exist—but organized, permanent, and responsible, whose decisions are not merely advisory, but authoritative; and from whose sentences, if they be considered erroneous, an appeal may be taken to a higher tribunal, embracing a large portion of the Church, and far removed from the excitement of the original contest.

There is no doubt, indeed, that this system of authoritative decision, not for one congregation only, but for a number of churches belonging to the same visible body, may be weakly or wickedly managed. Like everything in the hands of men, and even like the Gospel itself, it may be unskilfully administered. The fault, however, is not in the system, but in the administration. As a system of ecclesiastical polity, it is complete in all its parts—fitted to obviate every difficulty—not indeed armed with civil power—not permitted to enforce its decisions by civil penalties—a polity to which, folly, caprice or rebellion may refuse to bow—but, so far as happy adjustment and moral power can go, better adapted to promote the union, and the harmonious counsel and co-operation of all the churches which are willing to avail themselves of its advantages than any other that Christendom presents.

Such is a cursory view of the *negative* argument in favour of Presbyterianism, and of a few of the *positive* advantages attending that form of church government, and of ecclesiastical order. It is, as a writer has observed, better adapted than any other to repress clerical ambition; to prevent clerical encroachments and tyranny; to guard against the reign of popular effervescence and violence; to secure the calm enlightened and edifying exercise of discipline; and to maintain the religious rights of the people against all sinister influence. It establishes in all our ecclesiastical borders, that strict representative system of government, which has ever been found to lie at the foundation of all practical freedom, both political and religious, and which in its administration has been, under God, the best pledge of justice and stability. It affords that inspection over the lives and conversation of church members which is ever indispensably needed; and when faithfully carried into execution is better fitted than any other to bring the whole

church to act together, and to unite all hearts and hands in the great work of Christian beneficence.

Young men, we would say unto you then, in conclusion, value your forms of worship.

True, they are not of *primary* importance, as we mentioned at the outset, they will not alone save you,—but they are not, therefore, to be lightly esteemed. The man who would persuade you that they are of no moment whatever,—that it matters not what forms you adopt or sanction,—that man is ignorant alike of the word of God, of the claims of truth, and of the nature of the allegiance which he owes to the king of heaven. Let this thought be ever impressed on your minds, that in nothing can your devoted loyalty to your Master be more clearly shown than in scrupulous adherence even to the most insignificant of his appointments. It is not in weighty and important matters that the obedient spirit most surely discovers itself. When the affectionate child not merely obeys the principal injunctions of his father, but studiously interprets, and anxiously complies with the slightest intimation of his will, it is then that he gives the strongest proof of the filial piety by which he is actuated. And so, when you tenaciously cleave to those forms of worship which your Bible has prescribed, and are solicitous to maintain them in their integrity, you give the best evidence of your attachment to the King of Zion, and may hope for that acceptance from him which he has promised to those who believe, and do even his least commandments.

Your forms of worship, we have said, are few and simple—they are not on that account the less impressive. It has been sublimely said by an eloquent writer, “truth is of an awful presence. She requires not the foreign aid of ornament;”—and who has not felt the force of this statement, when, on the day the Lord has made, he has joined in the solemn acts of Presbyterian worship,—when he has heard the praises of the Eternal sung, in earnest strains and “with grave sweet melody;”—when he has seen the man of God ascend the pulpit, and heard him preach to the people the simple words of eternal life—when the prayer of faith has sunk into his soul—when he has listened to the parting benediction pronounced with

uplifted hands and speaking of grace, and mercy and peace to all who love the Saviour—who that has witnessed all this, has not felt, that there is in such a service simple, though it be, an unction, a dignity, a power, which has never been realized in the ritual services of stately temples, where art and superstition have done their deadening work, and where,

“Through the long drawn aisle and fretted vault,
The pealing anthem swells the note of praise?”

Value then, young men, again we beseech of you, your form of service, for under it, we believe, you will be best enabled to worship God in spirit and in truth. The whole constitution of your church is undoubtedly superior to that of any other. Her warrant is clear, her ministers are equal, her government is scriptural, her worship is simple. Her adherents too are numerous, vastly more numerous than Episcopalian protestants, or the Congregationalists of the old and new worlds combined. Depend not, however on all these things. The excellence of a church's external polity is not a guarantee against its defection from Christ. Rely not then, therefore, on the outward framework of your Zion; but look to the Lord of the temple, beseech the great inhabitant “that he would bless and purify and dwell in it for ever.” We lament when we see a noble piece of mechanism, a wondrous specimen of human ingenuity and skill and capable of vast achievements in the physical world, lying aside, useless, impotent and idle, we grieve to behold so much power wasted—so much latent energy undeveloped and unemployed. Such is the aspect which the Presbyterian Church presents when lying slumbering and inactive. Pray then that the influence of the Spirit may descend upon her mightily, that he would use her as a potent lever to elevate our colony, and propel it onward, in the career of spiritual prosperity. Let us all, young and old, cry aloud to that great Being who sways the sceptre of the earth, who clothes his priests with salvation, and who has never yet turned a deaf ear to the petitions of his saints, “Awake, awake, put on strength, O arm of the Lord, awake as in ancient days in the generation of old. Revive, O Lord, thy work in the midst of the years, wilt thou not revive it again, O Lord, that we may rejoice in thee.”

Notices and Reviews.

MEDITATIONS ON THE ESSENCE OF CHRISTIANITY. By M. Guizot. New York: Charles Scribner. Montreal: Dawson Brothers, 1865.

We have in this volume the matured thoughts of one who has held the most distinguished place amongst French statesmen. The position which Guizot, a sincere Christian and thorough Protestant, occupied so long, that of Prime Minister of Louis Philippe, King of the French, is sufficient to prove, to those who do not know the character of the man, that he must have been endowed with no mean talents. Such a man's opinions are valuable; and we gladly welcome the appearance of this work, which we can heartily and unreservedly recommend to our readers as a fit subject for study. It is the first of a series of Meditations which the author proposes to publish.

THE BIBLIOTHECA SACRA, for January, 1864. Andover: Warren & Draper. Montreal: E. Grafton, Witness Book Store.

We have noticed this valuable theological Magazine at former times, and we see no reason to change the good opinion we have

before expressed as to its excellence. Although chiefly intended for ministers and theological students, there are to be found amongst its articles many which might be read with much profit by the general body of Christian men. The subscription price is very moderate, being only two dollars per annum.

CANADA MEDICAL JOURNAL. No. 8. Edited by G. E. Fenwick, M.D., and F. W. Campbell, M.D. Montreal: Dawson Brothers, Great St. James Street.

"Remarks on the late case of accidental poisoning at Quebec," by Dr. Hall, of Montreal, opens the present number, and connected with the same subject the editors propose that, to prevent such cases in future, all poisons kept for sale should be kept in a glass case constantly locked, and that the key should be hung up with a label attached to it stamped *poison case*. The suggestion is worthy of consideration, for it is evident that some means must be adopted to do away with such risks. We know the painstaking character of the two gentlemen who conduct this periodical; and the Messrs. Dawson have much credit for their department of the work.

The Churches and their Missions.

MONTREAL ANNIVERSARIES.



THE general Missionary and other religious societies of Montreal held their usual annual meetings in the Wesleyan Methodist Church, Great St. James Street. The meetings were well attended; those of the Bible Society, and the French Canadian Mission, being crowded to excess. The meetings were held on the dates and in the order in which we have given them.

The Canada Sunday School Union held its twenty-ninth Anniversary Meeting on Monday, the 23d January last, Principal Dawson, of McGill College, in the chair. Prayer was offered up by the Rev. Dr. Taylor. The chairman made a few remarks on the objects of the society, and lamented the want of funds to carry out these effectively. The report, read

by the Rev. J. B. Bonar, spoke of the importance of the Society's aims, regretted the very limited efforts that could be made for want of funds, but acknowledged gratefully the donations from individuals, societies, and churches. The agent's report furnished to the Union shewed the number of schools in the country districts which he had visited and organised, and was of an encouraging nature. A return of the Sabbath Scholars of each denomination, and the position of the depository, concluded the report, which was adopted, and a Committee appointed for the ensuing year.

The various speakers insisted upon the desirableness, in fact the necessity, of training the young. It was often urged that youth was the time for joy, that children are full of frolic, and that therefore it was cruel to cloud their young minds and to cast a gloom over their enjoyments. But parents well knew that children had vague and undefined aspirations after a heavenly life which ought not to be left unsatisfied; the aching void in their hearts should be filled, and that can only be done by teaching them the Word of God. The Bible is

full of exhortations and encouragements to fulfil this duty; Abraham received God's command to teach his children the truths which afterwards every Jew was ordered to communicate to his whole household. The New Testament is full of instances to the same effect. Timothy knew the Scriptures from a child. John in writing to the elect lady rejoiced that her children were walking in the truth. Abstract truths, it was said, were above the grasp of children, and were too sublime for their comprehension. But as children live without being able to explain the process of nutrition, so their spiritual life is carried on although they may not be able to give a philosophical account of their belief in the great truths on which their faith is founded. Truthful themselves, they are ready to receive with confidence the teaching of their instructors, and are thus early grounded in the best of all knowledge before the pride of intellect leads them to doubt and disbelieve. The Sabbath School, it was maintained, should not supersede but supplement home training, but parents were often unable or unwilling to communicate the requisite knowledge. The process of germination was alike, whether the product were good or evil, and the rocks reveal to us deep cavities and marks of footprints made thousands of years ago when the now indurated surface was soft and yielding. The work of training up children requires faith, but teachers ought to do their duty leaving the issue in God's hands. Children are those who will be called to fill the situations of highest trust hereafter, and it is, therefore, most important to fit them for the position they must one day occupy. The conversion of children was important under another aspect. Even under the most favourable circumstances, a man converted in old age could do nothing for Christ's cause. The influence of his whole life had been adverse to it; and although the conversion of a man of middle age was a great work, yet, after all, in the conversion of a child, not only was his soul saved, but his whole life was given to God. The importance of this enterprise called therefore for the labour, prayers, contributions and countenance of all Christians. Resolutions in conformity with the objects of the Society were passed unanimously.

The meeting of the *Religious Book and Tract Society* was held on Tuesday the 24th, T. M. Taylor, Esq., in the chair. Devotional exercises were conducted by the Rev. Mr. Lavelle.

The Report, while on the whole satisfactory, shewed a falling off in the amount derived from some of the sources of revenue and a consequent restriction of the good the Society was able to do. One of their agents had to be parted with, and there are now but two, employed, one in the country districts, and the other in Montreal, part of the salary of the latter being paid by the British Army Scripture Readers' Society, and a considerable portion of his time being devoted to the soldiers in garrison, barracks, hospitals, etc., with the sanction and under the superintendence of the military chaplains. The Religious Tract Society of London had sent their usual grant, but the chairman thought the Society here should not only be self-supporting, but even able to assist destitute localities through the parent society. The dif-

ferent speakers, throughout the evening, urged upon all present the importance of the movement, as a forerunner and auxiliary of the Bible in places where, but for such an agency, the word of God could never reach. There are eight or ten branch Societies in Lower Canada, but they do not appear to be in a very efficient state. They are doing a little but it is not much. One means of doing good was for each one as he had opportunity, whether in town or country, to distribute tracts to all with whom he came in contact. The chairman appealed to the public of Montreal to aid in the work of tract distributing. Free contributions had fallen off this year very considerably, and for some time back the stock of tracts in the Depository was insufficient, although a new supply, he hoped, would soon be ready for distribution.

A terrible necessity, it was held, exists for such an agency as this; never was more Christian effort exerted and never was there more need of it. Wickedness abounds on all sides. Thorough indifference to every Christian influence prevails, not only among the ignorant but even among those who, from their youth, had been brought up in godly households; they go to no house of worship, and, practically, they are living without God and without hope in the world. Tract distributors tell us of suffering endured in town and country throughout the Province greater and more painful than has been witnessed for years. And much of this might be traced to the reckless disregard of God's Laws. Then Tracts were most important in the struggle against popery, since, by their means, Roman Catholics would be reached who were now inaccessible to other agencies. Such a work, too, being Evangelical, catholic, and spiritual, it commended itself to the efforts and sympathies of all Christians. Much good had been effected among the military in the garrison, and a very warm, heart-stirring address was delivered by Sergeant-Major Davis, who, blessing God that the time had long gone by when the soldier was looked upon as an out-cast, thanked the Society warmly on behalf of his fellow soldiers for the care and attention bestowed on them, which was not exceeded in any garrison town in which he had been; he appealed to all present to do still more in support of the Society than had yet been done.

Mr. Gill, Agent for the British and Foreign Bible Society, took part in the proceedings, expressing himself as warmly interested in the movement, recognising it as a most efficient aid in the work which he had undertaken; and, on the part of the Society which he represented, begged to tender to the chairman the right-hand of fellowship. The resolutions brought forward were agreed to.

The Bible Society met on Wednesday the 25th, the Hon. James Ferrier being in the chair.

The report was of an encouraging nature. From the Depository there had been issued last year 15,839 copies and portions of the Bible, being 926 more than the year before, in which had been issued the highest number up to that time. Twelve new Branches had been established by the agency of Mr. Green, the So-

ciety's agent. The total income amounted to \$10,465, which was balanced by the expenditure. The Montreal Ladies' Auxiliary had employed three Bible women, whose labours had been blessed to both souls and bodies of those among whom they had visited. The report was adopted, and a large and influential committee, taken from men of every denomination of Evangelical Christians, was appointed.

Much information was given by those who spoke to the resolutions proposed, and a spirit of determination to carry on and extend the work of spreading the Gospel was evinced, a feeling in which all present seemed to share. The Rev. Mr. Green detailed his experiences during the past year in his visits throughout the Province. The success, so far, encouraged them, he thought, to look for still further success, and render more easy the work of the Committee. He stated that the British and Foreign Bible Society, of which this is an auxiliary, had in the first ten years of its existence, issued only 987,000 copies of the Bible, and in the last ten, had issued no less than 17,500,000, a most astonishing, almost incredible ratio of increase. But the present times move rapidly, and our efforts, he thought, should keep pace with the increased life every where visible. Even the present troublous times should give us encouragement, if we read aright a lesson from the past. Just sixty years ago (in 1804) when all Europe was convulsed, when Napoleon threatened every hour to invade the shores of the Mother country, when infidelity was rampant, and many who should have entered on the good work were discouraged, and on every side men's hearts were failing, at that very time God put it into the hearts of a few humble Christian men to begin the great undertaking upon which the blessing of God has rested. Many were dismayed at the persistent attacks now being made on the Bible, as if this were a new thing. But every age has seen these brought and repeated in every form. The very age of the Bible is a witness to its truth. The oldest monuments of hoar antiquity are but of yesterday in comparison. And looking forward, we know that Heaven and earth may pass away but the word of God endureth for ever.

A great work has to be done among the French and other Canadians in these Provinces, by means of the dissemination of the Bible, and, believing this, the meeting was called upon by the second resolution to sympathize with, and give support to the various agencies of the Society. And in moving the resolution and supporting it, the speakers urged, by every consideration, the imperative duty of spreading the Gospel. The Bible might emphatically be called the missionaries' weapon. Furnished with it, he made fresh incursions into the realms of heathenism, and every new success became as it were, a herald of the approach of Jesus Christ, when the earth would be covered with righteousness. The report expressed gratitude for the progress made during the year, and woe to him who should endeavour to stay this progress. To the new Confederacy French Canadians would bring many valuable qualities, especially when sanctified by the influence of the Bible.

It was shewn from past history and present experience, that the Bible not only was indispensable to the spiritual well being, but also to the very existence of nations. The great kingdoms of the heathen world, unblessed by this gift, have passed away. To give the Bible, is to give the mastery over the moral and physical forces of the world. Schools, academies, colleges, follow in its train. It gives liberty, civil and religious. In 1848, when all Europe was convulsed, when every landmark of society appeared to be in danger of being removed, civilization itself was only saved by means of large standing armies; and liberty crouched at the feet of despotism. The wildest democracy was conquered only to be replaced by the most unbounded tyranny. But whilst the outburst of 1848 did not shake the throne of Britain, the reaction of 1849 did not infringe her liberty. And why? Because Britain has the Bible. It was not altogether to the energy arising from race and blood, that the greatness of the Anglo-Saxon nations must be attributed. Religion and the Bible would raise any nation, as the want of these would degrade any people. The fate of the Roman empire and of the Italians, very happily illustrated this part of the subject. Among all the conflicts of opinion and assaults on the Scriptures, it was satisfactory to see that no blow has inflicted on the Bible any injury.

The Rev. Mr. Gill, delegate from the British and Foreign Bible Society, thanked the people of Canada for their assistance and liberal contributions to the Bible work. He had visited the Bible House in New York, and had found 400 persons engaged in preparing the Bible. He explained the constitution of the Bible Society, and stated that of the committee, fifteen were members of the Church of England, fifteen of other churches, and six were from foreign countries. The Society was under great obligations to the Christian ladies of Great Britain, and it well repaid their services, as it alone could raise woman to her proper position. The first year £641, and last year upwards of £151,000 sterling were expended by the Society. During the past year 50,000 copies have been circulated by the Bible women. A large number, chiefly in foreign languages, is distributed by colporteurs in London; and a sum lately received from North Shields, as a contribution from sailors, was found to consist almost entirely of foreign coin. Often side by side would come to the treasurer checks for large sums from the rich, and a few pence from the poor, and an immense amount was contributed anonymously. The Society aided all Missionary Societies; and with few exceptions, the Bible used by Missionaries among heathen nations had been translated into their tongues by the Society. In France 74,000 copies had been circulated last year, and in the past fifty years nearly five million copies. The great enemy of the Bible was the Roman Catholic Church; and, if India had been placed under the power of Great Britain, it was that she might spread among its vast millions a Bible which each man could read in his own tongue.

A resolution expressive of hearty welcome to Mr. Gill, and cordial sympathy with the

Society, which he represents, was, after a few words from the mover and seconder, agreed to; and the meeting, which was larger than is usual, was closed by the Rev. Canon Bancroft.

The *French Canadian Missionary Society* met on Thursday the 26th. Lieut.-Col. Wilgress, President, in the chair. A number of the pupils from Pointe aux Trembles were present. They sung the opening hymn, after which the Rev. Mr. Byrne conducted religious service.

The Report shewed an expenditure last year of \$13,262, the income being \$13,772, being an excess of income over expenditure of \$510, but a balance from the previous year of \$2013 in excess of income shews a net deficiency of \$1503 at debit of the Society on the current account, besides which there is due on the Building Fund a further sum of \$5,260. The Report reviews the past labours of the Society. Established in 1839, it obtained the aid and countenance of all Evangelical Christians in Canada, besides considerable contributions from Europe, money being sent from Britain, and men from France and Switzerland. There are now twenty-two persons engaged in the work of missions, six organized churches, eighteen stations having an average attendance of 1200, with about 300 children in Sabbath-schools: 1500 young persons had passed through the institutions at Pointe aux Trembles since their establishment. Besides schools, there are commodious mission premises in Montreal, erected at a cost of \$15,000. The income had increased from \$2,058 in 1841 to about \$12,000 at present, but during the last few years the income appears to have become stationary. The report states, that since the return of the Jesuits to Canada they have been increasing in numbers, wealth, and influence.

In moving the adoption of the Report and the appointment of a Committee, it was stated that a false impression existed among the French Canadians that the Society was formed for the purpose of destroying their nationality. This was very far from being its intention or end. Its members respected French nationality, and believed it would form an element of strength in the new Confederacy. This was a contest between the Bible and Rome. If Protestants were wrong and Rome were right, it was then clearly the duty of Rome to spread the Gospel. In other words, the Church of Rome maintains that the Bible supports her claims to be the true Church, while her acts entirely disprove her assertions. She acknowledges it to be the Word of God, yet she burns it, and it is not without reason she is afraid of it. There is no book to compare with the Bible for spiritual power. Many books were to be admired and loved, but there was none to compare with the Bible, and its power has been felt among the French Canadians. There is a work going on below the surface which will by and by be shewn in its results. The acknowledgment by Rome that the Bible was God's Word narrowed down the question considerably; since, if it is to be the supreme rule, as Rome acknowledges, then were the French Canadian who appeals to the Gospel to find it not only does not support, but is actually opposed to the teachings of the priests, it would give such a shock to his mind as to weaken all confidence in his teachers. But

the Society, the speaker held, was not properly supported. He appealed to the British and Foreign Bible Society who had done so much for France, and so little for their fellow-subjects the French Canadians. The priesthood were extending their political influences on all sides. In Britain these were now like gossamer threads, stretching out in all directions: in parliament, at the polling booths, and now they were gradually obtaining state pay by being appointed gaol chaplains. In Canada they were not so cautious; their educational intrigues were bold and open, the corruption of standard works was notorious, and in the county of Huntingdon, Romish books had been given to Protestant pupils by a Protestant superintendent. But the prophecies were sure. Great Babylon would be destroyed, the mystery of iniquity would be hurled from its seat like Satan from Heaven.

The other speakers took up chiefly the question of education, shewing the necessity which existed for some change being made: the abuses of the Romish Church, and the introduction into educational institutions of doctrines opposed to Bible truth. With reference to the schools at Pointe aux Trembles, it was stated that they were non-sectarian, but biblical, and that into the students was infused a Catholic and Missionary spirit. The claim of infallibility, the doctrine of celibacy, with its consequent supernatural holiness and purity was impugned, it being shown that Peter was married, and that Paul claimed for himself the right, in common with other Christians, of marrying; that so far from Peter being chief of the apostles, it was clear from the scriptural narrative that he was openly rebuked for evasion, and that he took share in the deliberations of the primitive church on an equal footing with the others. If Protestants would arouse from their apathy, and cease to send their children to convents and nunneries, much good would result, as the kind and warm-hearted French Canadian, seeing Protestants act as if they believed the distinctive principles which they professed, would be more ready to listen to the Gospel which, by every means, was presented to them.

Rev. Mr. Dessilets, a former student of Pointe aux Trembles, spoke in French with considerable energy. He expressed his anxiety to do for others what had been done for himself, although he felt that the work of evangelization must be slow in Lower Canada. He blessed the Protestants for what they had done for French Canadians, and entreated them to continue the same good work.

Resolutions in accordance with the objects of the meeting were passed unanimously, and the benediction having been pronounced by the Rev. Dr. Wilkes, the meeting separated.

The *Union Missionary Meeting* was held on Friday the 27th, in the Wesleyan Church, Great St. James Street—John Redpath, Esq., occupied the chair.

The opening religious service was conducted by the Rev. A. F. Kemp, and had an especial reference to the subject of the evening, namely, missionary effort for the evangelization of the world.

The chairman then, after a few brief words

of introduction regarding the importance of Christian missions which, he observed, were dear to every heart,—said he should call upon Principal Dawson to give some account of the operations of the “Canada Foreign Missionary Society.”

Principal Dawson rose, and remarked that it was somewhat awkward to begin to speak on an occasion like the present without a report. This Society was of much the same character as the London Missionary Society, and the American Board of Missions. No work whatever more demanded Christian union than this. They themselves had not been able to find any suitable person to repair to the foreign field. Yet one young man had gone to Labrador, had sought out the seamen that frequented that coast during the summer, and laboured amongst them in the Gospel. This Society had taken him, and, through his instrumentality, had worked successfully in Labrador. This person was Mr. Carpenter; but unfortunately the state of his health had compelled him to stay in the States during the present winter. A young lady from this country had gone to this inhospitable mission field; and, since then, another from Maine had followed, so that they had three missionaries on the Labrador coast, where they were being enabled to do a work. He would now lead them to the foreign field of missions. The mission to the New Hebrides, supported by the congregation to which he had belonged in the Lower Provinces, originated with a poor man and woman who had devoted their son to the missionary's life; but, on leaving college, he was not enabled to follow that career, and so had to settle down at home as a minister. At length he caused himself to be sent out by the church; and that church that had thus begun with one missionary servant, had ended with fifteen, and these were well supported. But, to leave this particular instance, he might say that 358 missionaries had been sent out by the American Commissioners for Foreign Missions, and they had also 740 native helpers, and this was done by a body representing only the Northern States. How different was, in this view, the aspect of Canada and the United States. If our zeal and enterprise in this direction were proportionate with those shown by the States we should have 30 or 40 missionaries—and why should we not send out our own men? If our Christians should confine themselves to their own churches, they would, as members of such churches, be stunted, but if, on the contrary, they scattered the seed of the Gospel abroad, they would have more at home. They would not cause the conversion of the French Canadians until they had begun to make converts somewhere else. Why, that little island amongst the New Hebrides was now actually sending more missionaries to the surrounding islands than Canada was to the whole world. He would press this lack upon all Christians here as being our great want. He would tell them that the Churches would not fully prosper and expand at home until they had missionaries to go to this great foreign field, which was waiting for them to go up and possess. (Applause.)

The collection was now made.

The Rev. Mr. BOND then gave some account of the Foreign Missions of the Church of England. There were in connection with it three societies of a missionary character, namely, Society for the Propagation of the Gospel in Foreign parts, the Colonial and Continental Society, and the Church Missionary Society. The first Missionary Society of the Church of England was founded in 1649. The speaker concluded his address by urging upon his hearers the awful responsibility which rested alike on both clergy and laity to stretch forth their hands in the work of missions, and thus to assist in snatching the perishing from everlasting destruction.

The Rev. Mr. PATON spoke on the Foreign Missions of the Church of Scotland. He said the Church of Scotland, being a national Church, was perhaps more bound to confine itself and its operations to home. But it paid large attention to its education scheme, and perhaps Canada should do the same, and endeavour to place a good middle and higher class education within reach. The Church of Scotland was in reality doing more in the missionary work than would at first appear, or than she was giving herself credit for. They had a Colonial, an Indian, and a Jewish scheme of missions, and several missionaries in India, and he was glad to see, that a more zealous spirit in this direction was being awakened in the Church which he that night represented. It was only within the last hundred years that a real missionary spirit had been shown by Protestant churches in general, and he looked with hope upon the future, since much was being done towards the spread of the Gospel abroad even by the Church of Scotland, which had hitherto devoted but a comparatively small sum to that end.

The Rev. Mr. ELLIOTT, gave an account of the General Missions of the Wesleyan Missionary Society. The first Wesleyan missionaries were sent in 1760 to the United States. Their Missionary Society of Canada was in its fourth year. It laboured among the Indians, the Germans, the French Canadians, and many others. He doubted the piety of the church wherein there was no missionary spirit, and trusted that henceforth a more hearty union and zeal would be manifested.

The Rev. Dr. TAYLOR spoke on the Foreign Missions of the Canada Presbyterian Church and its connections. In missionary effort the Canada Presbyterian Church acted along with the Free Church and the United Presbyterian Church in Scotland. The Church was not fully alive to foreign missions. Many thought she had a discretionary power herein, but there had been given a command to go into all the world and preach the Gospel. Italy, Turkey, China, India, had lately been opened to them, and he had no doubt but that Japan soon would be, for the Lord seemed to be calling to them to go in and possess the land, and when he opened no man could shut.

The Rev. Mr. BONAR followed, on the operations of the American Board of Commissioners for Foreign Missions. It had 41 native pastors, and 1068 labourers of all sorts actually in the field, with 25,000 church members, and it

had reduced to writing 15 languages since 1810. It had been assisted pecuniarily by the Church of England principally towards operations in Turkey.

In conclusion the speaker would likewise say that—although Dr. Dawson did not know it—two men had gone out from this city to the foreign field under the auspices of the Board, to which was annually contributed here a sum of \$3,000.

The Rev. Dr. Wilkes gave a rapid glance at the Foreign Missions of the London Missionary Society, which was, he said, a catholic society, and formed seventy years ago. Its first efforts were in Polynesia, and by it these islands had been christianized. It had also missionaries in the West Indies, South Africa, at Hong Kong, Amoy, Bhangae, Tyangsing, and Pekin. In India it had an extensive work,

and in Madagascar God had blessed its work amongst much persecution.

The Rev. J. ALEXANDER concluded the addresses of the evening by stating a few statistical facts respecting foreign missions of the Baptist missionary society, which was, he remarked, one of the oldest of Protestant missionary societies. Its income and expenditure were considerable, and it had agents in Trinidad, Hayti, Africa, India, &c.

The Rev. Dr. TAYLOR, seconded by T. M. TAYLOR, Esq., then moved a vote of thanks to the trustees and members of the Wesleyan Church for the use of the building during the anniversary services which were just concluded.

This was passed most cordially, and after the benediction had been pronounced by the Rev. Mr Bond, the meeting separated.

Articles Selected.

A CHILD'S VICTORY.

IN THREE CHAPTERS.

CHAP. III.



It, through the long summer day the rain poured heavily and without intermission.

Not far from what was even then the flourishing city of Cologne, but in a very lonely spot, which could be reached only by intricate by-paths, stood a deserted and partly ruined barn. Its desolate appearance, and the silence that

remained undisturbed during the day-time, together with the infrequency of light streaming through its windows in hours of darkness, would have given rise to no suspicions that it was used as a dwelling-place. Such, however, was the case, although on the day of which we are about to speak its only occupant was our little friend Arlette. She is one year older than when she watched beside her dying mother; but if we "measure not by months or years," but by that "life of the soul" which some thinkers tell us not only measures but constitutes time,* it may be said that an age has passed since then over that young child's head. She has mourned her mother, not alone as some children mourn, with sudden sharp gushes of sorrow, but also with quiet inner thoughts and silent tears, an utter loneliness stealing over her sometimes amidst her play, or when she looked at beautiful scenes or places, or even when she felt very happy. For she was still a child, and not seldom a happy and playful child. Her father's watchful love had shielded her as much as possible from the dangers and hardships of their wandering life, and for a thoughtful and imaginative nature like hers, that life had its own peculiar and exquisite enjoyments. Even the necessity of passing whole days in solitude did not press very

* "Time is the life of the soul. If not this, then tell me what it is!"—LUCIFERUS'S *Hyperion*.

heavily upon her; there were weary and sorrowful hours, but there were many bright ones too, for she belonged to that class of children who can surround themselves at pleasure with a fairy world of their own creation. As she sits on a bench in a corner of that strange and rude dwelling, she busies herself with a goodly heap of field flowers, gathered on the previous day before the rain had begun to fall. She does not merely arrange them, nor toss them about as children so often do; they are rather her playfellows than her playthings, she talks to them, with them, for them, invests them with ideal characters, makes them the heroes and heroines of a little drama, which, to judge by her earnest face and kindling eyes, she is acting out with intense interest. Very heroic, in truth, are some of the thoughts and doings of those imaginary men and women, for through all the wanderings of Arlette's fancy there runs, like a golden thread, a line of pure and lofty feeling. Childish and incongruous as the forms in which it is expressed may sometimes be, still the idea is never absent, that there is a good and merciful Saviour waiting to be gracious to all that come to Him, that the world knows Him not, and is perishing for lack of this knowledge, which those who possess must seek to impart at the risk, or even at the loss of life itself.

Suddenly recalled from her imaginary world to that of reality (though the one was to her nearly as unreal as the other), Arlette threw the flowers from her lap and rushed to the door. Two men, with dark serge robes and sandals, stood outside in the drizzling rain. She admitted them at once, though with a look of disappointment soon followed by an eager question,—

"Where is my father?"

"He cometh anon, my little one," answered the elder, kindly. "Stand aside, child, lest we make thee as wet as ourselves."

"Ah, Father Heinz," replied the little girl, "I would I might have kindled a fire ere your return, but I durst not."

"Right, my child; it is not for such as thou to meddle with flint and fire."

"Not so," returned Arlette with a look of intelligence. "Oft have I kindled a fire; but my father said he feared the light might betray us."

"True, Brother Robert is always prudent. He would not have us venture the fire."

"Except in cases of necessity," said his companion, who stood yet upon the threshold wringing out his drenched garments.

"Cold winter nights were worse than this. What we bore then we can bear now," returned Heinz, betaking himself to the same employment, whilst Arlette hurried within to make what little preparations she could for their comfort.

"On such a night as this the flame could scarce be seen," rejoined Wilhelm, the younger of the two, "and we know not of any special cause for alarm."

Heinz shook his head. "Better to suffer wet and cold for a few hours, than to fall into the cruel hands of the townfolk of Cologne."

"Better neither," said Wilhelm, who was still a young man, light-hearted and sometimes rather imprudent.

"Wait at least for Robert and for Father John, and let us hear their minds," said Heinz.

"Nay," returned his companion, "let us do it at once if it be to be done at all."

Heinz was accustomed to permit Wilhelm to take the lead in trifling matters, so after one more doubtful remonstrance, he allowed him to follow his own course, and the fire was soon blazing cheerily. If indeed there was danger, it seemed but slight and distant, while the comfort was present and very real. It must be confessed that Wilhelm did not like discomfort; he would have borne torture and death without a murmur, rather than sacrifice one iota of what he believed to be the truth; but he felt keenly, and did not always so uncomplainingly endure, the lesser trials of his wandering life, the daily privations that had nothing in them sublime or heroic, and which he sometimes forgot, were just as much ingredients in the cup appointed for him as the dungebn or the stake. Are there not many like him amongst ourselves!

They had not stood long drying their garments at the fire, and talking over their missionary work in the streets and alleys of the great town and the more secluded hamlets around, when the watchful Arlette sprang once more to the door, and joyfully admitted her father with the aged Johan, the missionary who had been the means of his conversion at Ghent, and who was in fact the patriarch of the little band. Quick to observe the changes of the face she so loved, the little girl thought her father looked unusually grave and sad. He kissed her affectionately, but was very silent, scarcely speaking until their frugal supper was over, and they were all seated beside the fire. Arlette was on his knee, Heinz sat nearest to him, and they soon began to converse in a low voice.

"Hast thou heard aught new to-day, brother?"

"No," returned Robert, "save that the townfolk say—" It was not intended that

Arlette should hear what the townfolk said, for her father leant over towards his companion and spoke in a whisper.

"Thinkest thou they have discovered our retreat?" A shade of alarm was visible in the speaker's face.

"I do not," said Robert quietly. "Yet it is possible."

"We ought then to abandon it without delay, and to seek another place of refuge."

"Such also is my mind; for should they continue their search as they appear to have begun I have little hope they can fail in tracking-us hither. At least, we are not safe."

"We are safe nowhere until the grave receives us," replied Robert sadly. But his countenance brightened as he added, "Rather should I say that nowhere are we aught but safe, since our Father reigns in heaven, and the whole earth is his."

"True, but amidst our life of constant peril does thy heart never fail thee, Robert?"

"Cast down, I have been sometimes, 'forsaken' never yet. And consider, friend, what comforts are given us, even in the midst of sorrow and disquietude. Consider the joy of bearing glad tidings to those who are pining in darkness and the shadow of death. Brother, to-day my footsteps trod for the first time the threshold of a lowly dwelling, one of the meanest in yonder great city. I found there alone lying on a couch of straw, in a room more bare of comforts than even *this*, a poor girl on whom death seemed to have already laid his hand. I spoke to her with sympathy and compassion, pitied her loneliness, and asked if she had no friend to watch by her side. She said her sister tended her, but was obliged to spend the day in earning daily bread for both. So I knew there was time for me to speak and for her to listen, and I sat down beside her. I talked first of her bodily disease, of her symptoms and her sufferings, that I might unlock her lips and win her confidence. Then we spoke of that other malady—the fatal sickness of the soul—and to my surprise and pleasure she understood me at once. God had shown her the great reality of sin, already he had taken her by the hand and led her into the darkness after which the light cometh. But she was seeking rest in prayers, in penances, and in all the mummeries of Rome, and of course seeking it in vain. Thou knowest too, that men are not invited to buy the good things of the Church's providing 'without money and without price,' and with the awful fears of a soul conscious of unpardoned sin, and soon to stand in the presence of God, there mingled sordid calculations, mournful to hear, of how many *nails* could be wrung from their deep poverty to secure the good offices of the mass-priest. Silver and gold, in truth, I had not; but what I had I gave her. Yet not I—what was I but the cup, the 'earthen vessel,' in which God was pleased to convey the living water to her parched lips? I told her the Saviour pardoned freely, that the redemption of her soul indeed was precious, but that He had paid its price, even to the last mite; and that therefore, He could give remission of sins to those that came to Him. Hope and joy lighted up her wasted features as she seemed to grasp the great truth, that all was done for

her. God willing, I shall see her again to-morrow, for if I guess right she has not many days to live."

He stopped rather abruptly, for the eager Wilhelm was detailing an interesting discussion he had held that day with an intelligent tradesman in the city, upon the virtue of relics and the use of pilgrimages. Whilst her father spoke, little Arlette drank in every word, and gave childhood's quick sympathy to the poor dying girl in Cologne; but she had not the same interest in Wilhelm's controversies, and soon her head pressed Robert's shoulder more heavily, and she sank into a sound and dreamless sleep.

God preserve each and all of the happy children in our homes from such a waking as hers was destined to be. Unwilling to be disturbed, she heard through her slumber confused noises around, and more than one low whisper close to her ear. But she soon started into full and terrified consciousness. Strange men, with scowling faces and drawn swords, seemed to fill the room, and with a cry of terror she clung to her father for protection. The look with which he met her frightened gaze awed and silenced her; it brought her back in thought to the room where her dead mother had lain, and to her father's face as she had seen it then, full of an anguish unutterable and to her incomprehensible. As in a dream she heard the rude voices of the soldiers, who poured in rapidly, and surrounded the little band of confessors.

"So we have stolen a march on ye at last, heretics," said one of the foremost among them. "Ye did not expect a visit to-night, I trow, or ye would scarce have kindled yon fire to guide us." She saw the uresisting Father Johan, his mild countenance calm as ever, seized and bound: she saw the impetuous Wilhelm almost throw himself amongst his captors, while with eager words he protested his readiness not to be bound only but also to die for the Word of God and the truth of the Gospel. She saw Heinz and her father standing side by side, with clasped hands, quietly awaiting the result, and as she looked once more on her father's face she saw—that he saw only hers.

Could they touch *him*?

Then in a moment the thought flashed across her mind that *this was martyrdom*. Many and many a time had she listened to stirring tales of those who for the Saviour's sake had borne and had patience even to the suffering of death; many and many a time did her young heart beat quick and fast, not with fear but with kindling enthusiasm, as the thought arose, and I, too, may be a martyr. And now the hour was come. Jesus would be with her, she knew. He had promised it, and she believed his word. Her father, too, would be there; she would hold his hand to the last. She had no terror therefore, none, save that these cruel men would let her live, would tear her away from him, and leave her alone in that desolate place. Yes, one of them spoke in a low voice, "And this babe, what can she know of heresy? We care not to slay children."

"Oh, sir, take me with my father!" cried Arlette.

Robert's steadfast heart was wrung with anguish for her. He knew not what fate to dread most; but it may have been he thought it best for her to accompany them to the city, and was not without a hope that her innocence might touch the hearts of their judges. So, held fast by him, she passed out into the darkness with the rest; after looking for one moment at the heap of withering flowers, for which an hour before she had cared so much. An hour was it? or a year, or many years? Or was it quite a different child, some little girl she had once known, but scarcely remembered now, who sat there in the barn playing with wild flowers. "I shall never play again," she thought, "for I am going to Jesus."

Then she was treading the long wet grass, the rain almost over, only now and then pleasantly touching her brow as if with a light cool finger. The way was dark as midnight could make it; but she felt quite safe, for was she not holding her father's hand? It was all so strange, a wondrous dream, but on the whole a happy one. "I am going to Jesus," still she thought; and although she felt vaguely that something very dreadful lay between—pain, death to be passed through, the river of death she had heard it called—she knew Jesus would bear her safely across, for was it not written, "He will gather the lambs in his arms?" Her ideas of suffering and death were indistinct and unreal, and her mind soon turned from them to the happiness and the glory beyond.

And now they are treading narrow miry lanes; Arlette is growing weary, but cares little for that; now they see lights gleaming through the darkness before them, they are drawing near the city; Robert stoops down and speaks a few words of soothing and comfort to his little girl, she likes to hear his voice, but has become too tired to answer. In a little while the lights are all around them shining from many a casement in the high houses, and reflected back from the wet, uneven street. At last they pass beneath a broad dark archway, they climb a flight of steps, a door opens to receive them, then another door, which is closed and bolted as soon as they are admitted. They may rest, and not too soon, at least for one of the party, who is scarcely conscious of anything now save sleep. She is in her father's arms; is gently laid by him she knows not and cares not where; and in hardly more than a minute, hope and fear, joy and sorrow, are all alike forgotten by her. No eyes save hers closed in slumber in that prison room.

Two or three days afterwards, a plot of waste ground just outside the gates of Cologne was the scene of an awfully impressive ceremonial. Thither the eager citizens crowded from every quarter of the town, some amongst them fierce and cruel, bigoted in their attachment to the church, and rejoicing that the crime of heresy was that day to be purged with fire from their Catholic city; many without a distinct idea, simply wondering at all they saw; and many more—yes, they were many, though they were scattered here and there in obscure places, and not for the most part known even to each other—sympathized with the innocent sufferers; some indeed, would have given their own

lives to rescue them. In vain, the priests were then all powerful in Cologne, and they had their will.

Whatever the various sentiments of the dense crowd might be, there was a great silence as every eye turned to gaze on the victims, who were led bound towards the great pile which had been erected in the midst of the place. Their demeanour, fearless but perfectly quiet and gentle, prepossessed the spectators in their favour, and "God help them," "God have mercy on their souls," was uttered aloud or breathed low by many voices.

"Waste not thy breath in prayers for yon heretic dogs," said a black monk to a woman near whom he stood, for alas! for alas there were many women in that crowd.

"Heretics or no," she answered stoutly, "they were good men and kind to the poor. My dying sister"—

"I would pity them as thou dost, good-wife," interrupted a man, "had they been condemned by the council and the clergy for rash words uttered unawares, and without a chance for their lives. But the priests say they have each and all been offered a free pardon if they would but forsake their heresy; yet are they obstinate enough to prefer death of the body and the soul together, to leading Christian lives as good Catholics." "Thou sayest truly friend," rejoined the monk,—"but what of thy sister?"

"One of those clerks hath visited her, and spoken such good words of God and our Saviour that her heart was comforted within her. I trow it was yonder tall, dark man with—Blessed Saints! what have they the poor child among them for? They cannot—no, they surely cannot intend that she should die!"

For little fair-haired Arlette stood amongst those doomed men, pale and calm, in her place beside her father, her hand clasped in his. After all it might be said that he endured the martyrdom for both; for the draught of life that she put aside so quietly she scarcely yet had time to taste; and that other cup about to be borne to her young lips, how could she comprehend or imagine its bitterness? At most it would be but a brief hour of anguish for her, perhaps not even that; for does not the good Shepherd indeed sometimes carry the lambs in his arms, so that their feet do not touch the waters of the dark river?

And now the hour has come, the pile is lit, and not one heart in the steadfast group gives way. But there is a point beyond which our common humanity will not endure to have its instincts outraged. In that crowd there are fathers, ay, and mothers too, in whose homes are loved and tender little ones like the martyr's child. They cannot—they will not—see her perish. An indignant murmur rises, nearer and nearer press the people, and at last strong arms seize the child,—just in time,—and drag her from her place as the flames begin to spread among the fagots. "She is safe—thank God, she is safe!"

"Make the sign of the cross, poor child, and thank the Saints for thy life."

"I cannot, I cannot! Let me go to my father!" wailed Arlette, while with all her little strength she struggled,—struggled for death as others might have done for life.

"Where he dies I must die also. Let me go I cannot give up the Faith!" and an exceeding bitter cry accompanied the words.

"Back, back, good people! ye come too near the pile," shouted two or three of the officials, who were probably not unwilling to connive at the child's escape. But in the recoil that followed this order some confusion naturally occurred; and the man who held Arlette, being rudely pushed by a neighbour, raised his hand to strike him. One moment's freedom for the child, and it is enough. With marvellous quickness she has seized it, she reaches the burning pile, she clasps her father's hand once more—yet once more—and now like a shroud the flames wrap them around. A few minutes and all is over.

So Arlette won the victory, and so those five faithful martyrs of Jesus Christ passed that day—

"From the desolate distress
Of this world's great weariness,
From its withering and its blight,
From the shadow of its night,
Into God's pure sunshine bright."

No fancy sketch is this; there has floated down to us on the stream of history, like a withered wild flower from a distant land, not the name indeed, but the true story of the child who died for Christ's sake at Cologne, seven hundred years ago, "not accepting deliverance" because of that better and heavenly country towards which her steps were bent. There is no rank, no age, no grade or type of character, from the prince to the peasant, from the old man to the lisping babe, from the mighty philosopher to the least and meanest of our kind, from which the Saviour of Man, when He makes up His jewels, will not take some radiant gems to sparkle in His diadem, and to which He cannot impart, as He pleases, grace and strength to do or to suffer great things for His name's sake.—*Family Treasury*.

SACRED POETRY.

Lament of a Father on the death of his little Son.

Child, by God's sweet mercy given
To thy mother and to me,
Entering this world of sorrows
By his grace, so fair to see;
Fair as some sweet flower in summer,
Till death's hand on thee was laid,
Scorched the beauty from my flower,
Made the tender pearls fade.
Yet I dare not weep or murmur,
For I know the King of kings
Leads thee to his marriage chamber,
To the glorious bridal brings.

Nature fain would have me weeping,
Love asserts her mournful right;
But I answer they have brought thee
To the happy world of light.
And I fear that my lamentings,
As I speak thy cherished name,
Desecrate the royal dwelling;—
Fear to meet deserved blame,
If I press with tears of anguish
Into the abode of joy;
Therefore will I, meekly bowing,
Offer thee to God, my boy.

Yet thy voice, thy childish singing,
 Soundeth ever in my ears ;
 And I listen, and remember,
 Till mine eyes will gather tears,
 Thinking of thy pretty prattlings,
 And thy childish words of love ;
 But when I begin to murmur,
 Then my spirit looks above,
 Listens to the songs of spirits—
 Listens, longing, wondering,
 To the ceaseless glad Hosannas,
 Angels at thy bridal sing.

From the Greek of Ephraim Syrus.

THE LEOPARD.

ALLUSION is made to this beautiful animal in several passages in the Bible, from which it is clear that the leopard was far from uncommon in certain parts of Palestine in ancient days. Unlike the case of the lion, which is now entirely extinct in the Holy Land, the leopard is still occasionally to be seen. The Hebrew term for "Leopard," with which the modern Arabic is identical, is *mâmêr*, and appears to have given names to certain places, such as to Nimrah and Beth-nimrah (the house of the leopard), mentioned in Numb. xxxii. 3, 36. Compare also, Isa xv. 5; Jer. xliii. 34. The exquisite beauty of the spots on the skin of the leopard could not help being an especial object of admiration amongst the Hebrews and Orientals generally; accordingly, the name *mâmêr*, or *nimr*—i. e., "spotted"—in most of the Oriental languages, is used to designate the active and beautiful creature. The dark and glossy rosettes which beset its yellow skin are alluded to by the prophet Jeremiah—"Can the Ethiopian change his skin, or the leopard his spots?" The marvellous activity of the leopard is mentioned by Habakkuk (i. 8), who compares the swiftness of the horses of the Chaldean army to these animals. They are also celebrated for their cunning and insidious habits, being as crafty in the pursuit of their prey as foxes are in our own land. A leopard will frequently take up his quarters in some secret lurking-place near to a village, and lie in wait therein for any animal that may chance to come in his way. As night advances he will leave his ambush, and proceed to the village in search of fowls, lambs, or other prey, and often it is most difficult to discover the whereabouts of the cunning marauder. To this habit of lying concealed, watching for opportunities of plunder, the prophet Jeremiah alludes in the words—"A leopard shall watch over their cities" (v. 6); and Hosea—"As a leopard by the way will I observe them."

From a passage in that beautiful but little understood book of the Canticles, or Song of Solomon, as it is more generally called, it appears that in Biblical times leopards were not uncommon about Lebanon. The shepherd spouse addresses his faithful Shulamite wife as follows—"Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards." In the wooded ravines of the Lebanon, lions, wolves, bears, and leopards had their lairs.

Miss E. A. Beaufort tells a curious story of a leopard or panther in her interesting book, "Egyptian Sepulchres and Syrian Shrines"—a story which, although in some of its parts it savours of legend, may be readily credited so far as relates to the case of the panther. The story is as follows:—"A Russian hermit used to live on the top of Mount Tabor" (the very locality which Burkhardt speaks of as containing leopards); "he was the son of the Archimandrite of a monastery in the Crimea, and took holy orders at a very early age, the intention being that he should succeed his father at the head of the brethren. Soon after he had settled down in this quiet life, a dream or vision, as he thought, appeared to him, in which he saw a mountain of most peculiar form, and heard a voice say to him, 'Arise, my son, and behold thy home upon earth!' The dream was repeated seven nights running (!), and at last the dreamer did arise. He knew not where to go to find the mountain, and no one gave him any information about it. However, he set out, and went first to Mount Athos; there was no mountain there like that he had seen in his dream. Then he went to Mount Sinai, and then to Mount Ararat, in Georgia; but none answered to the picture in the dream. He travelled far into the east, then into the west: eleven years of travelling, and at last he stood before Mount Tabor. 'This is it,' he said; 'I have found it. This is the strange shape I saw in my dream; I have sought and found nothing like this.' So he ascended the mountain, and never left it again. Many years he lived there, studying, and praying, and doing all kinds of good works; attending to the sick, and labouring among the peasants and shepherds around him. They soon loved him with grateful affection, and sought him in every sorrow and difficulty and he never wearied of administering to them. One winter's day a noble panther approached the cave in which he lived; he threw him a piece of bread, and the panther crouched down at his feet. He soon became quite tame, and thenceforth, wherever the hermit went, the beautiful creature was seen at his side, following him like a dog. Mr. Rogers, the English Consul at Haiffa, who told me this story, frequently saw them together on the mountain; he had learned the history of the dream and of his wanderings from the hermit himself. He lived to be very old, but had died about two years previous to our visit to Mount Tabor."

Such instances of friendship between man and an animal, in its wild and savage state, are certainly most unusual; but it is impossible to deny the truth of this latter portion of the story, considering the evidence which supports it; nor should we be too anxious to limit the effects which an act of kindness to even a brute creature may have upon its natural habits and temperament.

Leopards are found in Africa and Asia; the jaguar—the largest of the tribe—is the representative of the family in America. The whole group is frequently arboreal in their habits, and climb up trees with most surprising agility. The black leopard of Java is generally considered only a variety of the common leopard, or *Leopardus varius*.

FALLING LEAVES.



OLD-TINTED in the Autumn sun, the Autumn leaves are glowing,
Silently falling, one by one, while Autumn winds are blowing;
More beautiful than in their birth, as Christians are in dying,
They softly rustle down to earth, while the forest boughs are sighing.

And yet 'tis sad to watch them go, those whisperers of the wood,
That our own hearts had learnt to know and almost understood,—
To see them tremulously leap, as, driven by, they pass,
Like gentle billows o'er the deep of the dark green Autumn grass.

A little while ago 'twas Spring, and we loitered by the way,
Where the hawthorn bush was minist'ring to the glories of the May;
And now in the new-furrowed ridge the hawthorn flowers are sleeping,
And hawthorn leaflets make a bridge where the canker-worm is creeping.

Some on the silent river drift, bound none of us know where;
Some in a hospitable rift, hide from the frosty air;
Ah! sad the thought! their many hues now rudely mixed together,
Were once the care of Summer dews, the pride of sunny weather.

And while the elm-tree's embered store, chestnut and red-brown beech,
Are writing thus the solemn lore their fading beauties teach,
Young children, winnowing the leaves, the fallen nuts are seeking,—
Spring leaves themselves, they little know, what the Autumn leaves are speaking!

They dream not of the dull heart-beat, and the soul-sky overcast,
That follow memory's restless feet through the dead leaves of the past;
Nor how fond hope our toil employs, as we seek and seek in vain,
To winnow from our withered joys one that shall live again.

But, stay—methinks a voice I hear from the amber-gold and brown
Of the dying leaves, that in the clear, cold air are rustling down;
Are rustling down while the soft breeze prays, or in recesses dim
Of the cloistered wood, doth sweetly raise the notes of a parting hymn.

They say those leaves so beautiful, those leaves in death so fair,
Like us, live ever datiful; like us expire in prayer;
And then the sun that sees your fall shall be that Father's eye,
Whose winds of heaven delight to call his children to the sky.

